

Birth and Christening

Fredrick was the youngest of Ole Hansen and Bertha Olsen's nine children. He was born on a farm owned by his father in Kynby, Frederiksborg, Denmark, on July 27, 1824. He was christened the same day in the Lutheran in that parish. Later he would state that his birth day was July 26, 1824, when giving the date for LDS Ward and Temple records. In 1824, when a Danish woman had a child, she was cast from the church as being unclean. The priest set aside a special day to welcome her back to the parish after her child had been christened. A person of pureness was to carry the baby to the altar at the christening. For Fredrick this person was Margrethe the wife of Ole, his oldest brother. Witnesses for the christening were Hans Anderson, Fredrick's step-grandfather, and Uncle Peder Rasmussen and Maren Christensen.

Ole, Fredrick's father, was fifty years old and Berthe, his mother, was forty-three when he was born. They had seven sons and one daughter prior to his birth. Joanna Margrethe, their eighth child, turned four years old a week after Fredrick was born. Ole was twenty-three, Anders fifteen, Hans thirteen, Neils nine, and Jens seven. The second and third children in the family, sons who were both named Hans, had died as infants. When Fredrick was eighteen months old his brother Anders died.

Birth place:

Denmark is between the North Sea and the Baltic Sea. It consists of three main parts: The Jutland Peninsula juts northward from Germany. East of the Jutland Peninsula, the island of Funen with the city of Odense, the home of Hans Christian Anderson, and in this story, the original home of Peder, Hedvig, Matilda and Elizabeth Karadine, Jensen. Further east is the even larger island of Sjælland where Copenhagen and Kynby, are located. In addition to the three main areas, there are about four hundred smaller islands in Denmark. One such island, Solter, is south of Copenhagen. There in the town of Gundsløw was the birth place of Maren Justesen.

Denmark is about the size of Massachusetts. With an area of 16,629 square miles and a population of 5,124,000, Denmark has 308 persons per square mile. Utah has an area of 84,899 square miles and a population of 1,700,000. Thus Utah has a population of 20 persons per square mile, or about 1/15 of that of Denmark.

After viewing the typical stepped roof line and the square bell tower, we walked up the gravelled path to the door of the church. It was unlocked. This was unusual and we gratefully entered a small foyer formed by the tower. On one wall was a diagram of the building in different stages of its construction, and a short history stating that the church was started in 1050 A.D. Against the opposite wall there stood a large rectangular shaped stone with a faint inscription on it. We had seen another large round stone near the road on our way to Kynbdy with writing which was said to be from the Viking period. We wondered if this stone had a similar history.

The church had a wire fence and a graveyard in front of it. We could see tall beech trees and a lawn in one corner of the lot behind the building. The plots in the graveyard were small and well cared for. Low growing hedges formed their boundaries, and were a background for blooming flowers. Gravelled paths wound among the graves and to other parts of the churchyard.

In August of 1986 my husband Garr and I visited Kynbdy. As we were traveling from Copenhagen, I worried for fear that we could not find the old part of the town. Imagine my surprise when we discovered that Kynbdy only had three main roads. We first took the northern most one, which we soon learned led to a farm on the outskirts of the village, and we turned back to the main intersection. On the center road we came to a sign directing us to the church, and later we learned that the third road led to a residential area.

A Trip To Modern Kynbdy

The sea to the east of Denmark, between Denmark and Sweden, is called Kattegat, and the sea north of Denmark, between Denmark and Norway is named Skagerrak. Kynbdy is on the island of Sjælland and is located northwest of Copenhagen on a peninsula formed by two fjords, the Roskilde and the, which cut into the land from the Kattegat Sea. It is a small village in a rich agricultural area. There are larger towns near by. A 1986 brochure describes the Kynbdy vicinity as a typical rural countryside. Kynbdy is in the Frederiksborg, Amp or County. Jaegerspris was the parent county of Frederiksborg, and is part of Kynbdy's current address. Amps are divided into Carots or districts.

From the foyer we stepped down into the chapel, a long narrow room. The floor was cobblestones, with a woven rag carpet laid between the two rows of wooden pews which lined each side of the room. The pews, painted a subdued blue color, were built on a wooden platform, and on their end, nearest the aisle one candle holder held white candles. The ceiling was high and decorative with five graceful arches in it. Long gold chains held crystal chandeliers. Above the pews to the right there were bare windows lending a soft light to the entire interior of the chapel. In the far end of the room was the carved altar with a picture of Christ in an elaborate dark colored frame hanging above it. A low circular railing encircled the altar.

After examining the faded paintings above the pew on the wall opposite the windows, and pausing to appreciate the quiet peaceful atmosphere of the chapel, we went outside.

An unusual sight in the churchyard was a pile of headstones heaped in one corner. The headstones on the graves in the cemetery were erected for people who had been dead thirty years or less. The headstones in the pile were for people who had been buried before that time. But none had dates on them as far back as the early 1800's, as far as we could determine.

As we left the churchyard we talked with a woman who was working in the flower garden around one grave. She told us that the caretaker usually kept the church locked. We were glad that he had not done so that day.

The road going beyond the church in a southerly direction took us up a gradual incline until we could look over the surrounding fields. To the east we could see two rows of trees leading to a mansion-like building. We learned that it was the Svanholm Manor house while talking to a Kynoby resident, and we decided to go to see it. It had been the residence of feudal lords.

As we drove back to the highway we identified a library, a small store and a new school. The lane to Svanholm was straight and shady. After driving through the open main gate into the grounds we saw a group of workers, men and women, sitting around tables, eating their lunches outside. They had been making crates in a building behind them. We continued driving a short distance to a parking space near the manor house. Two women passed by but were reluctant to answer our questions. However, they gave no indication that we should not be there. So, we walked to the entrance of the house.

Individual farm complexes usually consisted of the farm, of the family dwelling, the stable, barns and sheds for storage of wagons farm tools and carriages. These were all connected often

Fredrick's father to become a land owner. Fredrick passed again in 1733 which lasted until 1783. The 1783 law allowed form of serfdom was abolished in 1702. But a similar law was lord could take over a farm and expel the tenant at any time. This crops, in addition to working in the lord's fields. The manorial farmer was required to pay to the lord a certain portion of his born, unless permission was granted for them to leave. The tenant passed. Males were required to stay on the estates where they were The manorial lords gained power over the peasantry as the years property and becoming tenants on the large estates of the nobility. resulted in about half of the Danish peasant giving up their were during Fredrick's boyhood. Heavy taxation in 1397 had productive soil make farming conditions very favorable now, as they Adequate rainfall, a long growing season free from frost and rich York State, with three fourths of it considered as farm land. wooded knolls. Denmark covers an area one third the size of New countryside in Denmark is flat and dotted with gently rolling Fredrick grew up on the farm owned by his father. The Farm Lands and Homes:

respect for the Danish class of peasantry, the common folk. the research for his paper he had gained appreciation love and ence Report of 1980, Volume VIII. The author stated that by doing logical Department, LDS Church, published in the World's Confer- by David C. Outsman, Senior Reference Consultant of the Genea- include some information from the book "At Home In Rural Denmark" Denmark handed down in our family, the decision has been made to Since there are few known details about Fredrick's life in

Lifestyle in Denmark during Fredrick's boyhood

It was a huge arched door leading into a passageway which went directly through the building. We walked to the other end and found a courtyard formed by two wings extending from the back of the main part of the house. Some of the rooms in these wings were living quarters for the workers. The legal status of the manor house is still unknown to me. It was not a museum as some manor houses are. It may have housed workers hired by a private business. Or it could have been some type of a cooperative group whose members lived and worked there.

Forming a U-shape with a court in the center. The barns were scrubbed with lye water daily by the women. Sometimes the cattle were kept on the ground floor of the family residence. Half timbered homes had walls filled with clay for insulation, and the roofs were thatched with straw or reeds, and would last for about seventy years.

Various other details about the homes were: Some homes had no chimney as late as 1800. An open hole in the roof let the smoke escape. Mice reigned supreme in these homes. The beds were so short that the people slept in a curled position. They resembled a square box with twelve inch high wooden sides, a high headboard and a low footboard. Until the middle 1800's, tallow candles were used for light, then oil for lamps was obtained from fish entrails. Only the rich had clocks and calendars, and regular bathing was reserved for young children.

The entire Kynoby parish Svanholm manorial estate, and probate records for this estate began in 1738, which was helpful in learning about two of Fredrick's ancestors. Claus Nilsen's probate was found in the Svanholm probates. Claus was the brother of Ellen Nilsen, Fredrick's grandmother. Claus did not have any children and Ellen was among his heirs. It was learned from the probate that her father had two wives, her mother being the first one. The first wife was often called Elise Berthe or Burge according to Danish custom.

A search was made for Johanna Nilsen's family, Fredrick's maternal grandmother. Again the Svanholm estate probates gave some information. The probate of Andrews Anderson showed he was a brother to Nels Anderson, Johanna's father. Since he died within a year of his marriage, his heirs were his sister Christen and his brother Nels. Christen's guardian was her stepfather Jorgen Jorgensen.

The Food:

During this time the Danish people ate five meals a day. The main dish was often mush which could be served with butter milk and fruit. Cabbage and peas were the most common vegetables. Coffee, tea and chocolate were popular drinks. The people loved to party at which time they drank beer. The home makers baked thirteen of fourteen loaves of bread at a time, no doubt in large outdoor ovens. From the bread they made their popular open faced sandwich, the smorebrog.

Clothes:

clothing was made oftentimes from a blend of wool and linen called lindsay. Wooden shoes with large buckles were worn. Wispas of straw were put in the shoes for insulation during cold weather. The women wore skirts, blouses and large aprons. Underclothes for both men and women were not worn until the last half of the 1800's. When making cloth, urine was saved in large urns, and the fabric was soaked in it for several months to be dyed. Clothes were washed twice a year, May and November. Clap boards were used to beat the clothes to get them clean, and these boards were used in the wedding ceremony. To kill lice in clothes, the clothes were put in hot ovens.

Education:

Compulsory education in Denmark for ages seven to fourteen began in 1814. In the 1830's and 1840's there was a movement for popular education which resulted in the founding of folk high schools for students over eighteen years of age. These schools greatly contributed to the agricultural area youth development, and to the general advancement of the farm population. Fredrick may have attended a folk high school. The gothic style of hand writing was used in Denmark until 1900. Their alphabet in Denmark has three more vowels than the English one, the aa, the ae and the slashed o. The Danes read during long winter evenings and were a literate people.

Fears:

Common fears which were shared by many people included having to beg for food, since ten percent of the adult population begged for a living. There was the fear of an evil power and superstitions caused apprehensions. Young and old were afraid of punishment by whipping, fines, having ears, hands or fingers cut off, being branded on the forehead and being put in stocks or retention. Finally, they feared sickness disease and death.

Lutheran Church:

In 1536 King Christian III had all of the Catholic Bishops put in prison, and the Lutheran Church was made the State Church, taking over the Catholic buildings. The Ministers had parish assistants who rang the church bell and gave prayer. The Parish Council had from two to twelve lay members. They were in charge of the church and the school. They fined members if they did not take communion at least once a year. There were several divisions in the church organization. The first was the diocese, and it was divided into Deaconreys and in turn they were divided into parishes. The individual farms in the rural parishes were each given a name or a number. Christianity had reached Denmark by 826.

The first parish register laws were passed in 1645 the parish in Kynbdy began in 1050.

Feast Days:

The Danish people loved to celebrate and had many feast days. Some of them had fixed dates and others had movable dates. Dates of events were figured from movable feast dates, and since they changed each year, prepared charts are necessary to determine when various holidays occur.

Other Influences:

The following topics were not treated by Mr. Outsman, however Fredrick was no doubt influenced by the close proximity of the ocean, military requirements and the adoption of new laws in 1849. He probably learned of seafaring experiences and heard stories of the Vikings. The Danish royalty used Viking boats as burial places and sunk them in harbors, especially the harbor near Roskilde, which was not far from Kynbdy. Viking mounds, which had also been used as burial places, were found in the Kynbdy vicinity.

During the period from 1789 to 1849 a male child was to be enrolled in the military register before age one, and every three years there after. He could be kept on the rolls until the age of forty-five. After 1849 he could be kept on the rolls until the age of thirty-eight. When a male moved his name was marked out with slashes and an entry giving his new individual number and the number of the new county where he would live was written in. Vidar Olsen Nelson, Fredrick and Matilda's first grandchild, stated in a short history about Fredrick that he served as a grenadier to fulfill his military requirement. Documentation on this subject will be given in the end notes, if it can be found. Until 1849 the kings and the Lutheran clergy made and executed the laws both civil and religious. After the death of King Christian VII in June, 1848, Prince Fredrick ascended the throne and a new law was agreed upon, signed and proclaimed the fifth of June 1849. The new law provided for a legislature elected by the people, and to some extent provided religious and political freedom. The new law opened the door for the LDS Gospel to be taken to Denmark in 1851

Adolescence And Early Adulthood

Fredrick's father died on February 23, 1839, at the age of sixty-nine, when Fredrick was fifteen years old. It was the custom

For the oldest son to inherit the farm when the father died. However, the second living son Hans inherited Ole's farm. In the 1845 Kynoby census Hans was shown as head of the household at the family farm, with his young family, his mother, Fredrick, and two servants living there. Ole, the oldest son, was shown as the household head on another farm a short distance away. Hans accepted the responsibility of taking care of his mother. Besides giving her a cottage, clothing and produce, Danish law required that he take her to church on specified days of the year.

Jobs:

After 1845 Fredrick worked as a tjenesetolk in Kirk Hillinge. This word has a different meaning than a farm laborer, it is defined as a servant. However, for the immigration register for the British Mission 1855 to 1863 Fredrick said that he had worked on a priest's farm in Denmark. Fredrick returned to Kynoby for a while after working at the church in Hillinge, then he went to Verslav working again as a servant. The move in move out register for the Kynoby parish shows that he was home in January 1848, three months before his first marriage.

Marriage Of Fredrick And Maren

Fredrick and Maren Justesen were married on April 25, 1848, in Kynoby. Maren was the daughter of Juste Larsen and Doris Claussen, the third child in a family of five. She was born in Gundsløv, Maribo County. This County covers two islands which are located south of Sjælland Island. Gundsløv is on the Falster the eastern most island, in its northeastern portion. There is no record of how the young couple met. In the Kynoby parish record there is an entry for a stillborn baby boy born to Fredrick Olsen and Maren Justedatter on May 3, 1848.

Sometime between the birth of this child and their second one, they moved to Eglesstrup Parish which is south of Gundsløv, and was the residence of Maren's brother and sister-in-law, Lars Alexander and Karen Justesen. Lars and Karen lived on a farm with their two young sons, Rasmus and Peder. Rasmus was five years of age and Peder four. A baby boy born March 17, 1849, was two weeks older than Fredrick and Maren's second child, a daughter born at Eskilstrup on March 31, 1849. Fredrick and Maren named her Johanna Margrethe Fredricksdatter and she only lived eleven months, dying on February 23, 1850. Lars and Karen's son Ludvig died as an infant after being christened on June 14, 1849.

In 1851 Fredrick and Maren were living in Sonderby, Selsø Parish, Frederiksborg County. This village was inland a short distance from the Roskilde Fjord and was the home town of Maren's father. Their third child, Ole, was born there on January 9, 1851. Ole would live on to an old age and would be closely associated with his parents and their endeavors throughout their lives.

It is not known why Fredrick and Maren were so transient at this time, but they may have moved in order to have work, or Maren's health problems may have caused them to find the locality where she felt best. But they were back in Kynbdy where twins were christened on January 22, 1853, being named Lars and Anders Fredricksen. They were carried to the altar by the wife of Hans, Fredrick's brother.

Joining The Church Of Jesus Christ Of Later-Day-Saints

When missionaries from the Church of Jesus Christ of Latter-Day Saints were sent to the Scandinavian countries in 1850, it was decided that Copenhagen should be mission headquarters, with Apostle Erastus Snow as Mission President. Maren's family members were among the early converts. Her brother Lars and his wife Karen were baptized in the Copenhagen Branch on June 11, 1852. Lars's farm buildings in Egjestrup had burned after being struck with lightning in 1849, but he had rebuilt them before moving to Copenhagen in 1851. Ann Justesen, Lars and Maren's younger sister, also joined the church November 11, 1854. She married Peter Henry Møller, and they had one son born in Denmark in 1860. They came to Utah and lived in Mantli.

Lars and Karen came to Utah with the John E. Forsgren company. Elder Forsgren was one of the first Danish missionaries. The group started their journey in December 1852. The Peder Jensen family of Odense, Peder Jensen, his wife Anna Maria Hedvig (Hedvig), and their two daughters twelve year old Matilda and nine year old Elizabeth Karadine were also in the Forsgren Company. Five years later Matilda would become Lars's plural wife. Maren's mother Doris was baptized in Copenhagen on July 17, 1853. There is no record of her father becoming a member, but he immigrated to America in 1854, leaving Denmark with Doris in October of that year.

Maren was baptized on March 8, 1854, and Fredrick's baptism followed on March 16 in Kynbdy, in the Fredricksen Branch it is believed, since they were not listed in the Lutheran move out register until October of 1854. There are no details of the conversion. Two more facts regarding Fredrick's baptism are recorded in the Ferron Ward Membership Records: which states he was baptized by Ole Larsen and confirmed by Dorius. The Dorius referred to may have been Carl Christian or his brother John D. Both of them were successful missionaries in Denmark. Carl immigrated in 1857 and came to Utah with the handcart company settling in Ephraim. Carl and Fredrick may have been together in the 1857 handcart company.

Moving To Copenhagen

Fredrick and Maren may have gone to Copenhagen in October of 1854 perhaps moving at this time in order to see her parents before they left for Utah. Doris and Juste Larsen sailed from Liverpool on January 5, 1855. The ship, the James Nesmith, landed in New Orleans on February 13, 1855. The ships log shows that Juste, seventy years of age, died on January 24, 1855. Doris also died at sea, but the ship was close enough to port that she was buried in New Orleans.

Name of ship: James Nesmith.

Ship: 991 tons: 171' x 36' x 18'

Built: 1850 at Thomaston, Maine.

On 7 January 1855 a company of 440 Scandinavian Saints--about 300 of which had survived a particularly stormy voyage from Copenhagen to England aboard the steamer Cimbrja--sailed from Liverpool in the ship James Nesmith. Elder Peter O. Hansen presided over the emigrants. Captain Harvey Mills skippered the vessel. This master had previously commanded the 200-ton brig Thomas N. Edward in 1846 for the Dispatch Line and the 199-ton brig Ellis in 1847 for the New Line. The passenger manifest listed thirteen deaths during the crossing. On 23, February, the square-rigger arrived at New Orleans after a forty-seven day passage.

Eighteen of the thirteen owners of this ship were from Thomasten--"The town of a hundred captains." These owners included two members of the noted seafaring Watts family, Captain Mills from St. George, Maine, and James Nesmith of New York, for whom the vessel was named. This three-master had two decks, no galleries, a square stern, a billethead, and hailed out of New York. In 1864 she was sold to foreigners.

Fredrick may never have seen any of his immediate family members after leaving Kynoby. Three of his grandparents were dead before he was born and the remaining maternal grandmother died in December 1824 when he was about five months old. The death of his father and sister have already been noted. His mother had died in 1849. Four of his brothers were living. After Fredrick came to Utah likely he and his brothers maintained some contact with each other by correspondence, because when he went to the Mantl Temple in 1896 he did ordnance work for his brothers and nephews who were dead in 1896.

LDS Church members in Copenhagen in 1854 were involved in many activities. They entertained out-of-town members who were in the city to attend conference, or to join the next company of immigrants. Deacons collected money for the temple fund, the perpetual immigrating fund and the general fund for the Copenhagen congregation. Mission wide meetings were held in Copenhagen, and the Mormon elders were so well known that they were sung about in street ballads, and artists depicted them on billboards. Church members were loyal to the missionaries, often Danish converts, and supported them. President Brigham Young cautioned the missionaries to not be burdens on the church members.

In the mid 1850's in Copenhagen there was much opposition to the new church. Church services were interrupted by university students out for a lark, by artisans, by roughnecks, until the homes were rammmed by heavy logs, and some homes were burned. By late 1856 the violence had begun to subside. Apostle Ezra Taft Benson addressed a Copenhagen conference of one thousand in the coliseum. Nine hundred and ninety members migrated during 1856/57. The Olsens were no doubt involved in many of these things or at least had a knowledge of them. They lived in the St. Ann's district at number 26 Allengaten when Ludvig Juste was born on December 20, 1854. Their address at 171D Jhelvej was written on the death certificate of Lars, one of the twins, who died May 23 1855. On February 20, 1856 their baby Ludvig Juste died when he was only fourteen months old. Maren gave birth to another son ten months later, on December 1st 1856, in the Trinity Parish. They then lived at number 19 Norrebro, not far from the very center of Copenhagen. The little boy was also named Ludvig Juste, and he would be known in Ferron Utah as Livy.

In spite of so much sadness one wonders if the young couple adjusted to the city environment enough to find it exciting or stimulating in some way. Tivilly Gardens, the renown amusement

park, existed even then. Did they visit the castle? Did they ever take circumstances permit them to go there? Did they ever take advantage of some of the cultural offerings of the beautiful city? Copenhagen was the Scandinavian center for art, music, drama and literature, as well as the capital of the Danish government.

One happy time would have been when Fredrick baptized Henning Olsen Unger in February 1857. Henning, a stone mason, and Sydsil, another of Maren's sisters, were married in 1854. They had a son, Ole Louis Olsen born on October 5th 1856. A daughter Dortha Josephine was born June 18th 1857. In 1859 Dortha died, and a baby girl named Maria was born. Synsil had joined the Church and the Unger man's embarked for America in 1861. During the voyage Maria died in May, and Marie Josephine Atlanta was born on June 15th 1861. She lived only a few days, but as the ship was near port, she was buried in New Orleans. After traveling up the Mississippi River to St. Louis and joining a group of church members, Sydsil died as the result of child birth, sorrow, and a difficult journey. She was buried at Florence Nebraska. Henning and five year old Ole were the only ones left of the family to go on to Sanpete County Utah.

Preparing To Emigrate

The First Presidency of The Church Of Jesus Christ Of Latter-Day Saints had sent the sixth general epistle to the members in 1855, appealing to them to gather together in Zion, and explaining the handcart method of traveling across the plains to Utah. Fredrick accepted the challenge to help build the kingdom of God in a distant land. Besides having a testimony of the restoration of the gospel, perhaps Fredrick and Maren felt America offered more and better opportunities for them and their sons in an economic way. Vida Olsen Nelson, Fredrick's granddaughter, was seventeen years old when he died, and lived in Ferron near him, allowing her to know him quite well. She describes him as being a large man vigorous, self reliant, courageous and possessing a deep faith in Jesus Christ. These characteristics would prove to be helpful to him and his family during the journey to Utah.

An entry in the Scandinavian Mission emigration records for the Copenhagen Conference, spring 1857, lists the Olsen family as number 59, with individual numbers from 239 to 243. For Fredrick age 32 page 300. (Could not determine the answer to 300 what.) Maren age 35 page 140. Ole 6. Anders 4. Ludvig 1 month. Fredrick settled his entire account. There were four other headings on this record that I found interesting. They were:

passage 206.30. Cattle 108.00. Exchange 125.30 divided by 148. And foreign coin 66. The emigrants were allowed to deposit money to buy cattle and to exchange for United States currency when they arrived in America. Evidently Fredrick did this. The passage fee would have covered the fare for two ships, from Denmark to England, and England to America, and \$12.50 for adult railroad tickets from Philadelphia to Iowa City, and \$15 for a handcart. This money had to be paid in advance because the perpetual immigrating fund had been depleted in 1856 when the 6th handcart company became snowbound and had to be rescued. The record also specified that the Olsens were to go in the handcart company.

The people from Europe wishing to emigrate in 1857 not only had to deposit their ship fare of nineteen pounds ten pence with Church agents, but also twelve dollars and fifty cents for railroad fare to Iowa City for each adult and fifteen dollars for a handcart. This was necessary because the LDS perpetual immigration fund had been exhausted the previous year in rescuing the snow bound sixth handcart company. To travel by wagon train would have cost \$275 for one wagon four oxen, one cow and yokes and chains.

Journey To Utah

Fredrick and his family were part of a group of five hundred and thirty converts under the direction of Hector O. Haight who left Copenhagen on the steamer L. N. Hvidt bound for England in April 1857. After a successful voyage, they arrived at Grinsby dock in the afternoon of the first. Grinsby is a North Sea port on the east coast of Lincolnshire at the mouth of the Humber River. It is fifteen miles southeast of Hull, and was England's largest fishing port, and had many docks.

From: "Ships, Saints And Mariners: A maritime Encyclopedia Of Mormon Migration 1830-1890.

By Conway B. Sonne.

The L. N. Hvidt

Screw Steamship: 328 Tons: 171" x 23" x 11"

Built: 1857 by James Henderson and Son at Renfrew, Scotland.

"Elder Hector C. Haight, President of the Scandinavian Mission, was in charge of five hundred and forty Scandinavian Saints who sailed from Copenhagen on April 18, 1857, aboard the Danish Steamship L. N. Hvidt. The vessel reached Grinsby, England,

on 21 April, and the emigrants continued by rail to Liverpool. They then boarded the ship Westmoreland for America."

"About two years later, on 1 April, 1859, a company of three hundred and fifty-five Scandinavian Saints in the charge of elders Carl Widerborg and Nils Wilhelmssen sailed from Copenhagen aboard the L. N. Hvidt. After a very rough North Sea passage the steamer arrived safely at Gainsby on 6 April. These Scandinavians with other British and Swiss emigrants embarked on 11 April for America aboard the ship William Tapscott."

"The L. N. Hvidt was an iron steamship with three masts and one funnel. She was owned by the General Danish Screwship Company of Copenhagen. In 1898, after more than four decades of service, she was sold to Norwegian owners."

The immigrants went by train across England almost directly west to the port of Liverpool. It is a city built in a crescent shape on the slopes of high hills around a ten mile river front. The emigrants went there by rail and were lodged in a cheap hotel. The group was transferred to the ship Westmoreland and sailed on April 25, 1857. Mathias Cowley was appointed by the LDS Liverpool Presidency to take charge of the company, with Henry Lunt and Ola Liljengvist as counselors. There were also four return missionaries in the company.

The travelers were divided into four districts. A strict schedule was observed: Bed time at ten P. M. and wake up time at five A. M. Prayers were held night and morning. Sunday was observed by fasting, praying and listening to speeches.

Memorable activities during the voyage included: Five weddings. Attending classes to learn English and dancing to a musical group organized by the Church members. The weddings were for five young Danish couples who were married on the ship at Liverpool. A holiday spirit developed which lasted for several days. The immigrants in general enjoyed very good health during the thirty-six day trip. They arrived in Philadelphia on May 31st 1857, and sailed up river until a landing was reached, passing an American man-of-war vessel. They raised their voices in loud cheers at the sight of this emblem of national power. The Captain of the battleship returned the salute of welcome to the travelers by firing the guns of the ship. It was an auspicious welcome. The response was a spontaneous outburst of enthusiasm for the foreign-ers new land.

From: "Ships, Saints And Mariners: A maritime Encyclopedia Of Mormon Migration 1830-1890. By Conway B. Sonne.

Westmoreland

Ship: 999 tons: 170" x 36" x 18"

Built: 1851 at Philadelphia, Pennsylvania.

With 544 Latter-Day Saints passengers, the full-rigged Westmoreland of Philadelphia sailed from Liverpool on 25 April, 1857. Of this company 540 were from Scandinavia, and four missionaries were returning from Great Britain: elders Mathias Crowley, Lorenzo D. Judd, Henry Lunt, and George W. Thurston. Elder Crowley presided over the emigrants with Henry Lunt and Ola N. Liljenquist as his counselors. Among the emigrants were C. C. A. Christensen, the famous Mormon painter. Master of the vessel was Captain Robert R. Decan. He had considerable experience at sea before assuming command of the Westmoreland in 1854. For example, in 1848 he skippered the 339-ton bark Sultana; in 1849, the 624-ton ship Champlain; in 1851, the 738-ton ship Shenandoah; and in 1852, the 816-ton ship Saranak. Most of these vessels ran out of Philadelphia. The crossing was one of harmony and good feeling among the emigrants. During the voyage an old man and two small children died. Five couples were married, and a baby was born and appropriately named for the master and ship--Decan Westmoreland Gott. After a thirty-six-day passage, the emigrants landed at Philadelphia on 31 May.

The Westmoreland was owned by John Burton and John R. Fenrose of Philadelphia. She was a two-decker with three masts, a square stern, a figurehead, and was built of oak with iron and copper fastenings. In 1873 the vessel was wrecked by fire and sold at auction.

The company was received by immigrant agent Angus M. Cannon. He made the necessary arrangements for it to go by train to Iowa City via Baltimore and Wheeling. There was much sickness in route resulting in the deaths of three children and one man. The people arrived at their destination on the ninth of June. They gathered in a small grove on the outskirts of Iowa City where they found another group already preparing to go west by ox train. There were large round tents capable of holding about twenty people, pitched and waiting for them. About three hundred and thirty of the Scandinavians were to go by handcart. Only three days were allowed to prepare for the trek.

It was necessary to buy three wagons and ten mules to haul supplies such as tents, large cooking utensils, bedding and two

thousand pounds of flour. Flour cost \$3.20 per hundred and the projected rations were one pint per person per day. The handcart they had previously paid for were picked up. Their company would be known as the seventh handcart company. In 1856 the handcart purchased resembled those used by porters and street cleaners. They were constructed with little or no iron. Some of the wheels were hooped with thin iron tires, others were not. Many of the carts had been made of unseasoned wood causing them to shrink, warp and crack. There were more exact specifications for the 1857 handcart. The track was four feet wide and the timber had to be well seasoned. The 1857 carts were made of Iowa hickory, or oak in the frames and shaft. The axles were made of hickory. They were six or seven feet long and the width was the same as a wide track wagon. The carts weighed about sixty pounds. The seventh handcart company had sixty-six handcarts.

Each adult was allowed to take seventeen pounds of baggage including clothing, bedding, and utensils. The Danish people had understood they would be allowed fifteen pounds for clothing alone, therefore feather beds, dishes, books and some clothing were left behind. The company was organized with James P. Park as Captain and he had eight assistants, each in charge of eight or more handcarts. Mr. Park was a Scotsman and had to communicate with the Scandinavians through an interpreter. The companies former leader, Mathus Cowley, was the Captain of the ox train. On the average there were five persons to a handcart and twenty individuals to a tent. Fredrick was Captain of one tent.

On June 12, 1857 the thirteen hundred mile journey to Utah was begun. As the company pushed three hundred and thirty-four miles across Iowa, with its sand and dust, a whistle at 5 A. M. told all to arise and get breakfast. Immediately after eating everyone assembled for a song, prayer and instructions. At night the tents were pitched in a circle.

Fredrick was assigned to share the skillset he owned with other families. Each family was allotted only twenty-five minutes to use it, and as a result many times the bread baked in it would be hard on the outside and dough in the middle.

The pioneers crossed the Des Moines River on a bridge. Upon approaching Council Bluffs the caravan was met by officers who did not allow them to enter the city, saying the company had smallpox, which was denied. However, the immigrants went around the city and crossed the Missouri River on a steamboat ferry which took them to Florence Nebraska, a wayside station. They arrived there on July 3rd, 1857.

Elder J. A. Little, Superintendent of Immigration on the Frontier wrote a letter about the seventh handcart company which is published in the Millennial Star on August 22nd 1857 stating "Quiet a number of the company were out of health from the effects of their voyage and the change of diet." On July 4th a council was held to evaluate the condition of the company, and it was unanimously decided that it was wisdom for the company to go on, and that all who were not able to walk should remain at Florence. Those going on left Florence on July 7th, and the Olsons were in this group. It was reported that the people were all able to travel on foot and in good spirits. Their spirits were better because a different leader had been selected to be President of the company, Christian Christensen. He was a Danish man, and knew how to gain the confidence of the group. James Park and Elder Rudd were his assistants. Among the sub-captains were C. C. A. Christensen, later to earn renown as an artist, and Carl Dorius.

On July 9th the Elk Horn River was reached, and two days later the Plat River was forded. One man in Fredrick's tent owned a cow. In order to get milk for the baby Livy, Fredrick carried this man and his wife across most of the rivers they came to. Maren, or Mary as she was called in America, was often exhausted, and many times Fredrick left her beside the trail then returned to get her, after helping to make camp. Christian Christensen wrote in his journal, "Our rations were very small and I was hungry most of the way. Often a Brother or Sister dropped by the roadside for our carts were heavily loaded."

On reaching the Loop River, July 16th, some Indians who were familiar with the sand bars and quicksand at the crossing were hired to help ford the stream. Provisions and tents were hauled across in the wagons pulled by double teams of mules. The empty handcarts were taken across by the strongest men. The women rode on horseback, clinging to the almost naked Indians.

Generally, the company traveled along the north side of the Plat River. However, it was sometimes necessary to leave its banks in order to have a better road. On July 19th they were in an area with sandy ravines and hills. They covered sixteen miles, toiling without water. Their thirst was almost unbearable. By helping each other they were able to keep going. The next day they reached Wood River.

At Wood River Anna Marie Sorensen left the camp, and in a willow patch, gave birth to a baby girl. The next morning she

From Fort Laramie on, the company moved in the dust and noise of Russell Magers and Waddell's great army supply wagons, and in frequent sight of troops in the Johnston Army. Feed on the trail was especially scant because the oxen with Johnston's Army requiring so much food. James Jensen, a member of the company, wrote, "The final stages of the journey furnished a test between the endurance of men and mules. When we came to the last steep

The old man remained there until the next spring. reached Deer Creek Station, where the immigrant's son was staying. available, the kind man was ostracized. Happily, the company soon striped animal his friends retreated. With no change of clothes his shoulder and went back to camp. As he appeared with the little suitable for food. He killed it with his cane and threw it over from the handcart when he saw an animal that he thought might be old man devoid of the sense of smell, was walking some distance There was another offer of meat, which was not relished. An

One bit of aid came from an unexpected source. An ox belonging to the soldiers was disabled when a heavy wagon ran over its foot. The military Captain came over to the hungry immigrants and said, "You may have the oxen, I guess you need it." The fresh meat was gratefully received by the Danish plodders, as the soldiers called them. Men in the company did not kill buffalo, as far as has been determined, because of the fear of stampeding them.

As it turned out, a wagon from Salt Lake City with supplies was met at South Pass and the company was able to give their handcart equipment as security for enough flour to last until they reached Salt Lake Valley. It is not clear whether this was an army supply wagon for Johnston's Army, or a Mormon one. The presence of Johnston's Army along the route did deter President Young from sending out the usual number of supply trains to meet the handcart company.

The company reached Fort Laramie on August the ninth. As they approached the country now known as the Black Hills, they found the road rough and hilly, wood more abundant and the nights cool. Their supply of food dwindled and the rations were even smaller. Fredrick objected to this policy saying, "If I have to work like a horse I want what I can eat. If I have to starve, I want to do it quickly."

appeared with the baby in her apron. The Captain granted her the privilege of riding in one of the wagons for a day or two. The baby survived as well as the mother.

hills of the mountain side, our mules were so weak that the men had to help them over with the aid of ropes."

In Echo Canyon the company passed between the stone wall fortifications the men of the Navoo Legion were building to help keep Johnston's Army from entering Salt Lake Valley. On September 13th 1857 the seventh handcart company was met east of Salt Lake City and given gifts of fresh fruits and vegetables and escorted into the city. But their welcome was rather half hearted because of the threat of war. The people were concerned with the approaching army, and were preparing to abandon and burn their homes, if necessary.

The Seventh Handcart Company had made better time than the Israel Evans Company which had left Florence three weeks earlier than it had, and had arrived in Salt Lake City only one day ahead of the Seventh. Wallace Stegner wrote "However expedient it was at a certain period to urge immigration by this method, it is nevertheless true that it was a hard almost inhuman journey. And when a better and easier way was procurable it was naturally grasped. Three thousand immigrants traveled to Zion by Handcarts. Eight companies came through successfully. Two did not." A quote from the Deseret News Church Section, July 1988 seems to sum up the endeavors of those people who were in the handcart companies, "Those who made it and those who died live in memory as inspiring examples of courage, dedication and sacrifice."

Settling in Ephraim

Fredrick and Maren hoped to go to Fort Ephraim in Sanpete County where Maren's brother Lars Alexander Justesen and his family were living. Their desire was realized before the year's end according to the quotation from "Utah Since Statehood" "A few months after arriving in Salt Lake City, Mr. Olsen removed to Ephraim, and two years later became a resident of Moroni." The Olsen's whereabouts in Salt Lake City are unknown, and there are no details preserved about their trip to Sanpete County. The joy of the Justesen/Olsen reunion can only be imagined with its feelings of gratitude relief and happiness. Yet there would be a tinge of sadness, because this would be the first time the grief of Juste and Dorris Larsen's death could be shared by the young couples. Was there also an element of surprise for Maren and Fredrick? It is not known how much they knew of the principle of polygamy. They would be faced with this practice. Lars had

entered into plural marriage with Matilda Jensen. What were Fredrick's and Mary's viewpoints on polygamy at this time? Lars had been married to Karen (Caroline in America) for sixteen years. Their two living sons, Rasmus and Peter, were only two and three years younger than Matilda. Lars and Matilda's exact marriage date is not known. Family records give the date 1857 as the year. Neither early Manti or Ephraim records document the date. Matilda was the seventeen year old daughter of Feder and Hedvig Jensen. Her parents and sister were living in Manti.

The Feder Jensen Family

Feder Jensen was born in Balum, Alborg Denmark on November 25th 1807. When he immigrated he listed his occupation as a cooper, the maker of wooden casks, kegs and other wooden vessels bound together by means of hoops. Accuracy and skill were needed by the artisan to fit the staves perfectly enough to prevent leakage.

Anna Marie Hedvig Malling, his wife, was seven years younger and had been born in Odensa, Fyen (or Fuen) Denmark, Hans Christian Anderson's home town. She had been the head matron in a Danish cheese factory. Apostle Erastus Snow lived with the Lauritz Malling family when he was in Copenhagen. The Malling family was among some of the first Danish converts to Mormonism, according to Apostle Snow. Was Hedvig a relative to this Malling family?

The Jensen's were with the John Eric Forsgren group of immigrants. These immigrants brought with them a variety of skilled trades that were sorely needed in the communities of Sanpete County. There were blacksmiths, bakers, wheelwrights, coopers, shoemakers, carpenters, masons and tinkers.

Feder and Hedvig's disapproval of polygamy was strong, and they yearned to go back to Denmark. There is a likelihood that their dislike of polygamy may have prohibited a positive adjustment to their new home land. In 1869 Fredrick may have been faced with this disapproval of polygamy. Did he disregard it? Or had the Jensen's attitude softened by the time Fredrick and Matilda were married?

In the course of the Olsen/Justesen conversation, after Fredrick and Mary arrived in Ephraim, comparisons would be made and best remembered details discussed about their trips from Copenhagen to Sanpete County. There were similarities between the two companies, such as the guidance received from LDS immigration

agents, the cooperation and support received from other members of their groups, the variety of new experiences and the apprehensions and hardships encountered. The most obvious differences would be their method of travel across the plains, the cost of the trip, the routes taken and the numbers in the groups.

The Journey Of The Forsgren Company

Lars Karen and Matilda would have given some of the highlights of their journey. Lars could have pointed out that their company had been considered an adventure by church officials, sort of a trial run group. Karen may have shared the story of their trips' stormy beginning, with its unexpected delays and unforgettable Christmas Eve. Matilda may have reminisced about the train trip across England, how big the Forest March seemed and how beautiful the lower Mississippi Valley was to her. Bit by bit Fredrick and Mary would have covered the skeleton of the Forsgren Company's trip with details.

On noon December 20th 1852 one hundred and ninety-nine adults and ninety-five children under twelve years of age had boarded the Obotrit for Keel. The Obotrit was a Hatchet ship. They had paid fifty-two rigsdaler for each passenger, and were allowed two hundred pounds of baggage each. Mormon agents had prearranged details such as chartering ships, arranging for wagons to use in crossing the plains, making needed connections, providing guides and planning shipboard activities. A storm that night forced the ship into a Salster harbor where they stayed for forty-eight hours. They reached Keel in Holstein the evening of the twenty-second, then traveled three hours by train to Hamburg, where they slept in a large hall and had well cooked meals.

From: "Ships, Saints And Mariners: A maritime Encyclopedia Of Mormon Migration 1830-1890. By Conway B. Sonne.

Obotrit:
Paddle-wheel steamship "167 tons"
Built: 1842 at London, England.

A crowd of on-lookers gathered at the wharf in Copenhagen to witness the departure of 293 Mormons, including children, on the small steamer Obotrit. It was 20 December, 1852. These emigrants were in the charge of elder John E. Forsgren, one of the mission-

aries who came with Apostle Erastus Snow to introduce Mormonism into Scandinavia. The rabble on the deck jeered and cursed the Saints for following "that Swedish Mormon priest" Forsgren to America. The vessel sailed away from the custom house at 4 o'clock in the afternoon. After a stormy passage and much discomfort in cramped quarters, the emigrants arrived safely on the evening of 22 December at Kiel. They traveled on by rail to Hamburg and then took the steamship "Lion" to Hull, England.

Built in London, and originally named Finland, this steamer was sold to the city of Wismar (Germany). She became a mail ship traveling the route of Wismar, Copenhagen, and Stockholm. Although full details are lacking, the vessel was of wood construction with copper fastenings and normally carried fifty-seven passengers. The Obotrit ran out of Wismar from 1847 to 1864, after which there is no further record.

The next morning they boarded the English ship Lion bound for Hull. They sailed down the Elbe and rode out a fog bound Christmas Eve in Cuxhaven. They were buffeted by violent storms which strewn the north Sea with wrecks, finally reaching Hull on the 28th.

From: "Ships, Saints And Mariners: A maritime Encyclopedia Of Mormon Migration 1830-1890.
By Conway B. Sonne.

Lion:
Paddle-wheel Steamship: 460 tons: 217" x 28" x 14"

Built: 1847 by Smith and Rogers at Glasgow, Scotland.

After landing from the steamer Obotrit at Kiel and continuing by rail to Hamburg, 293 Saints from Denmark boarded the British Lion on 24 December, 1852, and glided down the river Elbe to Cuxhaven. There, because of heavy fog, the vessel dropped anchor. According to the Millennial Star, the emigrants celebrated Christmas eve on board ship. The next morning anchor was weighed and the Lion sailed to the mouth of the river and fought head winds all day. On 26 December the ship encountered heavy gales after passing Helgoland. Soon winds were near hurricane force, some sailors saying it was the worse storm they had experienced in the North Sea. The ship's bridge and part of the gunwale, were destroyed, and some cargo on deck was smashed and washed overboard. However, neither the ship nor her passengers were injured. Two days later, after the storm's fury was spent, the Lion steamed into

the harbor at Hull, England. Her arrival was met with surprise because about 150 vessels had been lost in the storm.

Owned by William Malcolmson of Waterford, the Lion was a two-decker with a square stern and Lion figurehead. She worked mostly in the North Sea. In 1876 she was acquired by the General Steam Navigation Company, London, and in 1884 was broken up.

The next day they crossed England on a train, and were housed in a comfortable hotel in Liverpool. The Forest Monarch, a splendid sailing ship which had not carried passengers before was boarded on December 31st. They discovered that carpenters were still installing berths. On New Years Day, two tenders towed the frigate out into the river Mersey, but it was another fifteen days before favoring winds took them out to sea.

From: "Ships, Saints And Mariners: A maritime Encyclopedia Of Mormon Migration 1830-1890. By Conway B. Sonne.

The Forest Monarch
 Ship: 977 tons: 149" x 31" x 23"

Built: 1851 by Pierre Valin at Quebec, Canada.

Mormon emigrants from Denmark, Sweden, and Norway--the first large Scandinavian company--assembled at Liverpool and on new year's day 1853 boarded the Canadian-built packet ship Forest Monarch. However, the storms and contrary winds kept the vessel anchored in the river Mersey for more than two weeks. During that time three children died, two babies were born, three passengers were converted and baptized, and some emigrants were injured when a near by craft broke loose from her moorings and drifted into the Forest Monarch.

Finally, on 16 January, 1853, the Scandinavians sailed out of the estuary and were on their way to America. There were now 297 Saints among the passengers. Elder John E. Forsgren presided over the company. Two years earlier he had opened the Scandinavian Mission with Apostle Erastus Snow. Forsgren's shipboard counselors were Elders Christian Christiansen and J. H. Christensen. During the voyage the weather was generally pleasant, although the ship was belabored for several days. Provisions were poor, and fresh water was exhausted before reaching port. Four deaths were recorded, and three children were born during the crossing. After a fifty-nine-day passage, the ship arrived at New Orleans on 16

March, but several days earlier at the mouth of the Mississippi five more emigrants died.

This British square-rigger was skippered by Captain Edmond Brewer and hailed out of Liverpool. The Forest Monarch was carved-built with three masts, one deck, a round stern, a standing bowsprit, and a figurehead of a man. Her owners had been Pierre Valen of Quebec, her builder, and De Novo at Liverpool. The vessel was not listed in Lloyd's Register after 1854.

The ship reached New Orleans on March 17th. The men in the company pooled their means to go by steam boat up the Mississippi River to St. Louis. They saw forests, orchards and slaves working in the fields. They stayed in St. Louis one month where they found empty houses to live in and worked at odd jobs. Half of the company left for Keokuk Iowa on April st, and the remainder followed ten days later. At Keokuk they were known as the Danish camp since they were part of a large encampment of Welch and English Church members.

They traveled across the plains under four captains, ten wagons to a company. The men felt the wagons surpassed the quality of Danish ones, but they had trouble learning to drive teams of oxen. The electrical storms and cloud bursts were a hazard while going through Iowa and Nebraska. After resting for one week near Council Bluffs they proceeded covering ten to twenty miles per day. They were met by apostle Erastus Snow in Salt Lake City, and were soon divided into two groups: some to go to Box Elder and some to Sanpete. The Peder Jensen and Lars Justesen families were among those called to go to the Allred Settlement, later to be known as Spring Town in Sanpete County. James Allred and his son Bishop Rubin Allred had recently asked for reinforcements for their village. Bishop Allred and Lyman Stevens helped the Danish families get ready for the trip south.

They left Salt Lake City on October 14th 1853. The people along the way were kind to them and at Nepht they obtained extra ammunition because of Indian hostilities. Upon reaching the near by Salt Creek Canyon, the men who had guns walked ahead of the long wagon train. At the site of present Fountain Green they saw the wagons where four Manti men had been killed by Indians. After reaching the Allred Settlement the Danes lived in wagons and tents. In early December men were sent back to Utah County to get more supplies. A drummer was used night and morning to call all of the settlers to roll call. Bishop Allred gave out the

duties and instructions for each day, and appointed guards for the cows, oxen and horses by cutting dry grass, hunting wild animals and quarrying rocks for buildings. The men who went after supplies brought back flour, nails, brooms and potatoes.

Due to increasing Indian uprising on December 19th 1853, in very cold weather the fifty Danish families and the other families in the settlement were instructed to relocate in Manti immediately. Major Nelson Higgins sent teams to the Allied Settlement to help with the evacuation. Manti residents took them in and all seven hundred and sixty-five white inhabitants of Sanpete County were together in the crowded conditions of the fort there.

In February 1854 many of the Danish people in Manti moved seven miles north to Fort Ephraim, after living on a diet of frozen potatoes, along with smutty brand and ground wheat. Peder Jensen and his family remained in Manti, while Lars Justesen and his family went to Fort Ephraim, where dugouts were made. They were fourteen feet square and eight feet deep, with a two foot wall around the edge. There were two small windows on one wall, and a chimney on the opposite wall. By the time Fredrick and Maren arrived in Fort Ephraim, the Justesens were probably living in a log cabin.

The birth of Lars and Matilda's first child, a son named Don Carlos, is recorded in the early Ephraim records. He was born on May 7th 1858, and died July 31st 1858. Their daughter Marie Elizabeth was born on April 2nd 1860. The choice of Don Carlos's name resulted in the following observation by General Johnson Condon, Matilda and Lars's grand daughter:

"Insight into the character of Matilda emerges as clearly as if it were written in a book. The first child born to her was a son. Did she give him a Danish name such as Jens or Peder? No. She bestowed upon this young pride of her life the Spanish name of Don Carlos. Now what on earth prompted that choice. Well, there are two possible sources. Either Matilda or Lars, or both were learned students of history, and Spanish history at that, or they were devotees of German classical literature, and had fallen in love with Shiller's great dramatic poem, Don Carlos. The great opera by Verde based on the poem is ruled out because its first public appearance was not until 1867."

Before reading this explanation of the babies name I had made an entirely different assumption, and one that was far less excit-

ing, that Matilda and Lars had indeed been students of history, but the history in mind was the history of the Prophet Joseph Smith's family, and that they had named their baby after the Prophet's younger brother Don Carlos Smith.

Geneal Johnson Condon, in her unpublished autobiography attributes the name of the child to the family's cultured background, including a knowledge of German literature. Geneal Johnson Condon tells that the Jensen family brought valuable possessions from Denmark and that many of these possessions have been handed down in the family. In the U. S. Census of 1960 for Mantli, the personal property owned by Peter Jensen is listed as \$3,000. This amount of personal property is indeed above average, and lends credence to the idea that Peter and Hedvig brought increased personal possessions with them from Denmark. Geneal Johnson Condon also notes an artistic flair in the descendants of Lars and Matilda, noting that there are seven persons in the family who have enjoyed a career in art.

Although there is no reference to Fredrick or Mary in the early Ephraim Ward records, there is a record of their oldest son's, Ole, baptism in 1859. Many of the Ephraim residents in 1857 had been the first settlers in Spring Town, later to be known as Spring City. In 1853 they had been forced to leave because of Indian hostility. Some of them went back to Spring Town in 1859, however, Fredrick and Mary with their children went to Moroni.

Lars Alexander Justesen and two or three of his wives, including Matilda Jensen, went to Moroni in 1859, along with Fredrick and Maren.

After evacuating to Mantli in the fall of 1853, Peter Jensen is seldom, if at all, mentioned in the records of the Sanpete settlements. One might expect that he would have moved along with his daughter to Ephraim, Moroni and Spring Town. Loudean Sax, Matilda's grand daughter, tells a story referred to later, that would imply the Jensens were in Spring City. But, that Peter and his wife remained in Mantli after 1853, quietly, not prominent in community affairs, and that they are buried in the Mantli cemetery in unmarked graves.

Life in Moroni

Moroni was a newly settled area established in March 1859 by settlers under the leadership of George W. Bradley who came from the Nephi area. They first lived on the bank of the Sanpitch River

about two miles south of the present site of Moroni. The first habitations were dugouts, log and post huts with clay roofs, tents and covered wagons. A rock dam was built on the river. A canal three miles long was made and the land was divided into lots and farms. When a LDS ward was organized on July 14th the name was changed from Sanpitch to Moroni.

In the 1860 Moroni census the Olsen family entry is as follows: Fredrick, thirty-five years of age, born in Denmark; Mary age thirty-eight; Ole age eight; Andrew seven; Lydia three; (This would be Livy.) The English speaking census takers had a hard time understanding the Danish people, it seems. And Mary age one. The value of Fredrick's real estate was \$150, and his personal estate was valued at \$350.

The surnames Justesen and Jensen are other examples of how difficult a time English census takers had when writing Danish names. The Lars Justesen family entry was almost missed until it dawned on me that the L. A. Hustesen entry was his. June 26th 1860 in dwelling 445 L. A. Hustesen forty-one years old a farmer with seven hundred and seventy dollars of real property and twenty-five hundred dollars personal property; His wife age forty-four; Rasmus a son eighteen a farm laborer; Peter sixteen; L.V. thirty-four a seamstress born in Tennessee; Louis five born in Utah; (I have not identified the preceding two individuals) Matilda twenty a tallorress born in Denmark; (this occupation is interesting as ordinarily a woman's work was keeping house) Marie E. 3/12 Matilda's baby; Jerusia sixteen a female born in Iowa; a servant Moroni a male Indian. A total of ten people lived in this dwelling. In my opinion Jerusia was one of Lars's wives.

On June 1st 1960 the Mantl census shows the Jensen's name written as Yanson. Peter age fifty-three; Ann age forty-five; Elizabeth seventeen.

Fredrick and Mary's eighth child, Fredrick Jr., was born in Moroni in either 1860 or 1861. Ward records do not verify either date. Family tradition is that Fredrick Jr. always said that he associated the year of his birth with the beginning of the Civil War in 1861. However other family members held out that he was born in 1860. Lars and Matilda's daughter Caroline was born in Moroni on May 31st 1862.

Move To Spring Town

Spring Town was first settled by the Allred family in 1852. It was organized into a Ward in 1853, and when it was evacuated in December of that year the residents included a newly arrived group of Danish converts among whom were the Lars Alexander Justesens and Matilda Jensen and her Parents. They all moved to Mantl because of Indian hostility.

Spring Town was resettled in 1859. In 1861 there were thirty-five families living there, and one of their complaints was about the lack of water. By 1867 approximately one hundred families were in the village, yet there was no water shortage. Apostle Orson Hyde who moved to Spring Town in 1860 because of the quality of the water considered the increase in the water supply as evidence of Gods love for the settlers.

It is not known definitely when the Olsens and Justesens moved to Spring Town, or whether they went there at the same time. But the 1862 Moroni floods may have been a factor in their moving. The Sanpitch River flooded the farm lands, broke the dam and filled the ditches with mud and debris. The heavy rains which caused the flood weakened the adobes until the walls of the buildings actually fell down. Brigham Young visited and advised everyone to move to another town.

Surviving in Spring Town was very difficult with fort and cabin construction, land clearing and Indians to contend with. Forting up was a two step project. First a fort like structure was formed by placing small log cabins side by side in a square arrangement. Second, a rock fort was built which was large enough to enclose all of the cabins, and a meeting house which stood in the center of the enclosure. In the northeast corner was a corral to hold the animals at night. In the rock walls of the fort were port holes ten to twelve feet apart through which people could watch for Indians and shoot if necessary. When danger was apparent the settlers were called to the meeting house by the sound of a drum.

Matilda and her small daughters shared a cabin with one of Lars's other wives. Crystal Behunin Guymon, a grand daughter, wrote, "Grandma scoured the board floors with sand, then the older children divided the room. Dominion over even a small space seemed essential and a crack in the floor served as a boundary. The other wife in this incident could have been the unidentified L.Y."

On October 26th 1862 Lars Justesen was sealed in the endowment house in Salt Lake City to Caroline, Matilda, Jerusia Smith Edwards, Marie Thompson and perhaps others including Eliza Edwards and Annie Olsen.

Abundant grain crops were raised in Sanpete Valley in 1862, in spite of the fact that the people had sent their own oxen east to help bring immigrants across the plains. There was only one York of oxen to work on five farms that summer. In the spring some of the men had thought they would not plant so much wheat, but would let the ground rest. However, the wheat came up voluntarily in large quantities and there was plenty of water. Since many men had gone east to drive the ox teams, women and children helped with the harvest.

Uncle Livy Interviewed

Livy Olsen, Fredrick and Mary's son, described in an interview, conducted by William Fall of Orangethille in the 1930's, how they provided for their basic physical needs during the early Spring Town days. This interview presumably was followed by another interview describing Livy's adult life, particularly his experiences as sheriff of Emery County, however, we have never been able to locate the second interview.

"Our first home was a log one room cabin with one small window and one door, since there were no adobes or bricks at the time. The only light we had in those days was light from the fireplace in which we burned native pitch pine and cedar brought to the home from the nearby foothills. The only fuel used for many years was the native timber hauled from the hills and the mountains. This we accomplished with our ox teams, taking two or three days to get one load of wood. The only method we had of combating fires was by carrying water in buckets from near by irrigating ditches. Fortunately, fires in the town were very few, and grass and forest fires were allowed to burn themselves out."

"In the matter of food: Wheat was the main staple we raised on our fields. Vegetables of the common sort were available. These consisted mainly of parsnips, turnips, corn, rutabagas carrots and

"All implements used at this time in growing food, such as scythes, were brought by the pioneers across the plains. The first supply of iron in Spring City was obtained by a blacksmith named Mortensen. He equipped an ox team and journeyed to the place where Lot Smith and his men had burned government wagons, which were in the Johnston's army. All the iron his outfit could pull was brought to Spring City and used by the blacksmith in making plows, harrows and nails."

"My father, as Mormon Bishop of Spring City, organized the men to clear the land that was not

"There were no buffalo in the Sanpete area, however, there were plenty of deer, brown bear and rabbits, although in the earlier period of the settlement it was not possible to hunt them on hens and the streams were loaded with fish. The main kinds were salmon trout, suckers, chub and brook trout. Sharing of food in the times of need was handled by the Mormon Bishop, who would notify members of his ward as to how much of their grain they were supposed to deliver to the Church storehouse. This was reissued to the needy as required."

"In supplying ourselves with flour it was necessary for us to take our wheat to Nephi, then known as Salt Creek, over the only road available which went south to Gunnison and then crossing there at a very bad ford because of quicksand. Turning north and west we went to what was known as Chicken Creek near LeVan. The distance covered one hundred and sixteen miles for the round trip all covered with ox teams. These trips were always made in groups of five to ten outfits armed to protect ourselves against Indian attacks."

The only type of wild plant life used in our family was sago bulbs, which we would eat covered with milk. The first sweetener I remember, and the only one we had, was the juice of the parsnip boiled down to the consistency of a syrup. This type of sweet was the first used in Sanpete County.

under cultivation. All of them would work on one unit of ground, which would consist of five to ten acres, cutting brush and plowing. Each man did the work for which he was best adapted, and men who owned tools shared them for the common good. When one plot was finished workers would move to the next piece of ground. By this method all the members of the Ward were able to harvest a crop for the use of their families. This plan was in operation for two years."

(Fredrick had some land in the big field and also acquired acreage in other areas. In the Bishopric meeting on January 4th 1869, a motion was made by J. T. Ellis and seconded by George Brough that Bishop Olsen have a piece of land by the adobe yard containing ten acres, more or less. It carried unanimously, and Fredrick was also to have his choice of twenty more acres where it would be convenient for him. A motion was made and seconded, by the same men, for Fredrick to have his fence on the bank of the Canal Creek, which passed.)

The Water:

"The first canal in Spring Town was taken out of Oak Creek, and was named Canal Creek. The development and ownership of water rights were established first by the community and later by legislative enactment. As towns could not develop beyond the amount of water that was theirs, early rights were established by the prior use of the water. This principle was made the basic law in relations to water rights. And this method of distribution was respected, resulting in very few disputes over water. As all water was soon appropriated to beneficial use, the land being useless without it, land jumping was unknown. Because water rights did not attach to any particular piece of land, land jumpers could not acquire the water rights. As all the water was appropriated at this time, there were fewer opportunities for the young men."

The Clothes:

"The only clothing available were the clothes we brought to the country with us, and they were patched beyond recognition of the original cloth. The arrival of the Johnston's Army at their camp

south of Salt Lake City brought employment for my father to make adobes. At the expiration of his job, he was leaving camp and had to travel along the barracks where the soldiers were housed. On their learning that he was leaving camp, many of them gave him their old clothing, fairly loading him down with it. From this source enough material was received to keep this family warmly clad until the establishment of the home loom, and the raising of sheep for wool." (This incident must have occurred when soldiers were stationed at Shumway, between Ephraim and Mantz, and when Fredrick lived in Ephraim, about 1858. (Don Crawford))

"One incident I remember distinctly, and with some envy, involved a pair of trousers. A young man had occasion to go to Salt Lake City, and while there, purchased two seamless bags (heavy cotton sacks to hold grain). These, he had made into trousers, with the red stripes of the sacks on the outside, which made a real lively effect. These trousers were made especially for his wedding costume, and were really something new and classy."

"A common event was the spinning-bee, which were home affairs. The hostess, having her wool prepared for spinning, would invite the young girls of the town to her bee. They were all kept busy spinning the wool in to yarn, which was later used for making the necessary knitted clothing for the family. Usually a lunch was served. A young man's part in these affairs was to be on hand to escort a girl home. Many courtships started through friendships formed on these occasions."

(The clothing the Danish people wore was different than the other settler's clothes. They made their clothing from Lindsay, it possible, and they wore wooden shoes and hand knit stockings)

Mental And Spiritual Needs:

(Uncle Livy gives us an insight on these topics.)

"At this period there were no stores and the only means of securing anything not produced by ourselves by our own effort was an ox team trip to Salt Lake City where goods were purchased. These trips would take about two weeks. Various things were made from the natural resources of the

country. I remember my father made many barrels of pine tar. This tar was produced by burning pitch pine trees in a specially shaped pit, arranged so the fire would burn from the top downward, allowing the pitch to drain to the bottom of the pit. It was dipped in to barrels, and prepared for shipment. This we would send to Salt Lake City, and trade for such necessities and wants as we could get."

"In trading among ourselves, a bushel of wheat was the standard of value. All transactions were on a barter basis. What the other man had that you wanted you had to offer him something of yours that he wanted. What we could not get in this way, we learned to do without."

"Another source of revenue were the saleratus beds on the Sanpitch River. We would gather this powder for which we found a market in Salt Lake City. Saleratus is defined as sodium bicarbonate, or baking soda, to be used in cookery because it produces carbon dioxide."

Schools:

"Schooling during this time, in Spring Town was confined to the most primitive type. I remember my first teacher was Rubin Allred. My fellow schoolmates numbered about twenty children. My father paid a tuition either in labor or produce. I never knew the amount. The school books used were three small primers. Even with limited resources, there were no children but what could read and write after a fashion. There were no books in our family except the Bible. The first newspaper I remember was the Deseret Evening News, and the only magazine was the Juvenile Instructor, both of which were published in Salt Lake City. There were no local publications south of Salt Lake at this time."

"Dances sponsored by various organizations of the Church were especially popular with the Danish people. These dances were held in a log house with a dirt floor that required regular sprinkling to keep the dust down. Some years later, lumber was

whipsawed (hand sawed by two men) to make planks for a floor. Refreshments for the dance were parched corn and wheat."

"Other forms of recreation included singing, storytelling, games wrestling and other feats of skill. Early theatrical entertainments were given by the local home dramatic company. This company was composed of men, women and boys of the town, and developed some very fine talent. The most important celebration was the occasion of the visit by President Brigham Young, and other officials riding in eight to ten buggies. All the people of the town spent long hours in preparation for this visit."

"The arrival of the railroad in Salt Lake was the cause of one of the largest celebrations at Spring City. In the parade, I remember the train being represented by five or six wagons coupled together, with the lead wagon containing a stove with fire and smoke issuing from the stovepipe, and otherwise being made to represent the engine."

(In "Life Under The Horseshoe" the 1987 Spring City history, there is a story that goes like this: "Hans Jorgen had a pair of shoes for the occasion. One was leather and one was wooden, since he had lost one of his leather shoes herding cows. Bishop Olsen was one of the townspeople who was bare-footed at the celebration. Hans said, 'Bishop we can take turns wearing my shoes. I will dance in them, then you can.'")

CALL TO MONROE

During the spring of 1865 Fredrick was called to settle in Sevier County in the locality of modern Monroe. Orson Hyde issued the call for the purpose of strengthening the new settlement. The sight of the Olsen's new home had been explored by men sent by Orson Hyde, in the fall of 1860, to the Sevier River Bottom to find feed for cattle. George Wilson and his son, and two other men, were the first settlers of Alma, one of Monroe's names, in 1863, and stayed there in a dugout that winter. About twenty families settled in 1864. The place was then called South Bend. Elder Willy P. Allred was appointed President of the LDS Church organization. The harvest was described as bountiful that year. Wheat fields

yielded seventy bushels per acre. A few other settlers arrived with Fredrick and his family in 1865.

Fredrick Becomes Bishop Of Monroe:

In October 1865 Fredrick was appointed Bishop, with Thomas Hunt and Richard Davis as counselors.

"Brother Olsen proved to be an efficient leader, one was very much liked by the people." is a quotation from the Monroe Ward Manuscript History and is also found in The Encyclopedia History of the Church by Andrew Jensen.

Indian Hostilities

During the summer of 1865 the settlers built a fort to protect themselves. Because of continued Indian problems, some families in Alma moved to Richfield in 1866. Indians attempted to steal cattle from the people in Alma several times. One battle took place between the mounted militia under the command of Warren S. Snow of Mantl and the Indians near Alma. On April 20th 1867, Alma, Glenwood and Richfield were abandoned. The people sorrowfully left their homes. When some of the settlers returned to them, after the Black Hawk War ended, they found that the Indians had not molested them, but that miners and prospectors who had passed through had burned many fences to make their campfires.

Fredrick took his family back to Spring City. He took further part in the Black Hawk War, serving under Taylor Butler.

The Indian problems were a constant grievance and proved to be particularly severe in the Spring City vicinity during the Black Hawk War of 1865-67. The Utes living near by were under the leadership of Chief Black Hawk himself. He was described by Uncle Livy Olsen as being tall and slim. White men had to maintain a constant guard to prevent the Utes from killing people and stealing livestock. Only one third to one half of the men could work in the fields at a time, because of the number needed for guard duty. The men did this with little murmuring, but were very dismayed at the wounding and killing of their friends, and the loss of cattle and horses.

It took several years to solve enough problems with the Indians that the Black Hawk War could be ended. After a peace council in Springville on August 17th 1872, another treaty was

On April 5th 1858 at Rocky Ford, near the present town of Vermillion, they met a group of thirty Indians, who had just previously attacked Charles and George Wilson of Scipio, killing Charles and stealing their supplies. Some of the Olsen company had ox teams, and were traveling slower than the horse drawn wagons. As the ox teams came along, the Indians closed in behind them. When those with horse teams saw the Indians they stopped, to let the ox teams catch up. The Indians circled out around the cedars on the west of the company and got a little way ahead. The white men, seeing that the Indians meant mischief, corralled their wagons as speedily as possible, placing the back end of the wagons in such a position that each wagon would shield the team on the next wagon from the fire of the Indians. As soon as the Indians were prepared, from behind cedars and rocks, and others in a ravine, they opened fire upon the company. A bullet from an Indian's gun struck a wagon tire. It glanced, and struck Lars Alexander Justesen, killing him instantly.

By April of 1868 it was believed that Indian hostilities in Sevier County were over, and that it was safe for the settlers to return to their deserted homes on the Sevier River. A company was formed under the leadership of Fredrick Olsen to check things out. There were twenty-three persons in the company, with twelve teams, namely: Fredrick Olsen and son Ole, Richard Davis, Benjamin Davis, David Davis, Axel Elnersen, John Nighton, C. C. Brown, John Fern and his younger brother Walter Jones, Lars Alexander Justesen and his step-son Simon T. Beck, Adolph Thompson, Ira Sutton, J. W. Bowman, Andrew Rasmussen, Rasmus Sorensen and Louis Barney.

Death Of Lars At Rocky Ford

signed at Mount Pleasant on September 17th. General Morrow, Orson Hyde, Bishop William Sealey, Amasa Tucker, Fredrick Olsen and former militia colonel Reddick Allred, and others parleyed with the Indian representatives. Several chiefs who had been regarded as dangerous, including Tabona, Anglee and White Horse promised to be peaceful. After the close of the Indian raids, a parley was held near Spring City. Chief Aropean, a small sassy Indian, in a speech to General Morrow who was urging the Indians to go to the reservation, said, "I'm neither a dog or a bull. I came to this earth like any other man. And I'll go where I please." The Olsens knew Aropean and other Indians who came to their home in Spring City.

While some of the best marksmen did the shooting, in Fredrick's company, others were loading guns, and still others were digging rifle pits. The fight continued for more than an hour. Volunteers were asked to go back to Gunnison for help. Axel Elnersen and Adolph Thompson offered their services, which were accepted. The Indians had pulled off and had gone toward the Rocky Ford. They were seen holding a council. When the "expressmen" started, they were seen by the Indians, who tried to head them off. Elnersen rode a good horse, and when he saw the Indians coming he headed away from them towards the hills. The Indians, seeing that they could not overtake him, went after Thompson, who was following the road. They gained on Thompson and fired several shots. A bullet passed through his thigh cutting an artery and lodged in his saddle. He was also hit in the back with an arrow. Seeing that he could not get away from them, the impression came to him that if he would turn back, and rush at the Indians, it would save his life. Consequently he turned, and with gun in hand, rushed them. The Indians opened ranks, seemingly surprised, and let him pass, but then gave chase. The men in camp, seeing what was going on, ran out, firing at the Indians, and one of them fell off his horse. The Indians then turned and ran away, followed by the riderless horse. They returned in the night and carried away the fallen Indian.

On his arrival in camp, Thompson was nearly exhausted from the loss of blood, but the men removed the arrow and dressed the wounds as best they could. He was badly hurt, and it took him a long time to recover. During the fight the White Horse Chief was constantly riding around, directing the movements of the warriors. Walter Barney was hit on the shin, the bullet going through his pants and boot, but it did not cut his undergarments.

The men kept up a guard all night. The four boys in the company dug a trench about three feet wide three feet deep and covered it with a door which they took out of one of the wagons, and placed some rocks on it, and laid there two deep on top of each other.

The next morning Elnersen came with a posse to help the men back to Gunnison. In the meantime, the Indians had left. No further attempt was made to resettle Sevier County until 1871.

Another proffered reason for Fredrick Olsen's company returning to Sevier County has been presented in "Utah's Black Hawk War" by Carlton Culmsee, page 144. "During the spring of 1868 the news flashed to and fro that huge quantities of the yellow

metal, gold, had been discovered near Alma. The town had been abandoned because of losses to the Indians and heightened danger. But gold was a strong enough lure to bring the settlers back. A wagon company from Sanpete set forth for the gold fields. Indians attacked the train at Rocky Ford, killing L. A. Justesen and Charles Wilson, and wounding Peter Thompson. Some weeks later the company returned to their homes in Sanpete, reporting no gold but plenty of Indians."

Families Of Lars Alexander Justesen

Lars Alexander Justesen died on April 4th 1868. He was buried in the Spring City Pioneer Cemetery. His first wife Karen Rasmussen, called Caroline in America, had died in Ephraim in 1866. She was buried in Spring City. Information on a Temple Index Card indicates that Karen and Lars were divorced. Lars' survivors would have included; his sons Rasmus and Peter Justesen and their families; his sisters Mary Olsen and Ann Motter; wife Matilda Jensen and four daughters; wife Marie Thompson and three children; wife Jerusha and three children; and wives Eliza and Annie. It is not known whether or not Eliza and Annie had any Justesen children.

Marie Thompson was a Danish woman almost ten years older than Matilda. She was baptized into the LDS Church on the 5th of October 1851, and married Nels R. Beck February 3rd 1852. They came to America in 1854, sailing on the James Nismeth ship with Captain Mills. This was the ship Doris and Juste Larsen were on. Thirteen people died during the trip across the Atlantic. The Becks settled in Spring Town. Later Nels left Marie in Spring City and went to Deer Lodge Montana. She married Lars Alexander Justesen on October 14th 1862 and was sealed to him on October 25th 1862. They had three children, Louis Alex born in 1863, Joseph Alex born in 1865 and Mary Elizabeth born in January of 1868. Marie married Hennig Olsen in 1872

Jerusha Smith Edwards was four years younger than Matilda. Her mother, Eliza Elvira Allred Edwards also married Lars, being wife number five. Jerusha and Lars had three children: William Alex born September 19th 1862 in Moroni, and two children Eliza and Mary who died as children. Jerusha had her sealing to Lars dissolved in 1891.

It is not known definitely where Matilda's home was in Spring City when Lars was killed. A grand daughter Geneal Johnson Condon has written, "My grandmother and grandfather either built or

bought the four room house that was the nucleus of the large house that father and mother built for our family. (Judge Johnson and Matilda Justesen were her parents.) Father procured it when he married his first wife, Margaret Anderson, on October 4th 1873. He had his law office built adjacent to it. My grandparents sold it to him. They moved across the road into the house Aunt Calley and Uncle James (Blaine) took over.

The James Blaine rock home occupied by his son Max Blaine in 1989, which is across the road south of the Judge Johnson home was built by James Blaine, James and Caroline Blain could have lived in another home before building the present rock house. Since Lars Justesen, General's grandfather, died in 1868 perhaps it was Matilda who sold the house to the Judge.

Marriage of Fredrick and Matilda

Matilda and Fredrick were married in the endowment house in Salt Lake City on May 31st 1869. Her daughter Marie was eight years old, Caroline was six years old on the wedding day, Diantha was three and Matilda Francis was two. Fredrick was forty-five years of age, and Matilda was twenty-nine. General Johnson Condon wrote, "It is said that grandmother was Fredrick's favorite wife because she was young beautiful and industrious and an excellent cook." One can only conjecture about her feelings. Her appreciation for his support and guidance in rearing her children and providing a living for them would undoubtedly have been very sincere. The status of a widow in the community was in 1869 in turn she would have many opportunities to help and encourage him to fulfill his Church and civic duties, and to care for his first and second families. It is hoped that having her daughters with them at that time would be considered as a blessing, since his and Mary's two young children had recently died. Since the Justesen children were so young, it may be that soon Fredrick did not think of them as step-children but thought of them as his children. There is no record of Matilda filling church positions. Perhaps Fredrick felt that her place should be at home with the children.

Fredrick Appointed Bishop of Spring City

On July 20th 1868 Bishop C. G. Larsen tendered his resignation as Bishop of Spring City to President Orson Hyde. On August 2nd 1868 President Hyde called a meeting to approve presiding officers,

"Brother F Olsen President, James Anderson Allred First Counselor, Rasmus Justesen Second Counselor." (Rasmus was Lars son, and Lars had been dead about four months.)

Fredrick blessed and named many children while he was Bishop. Members in his Ward were rebaptized as late as September 3rd 1874, under his direction. On July 1st 1876 there were baptisms for those joining the United Order. Fredrick was baptized by Orson Hyde for this purpose. Fredrick confirmed family members Mary and Matilda Jensine Olsen, Diantha Justesen and Matilda Francis Justesen, after they had been baptized by Rasmus Justesen. Approximately seventy-five people in Spring City were listed as joining the United Order.

As Spring City Ward Bishop, Fredrick had control of things of common interest such as canyon road building, public fencing and law and order. Offenders were brought up before the Ward Teachers and the Bishop, given a hearing, and asked to make right their wrongs.

Law and order were important matters to the settlers. Records show that people were charged and fined for riding a horse in a wild manner, violating curfew regulations, gambling, playing pool and cards, for allowing chickens and livestock to trespass, stealing irrigation water, not muzzling dogs and leaving harnessed horses untied.

In Fredrick's speeches to the Ward congregation he often reminded the Saints of their duties towards one another, and instructed them with regards to the same. This statement caused me to wonder about how many difficulties he may have had in helping the people of different nationalities or cultures to understand each other. In September of 1868 President Brigham Young visited Spring Town and during a two hour meeting commented that from the town's appearance it would be scarcely thought to have been so recently abandoned by its citizens.

The Bishop Praises Spring City

Following this visit, on October st 1868, The Deseret News printed: "We have received a communication from Bishop Olsen of Spring Town speaking in warm terms about Brigham Young's visit there. Bishop Olsen also remarked:"

"It was said by those distinguished brethren that we needed an increase of settlers, which we felt to indorse. And we wish to invite through the

Deseret News, all who desire to get homes to come to Spring Town where they can have a city lot and a reasonable amount of farm land for the cost of surveying. Our facilities are the very best. We have an abundance of building and fencing timber easy of access. A man with a team can cut and haul a load in a day. We have also an abundance of firewood, and we expect to survey upwards of one hundred city lots after conference. We invite mechanics and those who wish to put up machinery, as several very good sites can be had within the limits of our town."

From 1860 to 1868 there had been many things accomplished in Spring Town in spite of the Indian unrest. The U. S. Census taken there on July 6th 1860 showed fifty-five residences with two hundred twenty people. In 1863 an adobe Meeting House thirty by fifty feet was constructed on a lot south of the present Church. It was used as a school, dance hall and city hall. Curtains divided the space for different classes. There was a Danish Meeting House built on 1st North and 2nd East. During the meetings there, there were prayers, singing, sermons and testimonials. The sacrament was not passed. The members formed a Scandinavian choir which became well known for its excellent performances.

Orson Hyde wrote to the Deseret News in 1867 about the settler's concern regarding getting competent teachers for the school. He asked interested men to apply through the common schools of Sanpete County. In 1867 a telegraph line was completed from Moroni. George Brough wrote, on February 10th 1868, that the general health of the settlers was excellent, and that their church meetings were well attended. The school trustees, he commented, were in charge of getting timber and rocks to build two school houses soon as the weather would permit.

In 1868 a liberal spirit was manifested in donating to the Immigration fund. Books kept on the Perpetual Migrating Fund at the Central Tithing Office of the Church in Salt Lake City showed careful accounting. The Fort Ephraim entry for March 7th 1861 included a horse valued at one hundred dollars. "This munificent donation" from Fredrick Olsen was given on behalf of Neils Neilson. In 1869 Elder Brough wrote from Spring City that the wheat, pea and potato crops turned out remarkably well, however, the oats and barley were destroyed by the grasshoppers. This problem with the grasshoppers, often called locust, persisted through 1870. Sugar

can be planted and proved that those in Spring City could make their own molasses.

The 1870 Census

The Utah Territorial Census for Spring City, Sanpete County, taken in June 1870, has two entries for the Fredrick Olsen families, but neither one has Matilda listed as a wife, and none of her daughters are included, or her new born son Louis A. who was born on March 1st 1870. One of the Fredrick Olsen homes was between Rasmus Justesen's and the Joshua Claussen family, as found on page 2 of the census. The home occupied by Rasmus Justesen during the 1870's was just south of the present, 1989, Spring City hall. The other one on page 7, had Morton Behunin and Peter Petersen as neighbors. The children listed on page 2 with Fredrick and Mary as parents were Andrew, Ludwig and Fredrick. The peoples names on page 7 with Fredrick and Mary as parents were Ole nineteen farm worker, Elisa L. at home, (Ole's wife but this was not stated in the census) Andrew works on the farm, Louis V. at home, and Fredrick at home.

Fredrick And Matilda's Family

Fredrick and Matilda had four children born during the 1870's, all of whom lived until they were adults. Louis Alexander 1870, Mary V. 1873, James Fredrick 1876, And Sarah 1878. A daughter Matilda was born in 1880 and died as an infant. Allen Deloss was born July 19th 1883.

During times of sickness, emergencies or at the birth of her eight children who were born in Spring City, Matilda could have been helped by several people. The midwives were Fanny Merick Kofford, an English woman, Lucy Ann who delivered a baby then worked for the family for ten days for a total of three dollars, and Sarah M. Burdick, the wife of the first person to reside in Spring City who had medical training, Dr. Lutellus Burdick. The Burdick's arrived in Spring City in 1871. Sweet soup (baselmoth) was prepared by neighbors to give to the mothers of new born babies. Wyley P. Allred could have set bones and knew about the medicinal effects of herbs. Isaac M. Behunin pulled teeth and doctored diphtheria. There was a diphtheria epidemic from 1880 to 1882 and a small pox outbreak in 1873.

The Story of Louis Alexander Olsen

Louis Alexander, Fredrick and Matilda's oldest child became very ill when he was about three years of age. He was sick for a long time and cold baths were used to break his fevers. The condition was never diagnosed. The older women who helped to take care of him called it "white swelling". It was a hereditary condition. Louis's one foot drew up and turned almost half around. The instep flared and became a hard lump. Louis had to walk on the side of his foot. It caused him pain and some activities, but he led a very active life. Since he could not dance he would be the caller for the dances, and he would also sing.

Louis A. began school in Spring City in 1876. His daughter Loudean Sax relates the following story:

"He was very quick to learn. It was almost impossible to give him enough work to keep him busy for long. He did his work much faster than the other children in his class, and when he finished he pestered them until one day the school master punished him by making him stand in the corner. My Dad didn't like that. Father waited until the teacher was busy with the other children then he sneaked out and ran for home."

"Grandmother was away when Dad got home. He told his sister Till what he had done and that he was sure Mr. Allred would come after him to take him back to school and really punish him. Aunt Till sided with Dad and hid him in the attic under a feather bed. Mr. Allred came looking for Father. Aunt Till told him that Dad had not come home. The teacher left the house and went back to look for Father."

"When Grandmother finally came home Aunt Till told her about the trouble Dad was in and that she hid him in the attic so that the teacher could not take him back to school and punish him. Grandma got Dad out of the attic and marched him down to the home of the school master. Dad was punished and had to promise that he would never upset the children again. Father got plenty of sympathy from his Jensen Grandparents. They never forgave the teacher for spanking their grand son. In fact, they were never friendly with him after that. Aunt Till refused to go back to Mr. Allred's school."

Judging from what happened when Louis A. married, in 1888, this love for him seemed to have persisted through out his Grandparents Jensen's life time. Louis's daughter, Loudean Sax, wrote:

"Father and Mother were married on September 19th 1888. Aunt Sarah (Hansen) Louis's sister told my sisters and me that her grandparents, the Jensens, gave Dad nine hundred dollars to get married on. Mother didn't think they gave him that much. They did give him enough to get him a fine team of horses, harnesses, a new wagon, a milk cow, a kitchen stove and a table."

Since Louis's Jensen Grandparents were both dead by 1888, Hedvig may have personally given him the money before she died on June 15th 1887. Or did the gift perhaps represent a clinging to the old Danish custom of having the oldest male descendant inherit a good portion of their estate?--primogenitor.

The Bishop Advocates Prohibition

On January 26th 1876, Fredrick wrote an editorial for the Deseret News about an effort to procure prohibition in Spring City as follows:

Whisky--occurs

"We have proved spiritus liquor to be a curse in our community. Some few may have received benefit from its use, but the masses of the people are much better off in every way without it than with it. When it is not sold in our town, civility and order, peace and prosperity abound. Good will and kindly feelings exist. But when it is sold, disorder and confusion reign more or less, with occasional fights, law suits, and ill feelings in our settlement.

For more than ten years of my residence in Spring City no liquor was sold here, and hence no greedy disposition to use it. We were quite as successful in dealing with the sick with plenty of prunes and broken bones as we are now with plenty of whisky and other liquors, and I am sure much more so. Mine own experience proves to me that the use of liquor is a curse in any community, though

through all my life I have measurably abstained from drinking it. It is the devils inspiration, productive of much evil, not only its use but in its manufacture.

Our law empowers our City Council to restrain and prohibit the sale of it. Is that law good for anything or not? Will the Editor of The News, or some other wise and learned man in the law, explain this matter in the columns of that worthy and excellent sheet.

If I understand the subject, justice good sense and protection to all classes, especially the many and not particularly the favored few, against disorders, bloodshed and low and groveling litigation, should be the guiding star of all legislation. And any enactments not tending in this direction are calculated to bind upon the people a burden not only repugnant to them, but an unwelcome nuisance.

The citizens of this little town to the number of about 200 petitioned our City Council to prohibit, by ordinance, the sale or disposal of intoxicating liquors. That honorable body responded to the petition by passing an appropriate ordinance prohibiting its sale, in accordance also with the letter of our Charter. The vendees of this diluted strychnine, with perhaps a suitable quantity of tobacco juice or other deleterious drugs, claim that they have taken legal advice upon the subject, and were told to go ahead, and auspiciously by the merchant in Salt Lake City from whom they purchased these liquors. They likewise claim that they have obtained a revenue license from the Government to sell liquor, and that our Charter and Ordinances are null and void. They seem determined to go on with their liquor traffic, regardless of our laws and ordinances, thinking that because we are Mormons the courts will rule in their favor.

Respectfully
F. Olsen: Bishop of Spring City
Deseret News. 25:378

This editorial demonstrates how well Fredrick mastered English, and that he seemed to be ahead of his time in favoring prohibition. Did you like his descriptive phrases such as diluted strychnine? The presentation of the whole situation as he perceived it? the way his indignation came through? and his use of a bit of flattery when asking for assistance or for an opinion?

The Cooperative Store

In 1871 day school was begun in Spring City. On Saturday March 16th 1872, at six P.M. the City Council met at the Meeting House pursuant to adjournment. The Council for and in consideration of \$10 and a fee paid into the city treasury by the Spring City Cooperative Mercantile Institution, of which Bishop Fredrick Olsen is President, granted unto the said institution a license to sell merchandise.

Dividends from the co-op store were shared with the consumer in 1874. Customers had a pass book in which the clerk inserted the amount of each purchase. At the end of each half year, stock was taken, and when the amount of the dividend was known, it was divided by two. One half went to the stockholders of the store, and the other half went to the customers. A lively trade was done.

Civic Responsibilities

In 1878 Fredrick was elected as city councilman. He served with Orson Hyde, Henning Olsen Ungerman, John Scowfield, John T. Lambert and Thomas B. Allred. In 1879 Fred Olsen served as Mayor Pro Tempore.

Two fine Studbaker carriages with six horses abreast were used on the mail lines for Sanpete and Sevier by L. I. Smith. The people were hoping an express line would be started, since it took three weeks for a package to get from Spring City to Provo.

Temple:

At a conference in Ephraim, June 25th 1875, nearly all the Church leaders in the Stake expressed the desire to have a temple built in Sanpete County to fulfill Heber C. Kimball's prophecy that this would be done. The Temple site on the hill in Mantt was dedicated that day at high noon. During the dedication, President Young promised that the earth would yield in abundance, that there

would be no crop failure and that the people would be better off financially while building the temple than at any other time. He told the bishops: "Now if any persons should inquire what wages are to be paid for work done on this temple let the answer be not one dime."

A call was sent out for workmen. Five days later, one hundred men gathered at the quarry. They knelt in prayer, then began preparing the site for the temple, which would take eleven years to build.

As members donated to the temple fund, the bishops were required to handle perishable foods such as temple eggs which were gathered by the women and to report at the end of the year all receipts and disbursements.

Almost four years later, on Friday April 11th 1879 President John Taylor and eight of the twelve Apostles, with other Church officials, arrived in Nepht. On Saturday they met in the different towns in north Sanpete and held meetings. On Sunday they all gathered in Mantt and at eleven A.M. the general authorities, stake officers, Bishops and their counselors and several thousand people marched up the Temple Hill to music furnished by a brass band. The magnificent terraces were already laid on the west facing of the hill. Dedicatorary services for each cornerstone took place, lasting until after three P.M.

On May 1st 1879 a circular was sent to all stake presidents and Bishops in the Mantt Temple District regarding getting skilled workers such as masons and stone cutters. November 30th 1881 President Taylor visited to inspect the work on the Temple, and he pronounced it eminently satisfactory.

There was a temple sawmill in Canal Creek Canyon above Spring City where native timber was prepared for use in the construction of the Temple, after it was selected near by. Fredrick may have had some responsibility at this sawmill.

The Spring City Ward auxiliaries were more fully organized in the late 1870's. Lars and Matilda's oldest daughter Marie was the treasurer of the first Retrenchment Association for the younger Spring City sisters. This was the parent association for the present Young Women's Mutual Improvement Association.

The 1880 Census

The 1880 U. S. Census for Spring City, on Walnut Street, now 2nd North Street, has the following entries: Residence number 5757, Fredrick Olsen farmer fifty-six; Mary wife keeping house fifty-nine; Ludvig twenty-two son works on farm; Fredrick nineteen son works on farm. Residence number 5758 Matilda Olsen forty wife keeping house; Diantha daughter fifteen helps in house; Matilda F. daughter at school; Louis A. son nine at school; Mary V. daughter at school; Fredrick four son at home; Sarah daughter one at home. In residence number 5959 Andrew ... and his family and their child Mary lived. Next door lived Ole twenty-nine a farmer; with Elsie as his wife; Mary nine; Caroline seven at school; Diantha five; Cicillia three; and Ole 11/12.

Call To Emery Stake

At a quarterly conference of Sanpete Stake held in Ephraim on August 20th 1882, Bishop Fred Olsen of Spring City was called to Emery Stake to preside as Bishop over one of the wards there. James A. Allred and Lauritz Larsen were appointed to preside over the affairs of the Spring City Ward until a new Bishop was appointed. On September 3rd 1882 James A. Allred was appointed Bishop of Spring City. Fred had been elected to a second term as a city councilman in 1880. He resigned from the City Council when he moved to Emery County. After having all of his experiences and associations in Spring City, and being able to witness the building of the Manti Temple, which may have been very important to him, did Fredrick have any misgivings about the call to move? Did he realize to some extent how much his leadership abilities would mean in Castle Valley? By chance did his testimony influence the Brother in the following incident which was told about in the Deseret News's "Temple Moments" column:

"One faithful Castle Valley man was approached for a donation for Building the Manti Temple. 'Will you accept a horse?' he asked. Since horses were constantly needed to haul stones, his offer was readily accepted. The man then turned to his team, which stood hitched to his wagon, and unharnessed one of the animals. 'Here take him' he said. 'But you can't do that' protested the first man. 'This breaks up your last team; How will you be able to plant your crops this spring?' 'Never mind Brother' came the reply. 'It's for the Lord's House, so take

him."

Events happening several years previously set the stage for the move to the Emery Stake. On September 22nd 1877, during a priesthood meeting in Mount Pleasant, encouragement was given to have seventy-five men to respond to a call to leave west Sanpete and go across the mountains to the eastern part of the County to settle. There was little response. Therefore, Orange Seely was chosen to head the settlement to Castle Valley and families were called to go with him to settle on the Cottonwood Creek in the Colorado Plateau country. (I must admit that I was sorry to hear the other side of this story, although I did not exactly believe the tale, that a notice was posted asking for settlers to go to Emery Stake, and those who could read obeyed the call, and those who could not remained in Sanpete.) Three different groups were under his direction in Castle Valley in 1877, on the Cottonwood, Huntington and Ferron Creeks. Ferron Creek had been named in 1873 by A. D. Ferron's men, who had been helping him survey. They threw him in the creek one day, and there after it was known as Ferron Creek.

Sanpete Stake was divided and Emery Stake was formed on August 20th 1880, on the Justus Wellington Seely farm located between Castle Dale and Orangeville. This was done by Knute Petersen, President of the Sanpete Stake, Apostle Erastus Snow, Brigham Young Junior and Frances M. Lyman. Christian G. Larsen was made Stake President of the newly formed stake. Orange Seely and Rasmus Justesen were counselors.

When Fredrick moved to Emery County the journey would have taken him about a week. His brother-in-law and good friend Hennning Olsen was called to go there about the same time. In Hennning's biography written by his daughter Amelia Berg, she relates she was with her father when they made the trip. They came through Salina Canyon with ox teams, and it took them about one week. Matilda, Fredrick's second wife, may not have gone with him in 1882. If she did, she returned to Spring City by the spring of 1883, since their youngest child Deloss was born in Spring City on July 19th 1883. A circumstance which may have influenced Matilda's staying in Sanpete, if this were the case, was the death of her only sister, Elizabeth, on June 23, 1882. If Matilda had gone, it would left her mother Hedvig Jensen alone at a very sad time.

Elizabeth Jensen

Facts concerning Elizabeth Jensen are not numerous. She had married Allen R. Hill from Iowa in the early 1870's. Their son who was named for his father was born in 1873. Allen R. Hill Sr. died and when Elizabeth took their small son to see his grand parents in Iowa they were not accepted by the Hill family, and they returned to Mantl. She later married John Greer, a widower.

The Mantl census taken on June 7th 1880 gives this information about the Greer family: Residence 201; John Greer, white male, age forty-eight, place of birth Scotland, plasterer; Elizabeth, wife, thirty-six, keeping house, place of birth Denmark; Charles Tenant, step-son, (son of first wife Margaret) single, twenty-six years old, born in Scotland; Marian Tenant, twenty-four years of age, born in Scotland; Jane Greer, daughter, born in Scotland; John, son, four, at home, born in Utah; James, son, three, at home, born in Utah; Frank, son, one, at home, born in Utah.

John Greer was twelve years older than Elizabeth. He was born in Scotland and had married Margaret Tenant there. She was seven years older than he, and had four children, Alexander, Joseph Charles and Marian. Margaret and John had one daughter, Jane, born in Scotland in 1862. They were living in Mantl by 1870. After Margaret died on February 1st 1874, John married Elizabeth Jensen. Charles and Marian Tenant Jane, Margaret and John's daughter, and Allen Hill, Elizabeth's son, whose birth date was November 13th 1873, all lived with them. By 1880, Elizabeth and John had three sons of their own, John, James and Frank. Their neighbor was Elizabeth's mother Anna Y. Jensen, who had Megner Louis living with her. Megner was twenty-seven years old, had been born in Pennsylvania, and her occupation was listed as a servant.

During the three year period from January 1880 to January 1883, there were an unusual number of deaths in the Greer family. John Greer, the young son died on January 15th 1881. Allen R. Hill, Elizabeth's boy, died on April 18th 1881. Elizabeth, the wife and mother died on June 23rd 1882, the day her baby daughter Elizabeth was born. The baby girl lived less than two months, dying on August 10th 1882. Joseph Tenant died on January 17th 1883. John Greer bought two burial lots in the Mantl Cemetery. He is not buried there, but Elizabeth's parents are both buried by her. These are unmarked graves.

Elizabeth was survived by her husband, two sons, a daughter, her mother, her sister Matilda Olsen, and a step-daughter Jane. Her husband moved to Provo where he established a hotel and

restaurant. He died March 27th 1907. The descendants of Elizabeth Karadine Jensen, if any, are unknown to this writer.

Fredrick Made Bishop Of Ferron

On August 12th and 13th 1882 Fredrick attended Conference in Castle Dale. If all the dates are accurate in the sources research, this was before he was released as Bishop of Spring City. Among Church officials attending were Apostle John Henry Smith, Stake President Larsen and Ward officers. Fredrick was set apart to preside over the Ferron Ward. Vida Olsen Nelson in her short history of him wrote that when they left Spring City, the family thought they were going to settle in Price. Mike Molen was his first counselor and John David Killpack his second counselor. In 1884 William Taylor Junior was appointed his second counselor when the Ferron Ward was divided and Molen was made a ward. J. D. Killpack was in the Molen Ward.

Matilda and her Olsen children, with her daughters Maria Justesen Behnjin and Caroline Justesen Blain, with their families, may have all gone to Ferron together after Deloss was born. By 1885, calculated from the birth of children, two of Matilda's daughters were living in Ferron. They and their husbands had been called there on five year missions. Isaac and Marie Justesen Behnjin were the parents of three children born in Spring City, where they had lived on main street in a rock home Isaac had built. The third child, Burtie Elzina, was born on September 11th 1882. The family moved to Ferron between that date and the birth of Grace on August 18th 1885. James and Caroline Justesen Blaine went to Ferron some time between July 26th 1882 and September 30th 1884, the birth dates of their second and third children. They had a daughter, Maud Diantha, born in Ferron on February 7th 1887. They moved back to Spring City before the birth of a son Orlin, on November 14th 1887.

Mable Behnjin Guymon, Marie and Isaac's daughter, shares with us something of Matilda's role as a grandmother. It was March 28th 1888. "Jesse James was nine months old when he got whooping cough. He had been very sick, but seemed to be better. Father (Isaac Behnjin) went to feed his livestock. Grandma Olsen (Matilda) called him to come quick. Jesse was dead when father got to the house. They thought he had pneumonia with the whooping cough."

Isaac and Marie's baby girl Grace had died when she was eleven months old of diarrhea during a visit to her grandma Behunin's place in Spring City. After the death of both Grace and Jesse, the Behunins were very glad when Mabel Diantha was born. Mabel continued her story: "When I was a week old I got very sick with thrush. My father and Grandmother Olsen sat by my cradle all night watching every move I made and turning me over often. The next morning I was better. The Elders had given me a blessing and a name the night before."

Matilda's Home Used As Hospital

When Matilda moved to Ferron, Fredrick built her a log home across the street east, and towards the north end of the block from the home where Mary lived. Please see the early Ferron survey in the appendix. An interesting article about Fredrick and Matilda's Ferron home was published in an Emery County news paper in approximately 1958.

"The two room log cabin was built about seventy-five years ago by Bishop Fredrick Olsen for his second wife, according to Debra Huntsman of Ferron. She said that he built a home for his first wife across the street, but that it was torn down years ago. Bishop Olsen held his office in Ferron from 1883 to 1895, and his second family lived for many years in this interesting log house, which still has prolific yellow roses blooming in its verdure choked dooryard. The story is told of how it was, at least once, used as a hospital. According to Mrs. Eva Killpack, a relative of her's, Steve Williams, was bringing a load of wood in his farm yard at Emery when one of the horses stumbled and upset the wood. Mr. Williams was thrown violently to the ground, suffered a broken leg.

The nearest doctor was at Salt Lake City, more than one hundred and seventy miles to the north. Furthermore, there was no telephone at Emery, but there was one line out of Ferron. So a man was dispatched to ride horseback to Ferron, a distance of sixteen miles, to call the doctor.

"Arriving at Ferron, he called Dr. Allen in Salt Lake City." said Mrs. Killpack. "And the doctor agreed to come to Price by train. The horseback rider agreed to see that the doctor was met at Price with a team and

wagon to bring him to Ferron, a distance of forty-two miles from Price.

In the mean time, the injured Steve Williams was loaded into the box of a wagon and transported to the home of the Bishop's second wife in Ferron, to await the arrival of Dr. Allen. But by the time the Doctor and the injured man could be gotten together, infection had developed in the injured leg, and the only way to save the mans life was to amputate the leg at once.

Dr. Allen effected the amputation in this pioneer home, without the aid of any anesthetic, according to the story Mrs. Killpack has always heard. For many days Steve hovered between life and death in the old house, but the miracle is that he lived. For weeks he lay in the good Bishop's house, slowly gathering enough strength to be moved back to his home in Emery. Mrs. Killpack remembers that stout hearted old Steve lived long enough to wear an artificial leg

This house still stands as an old landmark of early pioneer struggles. It is half hidden in a dense grove of trees and bushes, the foliage of which are so interlaced and matted that taking a clear picture was difficult even though the sun was brightly shining. An old fashioned cooking range can be seen standing beside the door.

Hedvig's Death

It is not known whether Matilda went to Mantt at the time of her mother's death on June 15th 1887. As the only surviving child, and since it was summer time, there is a likelihood that she did. Hedvig died of the dropsy. Ann Tuttle cared for her.

The Jensen family had brought many beautiful and delicate art objects such as specimen pieces of fine china, silver, brass ware and crystal, many of which are now owned by various members of the family, according to Geneal Condon, Matilda's grand daughter. In the 1860 census for Mantt the personal property owned by Peter Jensen is above the average in value, and lends credence to the idea that Peter and Hedvig had kept their treasured possessions with them.

Like One Big Family

Living polygamy in the Olsen family seemed to go along rather smoothly. Louis, Matilda and Fredrick's oldest son, stated that the Olsen families were like one big one, and that he had a good relationship with his half brothers. Louis also stated at one time that he liked his half-sisters in Spring City better than his own sisters in Ferron. The naming of some of Matilda's children reflects a feeling of harmony and respect in her polygamist marriages, not only for her husbands, but also for their first wives. Fredrick and Matilda named their oldest daughter Mary, probably after Mary Justesen Olsen. Matilda and Lars named one of their daughters Caroline after his first wife. Fredrick and Matilda's oldest son was named Louis Alexander, no doubt in remembrance of Lars Alexander Justesen.

Fredrick and Mary's sons, Ole, Andrew, Fredrick and Livy, moved to Ferron with them, as indicated by Church and land rec. Livy had been in Castle Valley as early as 1875, when he was herding cattle and sheep which belonged to the United Order. They wintered on the Price River near the place where Wellington is located. There were twelve herders, including two Indians.

Ole and Elsie Olsen's first five children were born in Spring City. Their sixth child was born in Ferron on September 1st 1885. Four other children were also born there. Andrew had married a Danish girl Christine Neilson in 1878. Their first child, Mary Ellen Christine, lived, but their second and third children died as infants. Their fourth child, Levi Jacob, was born in Ferron on May 6th 1884. They had returned to Spring City by December 5th 1886, when their next child was born. About 1902 the Andrew Olsen family moved to Alberta Canada, and afterwards to British Columbia. Fredrick Jr. married Martha Caroline Stevens three months after the Olsen family moved to Ferron. Fredrick Jr. and Martha lived in Ferron for about fifteen years before moving to Rochester, a small farming community south of Ferron, then to the coal camps of Carbon County.

What was the environment like in Ferron? The population was much fewer than in Spring City. There were ninety people named in Ferron in the 1880 census. The first settlers in 1879 had found patches of greasewood, cacti and prickly-pair on the present town site, which were so thick, a horse or dog could not be made to go through them. When the Olsens arrived, there were homes along the creek for a distance of several miles.

School had been held in Janey Killpack's one room log cabin, with thirteen students attending, until a log building was built between Ferron and Molen. Molen was two miles east of Ferron on the same creek. Church and social events were held in the same building for all people along the creek. It was moved to the Ferron school block in about two years. The school block has not changed during these past one hundred and five years. A bowery was added to the west side of the building. Fredrick and Matilda's children would have attended this school.

Catherine Richards Stevens, a student in the log building described the school:

"The students did not have regular school books to read from, but there were some primers available. Slates and slate pencils were used. A damp cloth served as an eraser. There weren't any school desks, just hued log benches on peg legs without any back support. There was a space to set out the primers and slates at one side of each student. A fireplace in one end of the room gave off heat. Later a stove was used to make it warmer. Tuition was paid by the parents according to how long a student went to school.

Kate Stevens' Story

During April of 1883 a tragic event happened in Ferron which effected the Olsen's home life. The family of William Howell Richards, born November 3, 1824, at Wick, Glamorganshire, Wales, and Lucy Renton, born June 16, 1852, at Westgate, Yorkshire England, had come to Ferron in 1882 from Mantl where the father had been a stone cutter on the temple. On April 25, 1883 the father died from brain fever leaving six children: Edward Renton Richards, born March 26, 1871 in Yorkshire England; Jane Ann Richards, born February 4, 1873 in Yorkshire; Catherine (Kate) Richards, born December 14, 1874 in Yorkshire; Emma Frances Richards born March 20, 1877 in Yorkshire; Mary Elizabeth Richards, born February 19, 1881 in Mantl; James Howell Richards, born March 11, 1883 Ferron. Two other children had died previous-ly: Alice Ann Richards, born October 10, 1869 in Yorkshire; and Cecelia Alice Richards, born August 21, 1879 in Mantl. The Richards family had migrated to Utah sometime between the birth of Emma Frances in Yorkshire and Cecelia Alice in Mantl, perhaps 1877,

although William Howell Richards' father had migrated to the Davis County area of Utah much earlier.

On March 19, 1883 just eight days after the birth of her eighth child, James Howell Richards, Lucy Renton Richards died. James Howell Richards lived until August 17, 1883. According to Emma Bea Shepherd, the four remaining Richards girls, Jane Ann, Catherine, Emma Frances and Mary Elizabeth in addition to the Fredrick Olsen family, were cared for by various families in the community including the King family, the Fugate family and the Johnson family who may have moved to Colorado thus taking Mary Elizabeth from the community for several years. It is noted that Mary Elizabeth married Charles Franklin Johnson.

Jane Ann Richards eventually married Fredrick Arthur Killpack, and they had five children, including Clive Killpack, the father of Emma Bea Shepherd. Jane Ann Richards Killpack died January 3, 1901 at San Francisco, California, where Fred Killpack was studying to be a doctor. He returned to Ferron where he had a drugstore and also taught school. He married Emma Frances Richards, but they had no children. Emma Frances died November 24, 1913. Fred Killpack subsequently married the widow Catherine Richards Stevens. An answer to a Ferron trivia question might be: The Ferron man who married three sisters was Fredrick Arthur Killpack.

William Howell Richards had a son by a previous marriage: William Dehning Richards, born April 14, 1863, in England. In Ferron he was known as Uncle Willie. Perhaps he, at twenty years of age, cared for his twelve year old half brother Edward Renton Richards. Perhaps they returned to Mantt, since Edward Renton eventually married Goldie Lucile Snow, and William Dehning married Susan Lucretia Peacock, who was the daughter of Mary Artimesia Lowry. William Dehning and Susan Lucretia had a son Belmont Richards.

Catherine Richards Stevens' son, Kenneth, wrote her biography and quoted her as relating:

"Bishop Fredrick Olsen took me to raise." She had been born in England in 1874. She continued "I worked and also went to school part time. I had no leisure time. Grandpa Olsen could not afford to pay for school in the fall and the spring because he had a second family."

(Kate describes some of the household tasks): "Scrubbing the clothes then boiling them to remove spots and to disinfect them. Polishing knives and forks with sand or brick dust. Making

scrub brushes of straw tied with twine, and using them to clean the native board floors by dipping them in sand and water before scrubbing with them. And molding candles of tallow."

She herded cows in the spring. A

great-grandson, Paul Conover, told the following

story: "One evening she was bringing the herd

home, she had a willow to hurry them along. After closing the corral gate she threw the willow down

near the water trough, and it stuck upright in the boggy ground. It grew into the large tree which in

1988 is still on the southeast corner of the school block." (During the 1930's and 1940's many of

Fredrick's great grand children passed beneath the tree while on daily trek from the school to the

Ferron Drug Store, and even sat in its shade during track meets, not realizing they were near the spot

where great grand father had his watering trough. During 1990, I sat in Darrell Peterson's Ferron Drug Store, now removed,

the one that faced south on Main Street, and sipped an Iron Port Coke. Darrell Peterson remembered Fredrick's house, later when

Lily lived there. "What kind of a house was it," I asked him. "Well, it was a 'dobe house, two rooms east and west. Maybe there

was another room to the north." I asked, "Well, it wasn't much of a house, was it?" He replied, "Well no, it wasn't much of a

house." (Don C. Crawford)

"She was often given an egg to take to the

store to buy candy in payment for doing her work

well. One of her duties was to help plant potatoes in the southwest field across the creek. High water

in the creek caused many problems, because there was not a bridge. Once a bolt on the wagon broke when they

were crossing the creek, almost capsizing Grandpa Olsen and her into the water."

(Kate continued): "We lived very plain. I

could eat all I wanted of bread, potatoes, and meat and milk. Leaf lard was used instead of butter.

Butter was sold at the store for needed

articles."

"There were no presents at Christmas time from Santa Claus. Kate was the only child in the

house. Grandpa Olsen would give her a slate

pencil, which had to last for one year. Kate had rag dolls, but often wished for a nice doll. One summer she visited in Sanpete with one of Grandma's son's families. She was given a brand new doll. (This may have been Ole's family when they returned to Spring City for a short time, or it could have been Andrew's family.)

"Grandma Olsen suffered from asthma and rheumatic pains. Therefore when Kate was twelve years old she did the laundry alone, and knit her own stockings. While Grandpa Olsen had a nap each day, Kate watched for federal officers. The marshals were looking for polygamists. The town had few homes and trees. One could see to the south hills, and would know, because of the dust, if a horseman or a buggy was stirring. Kate said, "Many a night Grandpa had to leave both homes and go to the fields or hills to hide. Wilford Woodruff hid in the dugout in the creek bottom by the William Taylor farm. He lived there quite a while, but few people knew it."

As Ferron's Bishop, Fredrick's first efforts were to have the town site surveyed, to obtain land for a church yard and to organize the Church Auxiliaries. A Mr. Shelton made the original survey of the present town site. William Taylor was the first to complete his home on the new site. He had been the first Bishop on the Ferron Creek resigning in the spring of 1882. John E. King had been in temporary charge from that time until Fredrick arrived in August of 1882. Probate Judge Robertson granted land for the church lot. It covered the eastern half of the block which was north of the present business district block, and it was destined to be the only church yard for a century. The bench formation of the valley divided the Church yard into two parts, an elevated northern half and a lower southern half. The pioneers choose to use the land under the hill, the southern half. A brick meeting house and a social hall were erected, which historian Andrew Jensen named as the best in the County.

The following information was taken from the Ferron Ward Manuscript History in the Church Historians office, compiled by Andrew Jensen. His compilation included a Relief Society and Sunday School minute book, and a record of the Young Men MIA 1883, a record of the Young Ladies MIA 1882 to 1889, and a Primary record from 1888 to 1904.

Auxiliary positions held by members of the Olsen family including step-daughters and their husbands are listed here: Fredrick reorganized the Relief Society on December 10, 1882, with his wife Mary as president, Eunice Molen and Dina Wrigley as counselors, and Clara Singleton as secretary. The Sunday School had been organized the spring of 1880, and Fredrick reorganized it almost every year that he was Bishop, which was also true for Primary and MIA.

The Young Mens MIA and the Young Lady's MIA were organized on December 10th 1982. On October 3rd 1887, two counselors in the Young Lady's MIA were appointed. They were Miss Mary Olsen as first assistant, and Miss Mary V. Olsen as second assistant. Mary V. was no doubt Mary Valente, Fredrick and Matilda's daughter. The first Mary could have been Ole and Elsie's daughter, as Andrew's Mary had returned to Spring City, and Fredrick Jr's Mary was only six years old. Of course, it could have been another Mary Olsen.

The Primary was organized on March 31st 1883 with Elizabeth Stevens as president, Martha Caroline Olsen as first counselor, Fredrick Jr's wife, and Beata Hansen as assistant secretary, Louis's future wife. Caroline Justesen Blain, Matilda's daughter, served in the Primary in 1885. Isaac W. Behunin, Maria Justesen's husband, served in the Sunday School as second assistant in 1898. Two of Fredrick's unique practices were that he reorganized the Sunday School, The Primary and the Young Men's and Young Lady's Mutual Improvement Associations yearly and that for a short time during Sacrament Meeting he had the men sit on the right side of the chapel and the women sit on the left side. James Blain, Caroline husband, went on a mission in 1893.

Historian Andrew Jensen commented that Ferron had the best meeting house and social hall in the County. This was the brick one. In fact, he stated that Ferron was the best built town in the County, with the homes being built on the sunny sides of the slopes. He liked the two story school and its sixteen square foot vestry. It had two large room on each floor. Two grades were taught in each room.

A road was completed up the canyon, but how far was not stated, at a cost of \$3,000. The road was started in 1882. A coal mine in the canyon made coal available at two dollars a ton. The mine was opened by John Duncan in 1884. The town was served by a sawmill steam planer and a grain chopper. In 1886 the bridge was built over Ferron Creek. Thomas W. Simper, who had herded cows

with Israel Bennion on Ferron Creek before the town was settled, also put the area in the "best" category saying it had the best stock raising.

On April 15th 1883 Emery Stake authorities and Bishop Fredrick Olsen of the Ferron Ward organized the Muddy Creek settlement, present town of Emery, into a branch with Casper Christensen, the first settler, as presiding priest, to act under the direction of Bishop Olsen of the Ferron Ward. In May of 1883, Muddy Creek settlers met and baptized thirteen of their members who were confirmed by Bishop Olsen, John D. Killpack and Peter Johnson. Four babies were blessed. Four months later the branch was made into a ward.

An Emery Stake Conference was held on March 2nd 1884. A report on this meeting reads in part: According to the Bishops, all the wards are prosperous. The saints generally were keeping the word of wisdom, and there are no saloons in the County except at the D and RGW railroad. (in Price)

The Ferron Reservoir was started in 1889, and the same year the old blue frame school was built on the south west corner of the school block. It had a bellry. The bell rang for curfew, fires and to call people for meetings. Helen Keller came to this school for a visit. Near it was a wood shed for fuel, a spot for tying the teams of horses that pulled the school wagon, and a hitching pole for securing the reigns of riding horses. There were two other small necessary imposing structures. The children had jacks, marbles and jump the ropes to play with.

The blacksmiths John T. Allred and George Petty pulled teeth for the people. A sister Petersen wove rag rugs, and Sam Singleton was the manager of the co-op store. During sacrament meeting, at least for a short period of time, the men sat on the right side of the church and the women sat on the left side, and a small choir was led by Tody Hansen.

Probate Judge Robertson granted land to Fredrick, Ole, Livy, Fredrick Jr, and Louis A. A four horse stage delivered mail from Price to Emery. It arrived in Ferron late in the afternoon. The driver changed horses at Tody Stevens's. Newspapers were a day late from Salt Lake City.

Matilda's Death

Matilda died in Ferron on October 16th 1892 at the age of fifty-two of an ulcerated tooth. The shock caused by the loss of a wife and mother to her husband and young family can only be surmised. Her survivors and their ages were: Fredrick sixty-eight, Louis twenty-two, Mary nineteen, James Fredrick sixteen, Sarah fourteen, Deloss nine, Marie Justesen Behunin thirty-two, Caroline Justesen Blain thirty, Diantha Larsen twenty-eight, Matilda Francis Johnson twenty-five, and several grandchildren. All of these survivors were living in Ferron except Louis A. who was in Emery with his family and Caroline Blain, Diantha Larsen and Matilda Johnson who were in Spring City. She was preceded in death by a son, Don Carlos Justesen, and a daughter Matilda Anna Olsen who had been born in Spring City in 1880. Matilda had lived in Ferron nine or ten years. Had she been able to keep in close touch with her daughters in Spring City? Did they travel to Ferron for the funeral? Had Matilda Francis Justesen Johnson always stayed in Spring City. She was only fifteen years old when Fredrick was called to go to Ferron. Did she live with her sister Diantha who had married Ephraim Larsen on November 16th 1882, or with her Grandmother Hedvig in Mantz? Matilda Jensen Justesen Olsen's obituary was published in the Deseret News on October 25th 1892

Death Olson

At Ferron, Emery County, October 16, 1892
 Matilda J. Olsen beloved wife of Bishop Fredrick Olsen. She was born February 2, 1840 in Denmark. Baptized when a young girl, she immigrated to Utah in the first large company that left Denmark under Elder Forsgren with her parents and went to Sanpete. She married when quite young. She raised a large family, leaving six daughters and three sons. She was a faithful wife and a loving mother, greatly respected by all who knew her. She died as she had lived, true and faithful to the covenants that she had made. The burial took place on the nineteenth, and the people showed their love for her by assembling in large numbers at the meeting house where the services were conducted. Her remains were followed to the graveyard by a large company. The husband and the family have the sympathy of the whole ward in their bereavement".

Matilda was fifty-two years old at the time of her death. She had emigrated from Denmark to America, and had been a pioneer in the West. She had married twice, and twice had been a plural wife. Matilda was the mother of eleven children, seven girls and four boys. The first and the tenth, a boy and a girl, had died as infants. Nine had grown to adulthood, an above average survival rate for the time.

Fredrick and Matilda's oldest son had married Beata Hansen in 1888, and lived in Emery at the time of Matilda's death. Perhaps her other children, Mary, James Fredrick, Sarah and Deloss lived together in her home for perhaps three years. Mary married Gustav Iverson in 1895. Gus Iverson was an attorney who worked in Washington D. C. and Salt Lake City. It is known that Deloss lived with the Louis Olsen family in Emery for a while, and worked with him on his farm. James Fredrick's first marriage was in 1896 to Cornelia Wrigley. Sarah left Ferron in 1896 and went to live with her half sisters. She lived with Matilda Francis Johnson and either Callie or Diantha, but it is not known which. Matilda Justesen had married Jacob Johnson in 1885. Jacob Johnson was a Danish immigrant lawyer, judge, and for two years U. S. congressman representing Utah. Commencing with a home where Lars and Matilda had originally lived, Johnson built the finest home in Spring City. In 1888, the Jacob Johnson home has been restored and is the finest of Spring City's many restored pioneer homes.

The bonds established between half brothers and sisters lasted after they grew up. Louis would ride over the mountain on horseback from Ferron to Spring City about twice a year to see his half sisters. Deloss was staying with, or visiting his half sisters when he met and courted his future wife, Reta Osborne. When James Fredrick bought his first car he went to Spring City to visit relatives there. When Louis and Beata were married, Aunt Till (Matilda F. J. Johnson) gave them lace curtains and a beautiful bed spread. After Louis went to Raymond Canada to see his half brother Andrew, Louis sold his property in Emery County and moved to Canada. However, he soon returned to the United States, settling in the Mackay Idaho area. And, Andrew named one of his sons Louis. Fredrick's grandchildren all called his children an aunt or uncle, regardless of which family, first or second, they descended from. The same thing was true in the case of Matilda's grandchildren. In spite of being separated by a mountain, the Justesen daughters were aunts to the Olsen grandchildren in Ferron.

Mary's Death

Mary's Obituary was printed in the Deseret News on April 27th 1894. It had been written, and was signed by William Taylor Jr. of Ferron.

"Sister Mary Olsen, Ferron, Emery County, Utah, April 20, 1894. Mrs. Mary Olsen, wife of Bishop Fredrick Olsen, born September 1st 1821, in Salster Denmark, died April 17th 1894, after a lingering sickness, during more or less of the last ten years, from asthma Sister Olsen joined the Church in her native land in the year 1854, and 1857, crossing the plains in the handcart company, and suffering all the trials and hardships of that long and tedious journey without a sign of murmuring. They arrived in Salt Lake City in September of 1857, and moved south to Sanpete, residing there until the fall of 1865, when they went to Alma, now known as Monroe, being called to do so by Apostle Hyde. During the Indian wars the mission was abandoned and they returned to Spring City. Sister Olsen acted as first counselor to the president of the Relief Society until the year 1882, when her husband was called to Castle Valley. She left her home once more to make another start. She was president of the Relief Society of this place until recently. Owing to her ill health she resigned the position. The funeral was held on the nineteenth, and was the largest gathering of the kind we have ever had in this place, there being twenty-eight wagons and bugles in the procession. The speakers were Elders C. G. Larsen, president of the Stake who has known the deceased for the past thirty-five years, W Taylor Olsen of the High Priests of the Stake and Bishop Hennings Olsen of Castle Dale, who all spoke of the good traits of Sister Olsen. She has raised a large family, and she has gone to mingle with some of them, having fought the good fight and proved faithful to the end. The grave was dedicated with all it contained by President C. G. Larsen. Great sympathy is felt for Bishop Olsen in his sad bereavement. He has now lived beyond the allotted

time of man, is left alone and is not likely to endure much longer."

Maren Justesen Olsen, called Mary in America, was seventy-two years old when she died. She had emigrated from Denmark to America. She had pioneered in the settlement of five Utah communities. Mary was the mother of ten children, seven boys and three girls. Of the ten, six had died in infancy, perhaps typical of the infant mortality rate of the time. Four of Mary's children, all boys, had grown to adulthood and had lived in the Ferron community.

Lily was the only one of Mary's sons who was not married. He was married in 1904, just a year before his father's death. Fredrick and Mary's son Ole and his wife Elsie were living in Ferron. Martha and Fredrick Jr. were in the Ferron or Emery area. Andrew and his family were in Spring City.

Mary's influence and concern would have been missed by Matilda's family as well as by her own sons. Marie Justesen Behn in role as a big sister to Matilda's children may have been even more important after Mary's death, especially for Deloss. One story has been told about when Loss was over to Marie's by Marie's daughter Mabel Guymon:

Mable Guymon's Hair

"Until I was three or four years old my hair was very white and looked like cotton. One day Uncle Los came to our house. He was only twelve years old. When he left I ran after him, begging him to stay longer. He thought he would scare me, so he struck a match and threw it at me. It lit my hair. He ran home. Mother and Lizzie heard me scream, and smothered my burning hair with their aprons. That singeing was a good thing. After that my hair looked like real hair.

Ole Olsen

son of Frederick and Maren Justesen Olsen

The following history was copied from the book "Utah since Statehood"--Historical and Biographical--printed in 1920, Vol IV. page 725.

Ole Olsen, who is now living retired in Ferron, was born in Denmark January 19, 1851, the son of Frederick and Mary Olsen. He came to Utah in 1857 in the Christiansen Handcart Company and the family settled in Sanpete County, then were called to help settle, Monroe in Sevier County and Ferron in Castle Valley where Frederick was the bishop in Spring City, Monroe and Ferron.

Ole started out on his own when nineteen years of age. He had previously worked with his father upon the home farm and had accompanied him on his various removals in the early days. He, too, was an Indian war veteran, serving under Madson and Taylor Butler on the Sevier. His father served under Taylor Butler in the Black Hawk War.

When driven out of Sevier County Ole went to Spring City. He was on duty under Isaac M. Bahanan (Behunin) when two of their number were shot, but the eleven remaining men managed to withstand the siege of forty Indians for twenty-four hours.

When peace with the Indians was brought about and conditions became more livable Mr. Olsen purchased a farm, upon which he resided until 1884. He then removed to Ferron to answer a call of the year before, selling his property at Spring City and investing at Ferron where he has since made his home.

For a long period he carried on general agriculture pursuits but is now living retired, his industry and diligence in former years having brought to him a comfortable competence that enables him to enjoy all of the necessities and some of the luxuries of life.

At Salt Lake City on May 2, 1870 Mr. Olsen was married to Miss Elsie King, who was born March 17, 1854 a daughter of Elezer and Mary (Fowler) King, who came to Utah in 1852, settling at Spring City, but were there driven out by the Indians during the Walker War. They then went to Mantt and Mr. King participated in the Walker and Black Hawk Wars and was also in the Echo River campaign.

After the Walker War he went to Circle Valley, but was driven out by the red men at the time of the Black Hawk War, losing all he had in the way of property and stock. on leaving Circle Valley he removed to Ephraim, but afterward returned to Spring City, where he passed away March 20, 1877. Mrs. King died in 1879.

To Mr. and Mrs. Olsen the following children have been born: Mary who was born February 8, 1872, and is the wife of James Nelson and

the mother of ten children; Caroline who was born November 11, 1873 and is the wife of Christian Nelson and the mother of ten children; Diantha who was born January 25, 1876 and is the wife of James Watt and is the mother of ten children; Celia who was born May 10, 1877 and is the wife of Erastus Nelson and the mother of six children; Ole, born June 6, 1879; Hannah who was born September 1, 1884 and is the wife of Joseph Cameron, Jr. and is the mother of three children; Arthur who was born October 1, 1886 and married Della Peterson, their children being two in number; Leonard who was born December 31, 1888 and married Myrtle Thompson by whom he has three children; Ervin who was born April 8, 1892 and married Rhoda Worthen, by whom he has four children; and Kenneth who was born December 1, 1894.

Mr. Olsen has always adhered to the faith of the Church of Jesus Christ of Latter-Day-Saints and is a member of the High Priests Quorum. His political endorsement is given to the Democratic Party and in 1912 he was made town marshal of Ferron and served two years. In 1918 he was reappointed to that position and is now the incumbent to the office. He is a well known citizen of Ferron, where he has resided from early days and through the passing years he has contributed in substantial measure to the growth and development of the district in which he lives.

After the above material had been published in 1920, Ole Olsen died in 1926.

It has been difficult to learn where Ole Olsen lived in Ferron. We know that he lived in the Nathaniel Crawford home before Nathaniel Crawford occupied the home in about 1992. We also know that Ole Olsen lived in the Morris Singleton home, southeast quadrant of block three, Shelton Survey, after the death of Ellen Taylor Olsen in 1906.

Andrew Moves To Canada

Andrew had moved from Ferron and returned to Spring City by December 1886 where his fifth child was born. He built a fine home in Spring City, which, in 1989, is one of Spring City's restored pioneer homes. In 1901 or 1902 Andrew and his family, including his married daughter and son-in-law, the Lunds, moved to Raymond Alberta Canada. In the Olsen family grown sons and daughters tended to move with their parents. A generation later Andrew was only vaguely remembered in Ferron. There was speculation as to why

he had moved to Canada. It was said he took a herd of sheep to Chicago, sold them and never came back, absconded with the money to Canada. Noting that Cardston, and other LDS towns in Alberta, had been established by Charles Card as places of refuge for Utah polygamists, it was wondered if Andrew had any connection to Charles Card. Certainly, both speculations were false, although there was a sheep herd, and failed promises, and perhaps an Olsen family disagreement. Andrew obviously moved to Alberta to improve the family's economic condition. In about 1911 Andrew moved further west to Pentticon British Columbia, in Canada's part of the Okanogan Valley. He died there in 1922. In my bookshelf there is a book titled "From Copenhagen To Okanogan". It is the life story of another Danish immigrant. The same title could have been applied to Andrew's life. Ivy Lund, Taber Alberta Canada, widow of Clark Lund and Andrew's grand-daughter-in-law, on March 21, 1989 wrote in part:

"Andrew owned a beautiful home in Spring City, a home built of native brick. He lost this home when he got in to financial difficulties over a herd of sheep which he and another man co-owned. Apparently the other man did not keep his end of the agreement, and Grandpa, Andrew Olsen, had to sell his home to pay off the debt. This is the story that has come down to our side of the family."

"After this episode Andrew built a small home at Pigeon Holler and moved his family there in 1897. From my information Pigeon Holler is located about two and a half miles southwest of Spring City. The family seemed to think that they moved to Canada to try to improve their financial conditions. . . . Any information you have on Fredrick Olsen and his descendants we would love to have. According to our records Fredrick had four wives. Is this true? Your records are probably more up to date than ours and perhaps more accurate, so we would love to have yours to check with ours."

There is an unresolved mystery surrounding Andrew's fine brick home in Spring City. There are many fine old homes in Spring City, in fact the town advertises itself as the Williamsberg of Utah. One day each year the old homes are opened to the public and visitors flock to Spring City from near and far. One of the homes open to the public on this day is the Andrew Olsen home. It is located on the northwest corner of the intersection of First West

and First South. It was in 1989 owned by the Dan Vincent family.

In the material issued by the town of Spring City, the Andrew Olsen who originally owned the house is described as a polygamist. Certainly there was such a person.

The Andrew Olsen family in Canada sent us a picture of a home they believed to be our Andrew Olsen's Spring City home. It is clearly a picture of the present Vincent home, albeit before some front yard trees were cut down.

So, is the Vincent home the one that belonged to the polygamist, or is it the one that our Andrew Olsen built? The town of Spring City believes it is the home owned by Andrew Olsen the polygamist. Or could it have been owned successively by two Andrew Olsens? In 1989 I wrote the following letter to Spring City, but I did not receive a reply.

Seattle Washington.
August 17, 1989

Kaye Watson,
Spring City, Utah.

Dear Mrs. Watson,

We have a historical mystery on our hands. It concerns the Dan Vincent house in Spring City, number 27 on the Spring City walking tour, and which Andrew Olsen built the house. Perhaps you have an answer to the mystery. If so, I would like to know of it. There were two Andrew Olsens in Spring City. One, my distant relative, was the son of Fredrick Olsen, Bishop of Spring City from 1868 to 1882. My Andrew Olsen moved to Ferron in 1882, along with his father and other sibs. In 1886, our Andrew returned to Spring City, and the Ferron Olsens, my Olsens, heard little of our Andrew from then on. Oh yes, as a child I heard that Uncle Andrew took the Olsen family sheep to Chicago, sold them and absconded to Canada with the money. But then one never pays any attention to gossip. About a year ago, my sister Faye Curtis of Richfield contacted the Andrew Olsen family of Canada, and they provided the following information.

Andrew left Ferron and returned to Spring City about 1886. He built a large brick home in Spring City. Later, because of business reversals, presumably in the sheep business, he lost the home, and moved his family to a modest home in Pigeon Hollow. In 1901 or 1902, Andrew along with his children moved to Raymond Canada. From Canada, they sent a picture of the house they believe their grandfather built. It is the Vincent House.

We have been in touch via mail with descendants of the other Andrew Olsen of Spring City. They presume their grandfather, who came from Denmark in 1854 and who married two wives, built the Vincent House, as does the Spring City history book. Our Andrew came from Denmark in 1857 and married only one wife. There are many possible explanations. Do you have a clincher?

Sincerely
Don Crawford
9614 58th Ave. South
Seattle WA 98118

Hazel M. Christensen wrote a short history of Andrew and Christine as follows:

"Andrew Olsen, son of Fredrick and Mary Justesen Olsen, was born January 9, 1853 in Kynoby Frederiksborg Denmark. (Kjornby) As a child, he, with his parents and brothers and sisters, emigrated to Spring City Utah."

"Christine Nielsen was born December 9, 1858 in Solberg, Soro Denmark. When Christine was eight years old, she and her family left Denmark for Utah. On arrival in New York Harbor two of the children, Karen Marie and Anna Sophia were ill. So their mother, whose name was Ellen, with Christine and the two sick children were quarantined on an island there. The father Jacob Nielsen and his oldest son Hans continued on to Utah. Karen and Anna died, and were buried on the island, then Ellen and the rest of the family came on west. The family settled in Spring City."

Andrew Olsen and Christine Nielsen were married on March 14, 1878 in the Salt Lake Temple of The Church Of Jesus Christ Of Latter-Day Saints. Eight children were born to them, two died in infancy. Andrew and Christine and some of their children came to Canada in 1901 or 1902 and settled in Raymond Alberta. In 1907 they moved to Mossleigh Alberta and engaged in farming there for several years. Later they moved to Pentticon British Columbia, and spent the remainder of their lives there. Both Andrew and Christine are buried in the Pentticon Cemetery. Andrew and Christine were hard working industrious people and good neighbors. From their native Denmark they brought a heritage that has been passed on

Christine Nielsen Olsen died November 24, 1935 in Princeton, British Columbia. Her obituary was printed in the Pentticon newspaper, and is quoted below.

to their many descendants, who are proud to belong to this great family."

"Pioneer who died in Princeton buried here"

"After many years residence in other parts of the Province, another old-timer of Pentticon has found final resting place here. Mrs. Olsen aged seventy-six who died in Princeton at the home of her daughter Mrs. W. J. Woods on Sunday, was buried in the Lakeview Cemetery here on Tuesday afternoon."

"Born in Denmark, at the age of seven Mrs. Olsen was taken to the United States, the family living for some time at Spring City, Utah. In 1901 she moved to Raymond, Alberta. From there, together with her husband and family, she moved to Pentticon, this being about twenty-four years ago. In 1922 her husband died here, being interred at Lakeview Cemetery."

"About eight years ago, the late Mrs. Olsen moved to Kimberley, making her home with her daughter Mrs. Charles de Pfyffer who resided there. In July of this year, Mrs. Olsen traveled to Princeton to reside for a time with her daughter Mrs. W. J. Woods. Taken ill, she finally passed away on Sunday."

"She leaves four daughters: Mrs. L. Lund, Alta; Mrs. W. J. Woods, Princeton; Mrs. R. N. Caulfield, Blackburn; and Mrs. C. dePfyffer, Kimberley; and two sons: Mr. J. L. Olsen, Sequim, Washington; and Mr. R. F. Olsen of Pentticon. Funeral services were held from Houson's Chapel, Reverend R. R. Morrison officiating. There were many old-timers of Pentticon and District present to pay last respects to the early resident. Pallbearers were Mr. R. Smuin, G. Smuin, L. Stewart, A. Stewart, H. Phipps, and M. Olsen."

The Life Story of Mary Ellen Christine Olsen Lund

By Crystal Lund Kenney

Mary Ellen was the first child of Andrew and Christine Nelssen Olsen. She was born March 29, 1879, in Spring City, Sanpete County, Utah. Mother told us that grandmother Olsen must have thought she wasn't going to have any more girls, so she gave her three names: Mary, Ellen and Christine, (or Christina). Well, she didn't have another girl until she had had three sons, and when the third son was born, mother didn't go see him, her new brother, for three days.

Andrew and Christine Olsen's family consists of Mary Ellen Christine who married Martinus Deloss Lund, Andrew who died as a child, Louis who died as a child, Levi Jacob married Kathleen Smuin, Royal Fredrick married Madge Smuin, Alvah Grant married Sarah Fern Howard, Evelyn married Daniel Stewart, Dolras Windella married Norman Caulfield, Beryl Diantha married Charles de Pfyffer.

Mary Ellen's grandfather Fredrick Olsen, who had immigrated from Denmark, served as a bishop for the Church of Latter-Day Saints for forty years, then was chosen as a patriarch and served in that calling until his passing in 1906. Mother said she used to hate to see the Ward Teachers come to their home as her father (Andrew) could argue either for the Church or against it. Mother being a very shy girl, never liked to hear this kind of thing.

When mother started school she didn't like to go outside at recess to play. She would stay in the schoolroom and read. She knew her teacher quite well, a Chris Tollerstrup, because she had delivered milk to his home, as her mother sold milk to family. Mr. Tollerstrup knew that mother was shy. He would come and sit with her and help her with her reading, so mother became an excellent reader. I remember as a child living on the farm, she would read books to father and us children on the long winter nights, doing this by the light of a little kerosine lamp.

Mother and father both were born and brought up in Spring City. Mother knew father and thought him a great tease. When she would see him coming down the street, she would cross over to the other side, and being the tease that he was, dad would cross over too. One time they were having a sleigh ride party, and mother was with another fellow. During the ride the sleigh tipped over and one of the quilts fell on top of the fellow mother was with. Dad saw this right away. He quickly went over and put his feet on the

Grandfather Olsen plowed some of the first sod that was plowed in and around Lethbridge, where the air port is now, and south of there. He worked at this the first summer he was there. In 1901 father (Marinus Deloss Lund) also came to Raymond, and lived with mother's folks (Andrew and Christine and children), when he wasn't away working. Mother and the two children came in April of 1902. They built a small house across the street east of grandpa's lot. The L. D. King family was across the street north of them, and the Jim Hagey family, Eva Ralphs folks, were on a lot south of them. Arthur and Clark were born while they lived in this little home. Arthur in 1903 and Clark in 1905. Dad, (Delos Lund) then bought a piece of land southeast of Raymond about seven miles out of town. They lived for a while on the Ed Kessler place about two and a half miles north and a little east of their land. That summer they started building a two room house on their own land. Mother said that they had hardly got settled in and the plaster hardly dry when Clatey Jane was born on December 5, 1907. I can't recall who was with mother when Clatey was born, but grandmother Anderson was with her when Art and Clark were born, and Doctor Rivers attended her. When I was born on November 16, 1909, grandmother Gibbs was with mother. She told mother that she (mother) must have started out with twins. There

At this time, Mary Ellen's folks were living in a place called Pigeon Holler. Mary Ellen and Delos went to live in the front room of her folk's brick house. It was there on May 29, 1898 that their first child, Minilla Elнора, was born. Later, they bought a little house in Spring City, and moved in there, and this is where Andrew Delos was born on December 27, 1900. In that same year, mother's folks (Andrew and Christine) with their other children moved to Alberta, and in November of 1901, they bought a lot in Raymond. They built a house on the west end of the lot, thinking it was a street, but it was the alley. When they moved from Raymond, they sold out to a Beuler family, who built a new home on the east end of the lot.

A few years later, Mary Ellen's father (Andrew) needed some help to get logs out of the mountains. I guess he knew Deloss was a good worker, so he hired him. Mother was so mad that she told her father that if he hired that big fool she would leave home. I guess she never thought she would leave home as his bride, but she did. When she really got to know him, he wasn't such a bad fellow after all. They were married in Spring City on August 26, 1897. I really think that was very nice for dad to do. But years later when he would tell about it he would always laugh. But mother, I know, didn't think dad was a bit jealous, maybe. But years later when he would quilt, one on each side of the fellow and held him down. I really

was something came away from mother after I was born. Mrs. Gibbs examined it, and figured it had been another baby.

After I was born, mother had five more children, all born at the farm except Ersel. They were Idale born August 19, 1911, Rozel or Ross April 23, 1914, Hazel, September 24, 1915; Harold or Harry, born July 2, 1917. Harold got only one name, I guess mother was running out of names by that time. Ersel Olsen was born in Raymond in the town house, that was later moved from the west part of town on to Main Street, two lots south of the old Bank Of Montreal. When Ersel came along, dad said he was going to call him Bucky O'Conner, but he got the name Ersel, and now has the nickname Bronc.

The year I started to school, the folks (Mary Ellen and Marinus Delos) had rented a house in the east part of Raymond. That winter they took Hazel, she being the baby, and went back to Utah to visit relatives and friends. When father told those people how many bushel of grain they got from the land here, they wouldn't believe him. Father loved this country and he worked very hard. He acquired many head of cattle and horses and later in life had quite a herd of sheep. In the early 1920's, he bought the kip Cooley Ranch at Skiff, which had belonged to Nephil Harker of Magrath, and this is where they lived till after father passed away.

After father's death on September 19th, 1939, mother and Ersel stayed on at the ranch for a while and lived in the apartment upstairs. It had been a one-roomed apartment, but now Clark had another room finished upstairs, so she had the two rooms. Clark bought the ranch, and he moved into the downstairs part of the house. When Ersel went away to war, (he joined the Canadian Army, and Roz and Harry were in the American Army) Mother bought a little three-roomed house on Main Street in Raymond. It was on the corner just north of Clatie's house. She lived there till we moved from Fitcher Butte to Taber in 1948. She sold her home and talked my husband Frank into building two rooms in our basement for her. This is where she called home till her passing on January 26th, 1970.

In mother's later years, she broke both hips, but managed to get around using a crutch. After she broke her second hip and began to be able to move around a bit, she said she hardly knew which foot to limp on.

Mary Ellen was a very good cook. She had a large family and always extra men to cook for. A friend of father's once told me that my mother was the best cook. He and six or seven men were doing some road work west of the farm out south of Raymond, and they got mother to cook for them. He said, "The first day I thought, well, Mrs. Lund sure had good luck with her gravy today. But we ate there for three weeks, and she had good gravy everyday. It was the specialty of the house."

Eddie Lemar was a lad who grew up with my older brothers and was in our home a lot. He said mother always had lots to eat, second and third helpings if one so desired. Even in the fall when we moved to town for the winter it was good steaks and gravy every day.

After one of mother's hip operations, when she was seventy-nine years old, she was transferred from Calgary to the Raymond hospital. She was very ill, and was suffering from bed sores on her back and hip. Viola Meeks, Eddie Lemar's sister, went to see mother in the hospital, and was quite worried about her. She wrote to Eddie and told him that mother wasn't a bit good. Eddie wrote mother a lovely letter, telling her of his appreciation of her in his life, and of the wonderful hospitality mother and father showed toward every one. He told too of an incident that happened when he was a boy out at the Lund's. Dad Lund was getting after his boys for fooling around in the water with their good clothes on, and dad had a buggy whip. Eddie thought being Joe Lemar's son that dad wouldn't use the whip on him. But dad did. Eddie ran off saying that he was going to tell his father. Dad said, "Go ahead!" Eddie did tell his father, and his father used a razor strap on him, Joe Lemar's favorite weapon.

A week or so after receiving the letter, mother was visited by Eddie himself. He asked the nurse if he could see Mrs. Lund, this was at the desk in the hall, and the nurse said "Yes, that's Mrs. Lund over there." Mother was sitting there just nicely and her hair curled and she looked great. Eddie couldn't believe that mother was up and around and looking so good, so he said, "No, it's Mrs. Lund I want to see." So the nurse told him again that that was mother. Mother told me that she guessed that Eddie expected her to look like some old hag.

When father moved our house in Raymond down on to Main Street, mother said to him, "Loss, what in the world were you thinking about when you bought this lot right here on Main Street, with all these kids, and they're so noisy." Dad's answer was "Well, people

should be able to stand it, just passing by, we have to stand it all the time."

In her later life, mother spent several happy years living in our home with us in Taber. She called this home, but enjoyed visiting about with her families. At one point, some of the family thought she should be in a nursing home, so she went in to the nursing home at Fort McLeod. She spent only about a week there, but was so upset and felt so badly that Hazel and Clark went and got her, and took her to Hazel's. Later Hazel phoned me to see if I would take her, and I did. For about a week she was upset. So I asked her if she was afraid she would have to go back to the home, and she said yes. "Well," I said, "You won't have to go back, you will stay right here with me." She was so happy, and was her old self again.

In December of 1969 I talked to her doctor, and he said "We can put her in the hospital and give you a break." So that is what he did. Mother wasn't very pleased with him because he wouldn't let her come out. She was there until her passing. She had a stroke on Sunday morning of January 25th, and passed away at 12:30 a.m. on January 26th. All of her family attended her funeral, which was held in Raymond on January 28th, 1970. And the interment was in the Temple Hill Cemetery in Raymond.

Mary Ellen Olsen Lund spent most of her married life in the town of Raymond. On the occasion of her eightieth birthday, two celebrations were held in Raymond in her honor. Her birthday was on March 29th. On the 28th, an open-house was held for her at the home of her daughter Clatie, then on the 29th, which happened to be a beautiful Easter Sunday, her children, daughters and husbands, sons and wives, gathered at the home of Idale and Jack to honor her again. Only the two sons and their wives from the states were unable to attend. Every family brought part of the lovely dinner which was enjoyed by all. Later in the year another party was given in her honor at the home of Crystal and Frank Kenney with whom she spent most of her widowed life. The turkey had been put in the oven early that morning, but there was a bad blizzard on. Phone calls were made, and it was decided to go ahead with the plan. Quite a few came and enjoyed the day. In the summer a reunion was held for all the families and their children, old and young. This reunion has been held every second year since that time. Mary Ellen passed away in 1970, but a large number of the family still get together in the month of July for the Lund reunion.

Clark Lund, This All Around Cowboy 414:

Printed in the Canadian Cattleman December 1961 and written by Clark's old friend Carl Libert.

"THIS ALL AROUND COWBOY"

The Calgary horse sale 1961 was well under way. Above the noise of the crowds that surround the agricultural Building, droned the voice of the auctioneer. A middle-aged man in western working garb sat astride a three year old brown gelding. The colt pawed the arena dust nervously and blew its nose repeatedly. Two young boys sat well blooded colts at his side, awaiting their turn under the auctioneers hammer.

"Next!" boomed the voice over the large loud-speaker. The man galloped the brown horse into the ring, turned him expertly at the other end and heeled him again. Without warning the colt swallowed his head and began to buck. Automatically the tan Tony Lamus flew to the shoulder point and then made a long graceful swing to the saddle skirts. "Ride'em cowboy," rang out a number of enthusiastic voices as the man full-stroked the brown gelding. A look of pure rapture came over the man's face. This he was enjoying to the fullest.

"Now ladies and gentlemen," began the auctioneer, "this colt has been getting three squares a day, and no place to use it up. He's feeling good, and you wouldn't want it any other way." By now the colt had settled down to quick easy handling. "What am I bid for this good colt from the Clark Lund Stables? You know you'll buy him right. This man never brings a horse to this sale that he won't guarantee one hundred percent. Ask anyone that ever bought a horse from Clark. They'll tell you the same thing. Let's start this colt at about two hundred dollars."

A grizzled old rancher on the side lines turned to a companion. "That boy can sure build a using horse." He pinched his cigarette out and dropped the butt into the litter under foot. "Not only is he building using horses," said the younger man, "he's building using boys and men. You see those two youngsters on the yearlings? Every night after school a bunch of the town kids hop the school bus and head for Clark's place. He keeps them so busy doing things a boy likes to do that they don't have time to get into mischief. Clark has forty head of horses in here this year. Every year he brings in forty to sixty head. The Lunds have always been great horsemen and through the years have raised, broke and sold hundreds of good horses. "How long have you known Mr. Lund?" "I guess as long as I can remember, we grew up in the same town."

The older man worried a crippled foot around in his boot. "Let's go sit a spell," said he. "When the good Lord built legs under a cowboy He didn't figure somebody was going to lay a slab of cement under him too. I'm all bucked out." They turned to find a seat. "He's been known in the rodeo world a long time I know that." "Did you notice how C. M. automatically started full-stroking that colt? Seemed to have come plum natural to him, didn't it?" They found a vacant bench and sat down. "I guess those Lund boys with out exception have been bronc stompers, at least that's what I hear. Let's see, there's Andy and Art, Clark Roz, Harry and Bronc." "Bronc?" "Ersel! the boys nick-named him Bronc, and it stuck."

"Six children?" "No. Six boys and five girls. There were eleven in all. That's a sizable family by today's standards. When you realize that when the Lunds were raising their family automatic washers hadn't even been thought of. They did their washing on the scrub board. Not only that, mother Lund made all the girls dresses, the pants for the boys, churned their own butter, made cheese, bread and canned their own vegetables. It would certainly take a lot of doing. Volumes have been written about the men who settled this great country, but where would they have been if it hadn't been for their women. When all the names go up in Canada's Hall Of Fame, I expect to see mother and dad Lund's names pretty close to the top."

"Speaking of dad Lund and rodeos, did you know that he rode the first bucking horse here that the Sunshine Province ever turned out in open competition?" "No I didn't know." "Back in 1902, on July 1st, Raymond Night, Warren DeFugh, Delos Lund, Clarence Smith and his brother, Oran H. Snow, Jim Turner, Will and Jim Meeks, Dick and Rollo Kinsey, the Hagey boys and a lot of other prominent citizens held the first Raymond Stampede, right on the main street of that town, right in front of the old White Lunch Hotel." "I guess they've never missed a stamped in Raymond since, have they?" "I couldn't truthfully say, sure there's not been many they've missed, if any."

Delos Lund settled in the Raymond area on a farm at the foot of the Milk River Ridge, so Clark and his brothers grew up among horses and cattle. During and right after World War I, the army was buying remount horses, and it got to be a big business. If there were any mean or spoiled horses in the country Delos Lund bought them, and any horse that wouldn't gentle down for resale was kept and used by the Lunds on their own ranch. So the boys grew up automatically with a lariat rope in one hand and a foot rope in the

other. Soon they began practicing roping and riding steers and riding bucking horses at their's and neighbors corrals. When Clark was sixteen or seventeen he started riding at the little bush shows around the country.

In 1927 Clark entered his first Calgary Stampede as a contender, and placed in the day money in the Canadian bronc riding. In the semi finals he drew a re-ride on a little white horse called Santa Clause. A heavy shower had passed over, leaving the arena a batter of mud. Santa Clause slipped and fell, causing Clark to lose a stirrup. He hasn't believed in Santa Clause since.

Upon their return to the ranch they found a handbill in the mail advertising a big money show at Ellensberg Washington. En route it would be possible to take in the show at Omac, with its' fabulous suicide race. At Omac they made expenses, but at Ellensberg everything went wrong. When they arrived and Pendleton Oregon there was barely enough money left to enter Clark in the bronc riding and this they did.

The Pendleton Roundup was then in its embryo stages. Broncs were held and saddled in the open Real western style. When it came Clark's turn to ride he eased himself into the saddle atop the big roman-nosed bay he had drawn. Mel high pockets Bascum, who was standing by said, "This is it boy, either chicken or feathers. If you don't give us some of that prize money, we just won't eat tomorrow." "I'll do my best," said Clark, pulling his hat down tight on his head.

The big bay did a sort of elephants swing dance as Clark tested his stirrups, the white showing in a wide ring around the scabbed eyes that watched him constantly. "Turn him loose men, I think I'm ready." Hardly had they turned him loose when he tried to spin the rider off. They began a series of spine jolting straight away jumps. For the third time then the horse changed its style of bucking. A head fighting, sun fishing unethical type of bucking. But the young Canadian cowboy stayed and spurred. A moan went through the crowd as the big horse bucked and fell of his feet, falling to his knees and rooting through the arena dirt on his nose. Clark never missed a stroke as the horse regained his feet to continue the terrific struggle, the silver mounted spurs making that smooth rhythmic arc from the shoulder points to the saddle skirts. Every now and then a tuft of bay hair flew away from the shoulder point, as a perfectly timed bronc spur sank home on the end of one of those crushing descents. Then the clackston sounded.

The crowd gave him a standing ovation, the judges a goose egg. Somewhere during that wild ride one of the judges swore Clark had slapped his mount with his free hand, but Clark wasn't aware of it. "One thing I'll tell you for sure," said big Ray DeFugh, "you sure made a hell of a ride, even though you might have slapped your horse. I've never seen a better ride." "I never slapped him," insisted the disappointed Clark. "But I guess it's no use trying to argue." Young Mel Bascum grinned. "I sure hate to curry an old saddle sore, but I guess you guys know we'll be eating feathers for the next few days." "We wont even be able to pay our room rent," worried Mr. Lund.

The next morning they broke the news to their landlady. She looked them squarely in the eye and knew they were honest. "Pay me when you can," she said, and then "What will you do to eat on?" "We thought we'd try and work on a farm for a few days," said Clark. "Would you direct us to the employment office?"

They were standing in front of the employment office when a big man in a big Dodge car and smoking a big cigar drove up to the curb. "You guys looking for work?" "We sure are." "Know anything about horses?" "That's all we do know." "Come on, I'll put you to work. Seventy five a month and found, and a bonus if you stay till we're through." "What will we be doing?" "Driving eight to ten horses on a piece of farming equipment." "Well, we'll get our gear, we can sure skin your working teams."

They left Pendleton in an easterly direction, then veered north and drove for thirty or forty miles. The country became more rugged with every mile. Finally the big ranch spoke. "That there is Walla Walla," he grinned. "The people liked our town so much they named it twice. That country to the left when you see the bend in the river is where Doctor Marcus Whitman had his mission, and that's where he is buried along with his wife Narcissus and a lot more people from the mission. Cayuse Indians rode across the Walla Walla River one morning and massacred the whole bunch." The rancher spit out a flake of cigar. "Mrs. Whitman was the first white lady ever to cross the Blue Mountains in a wagon."

They drove east after passing through Walla Walla, then began to climb steadily. "You guys sure farm some big hills," remarked Mr. DeFugh. "Yep, and I guess that's why we get such gosh awful yields," he chuckled. "We farm three sides of the ground." Any one passing through the Palouse and Walla Walla areas of the Evergreen State even today are impressed with the country. After a week of farming detail Ray DeFugh was heard to make this

observation, "The hills were so steep you had to ride on the upper side of a twenty-eight foot span of harrows to keep them from tipping over." The boys stayed and collected their bonus, then once more turned their faces to the blue horizon to the south.

Said the little lady as they settled their delinquent account with her, "I knew you would be back. It wasn't the money so much, it was my friends telling me what an old sotly I am." It was with a measure of regret that the three Canadian cowboys took reluctant leave of the land of winding waters and made their way eastward. Back over the old Oregon Trail, they went to Boise Idaho and thence to Salt Lake City. During the campaign at a sugar factory they received temporary employment. After the campaign they were able to obtain further employment at the Magna copper mines, where Mr. Lund had the misfortune of having a large chunk of ore fall on his foot, crushing it badly. He spent the biggest part of the winter in the hospital. The crushed foot was fated never to heal properly, and still gives him real discomfort at times. Upon his release from the hospital, the foot still pained him badly, but he began eating 292's like peppermint, bought himself a new pair of boots two sizes too big and prepared to return home.

1930 and 31 would be years to remember, as far as wind, drought and scarcity of grass were concerned. By this time the Lunds had put together quite a sizable cow outfit, which they ran under the "hat L" name and brand. The big hat over a reversed L was the same brand Clark's dad and grand-dad had used in Utah, and is one of the oldest brands still used in Canada. Along with the cattle, a band of good ewes had also come into the operation, and of course there were always horses, both the heavy and light breeds. The Lunds have always prided themselves on top quality bulls and stallions, and at present Clark has one of the outstanding Arabian studs in Canada Baria Maun, a fine dark chestnut with a blaze face.

On a chinook warm day in January 1931, Clark, Mel Bascum and Bud Williams had saddled horses and proceeded to take a ride out on a big spoiled Jug headed bay that one of the neighbors had asked him to break. Every little way the big bay would blow up and try to buck Clark off, and without exception would fall down as the jagged hoofs hit a slick patch of ground. "I got ponies at home that needed riding and I like to ride them and I have to pick a Jug head like this. What say we stop at the Mandivilles, they just might ask us to stay to supper." They tied their broncs to the pole corral and made their way to the house where Lucy Mandiville asked them in to a cheery well kept kitchen. An attractive girl sat at the kitchen table, a covey of papers stacked neatly in front

of her. "I'd like you boys to meet Miss Bird. Ivy, this is Clark Lund, a neighbor of ours, and this is Mel Bascum and Kenneth Williams." The three awkwardly acknowledged the introduction. "Miss Bird is teaching school in Skiff. I had her come out to help me with the correspondence courses that Harold and Fredy are taking," their hostess explained.

After a delightful afternoon and a splendid supper, the boys prepared to leave. As Clark toed a booted foot into his stirrup he was heard to explain, "I hope this clabber-but blows up and falls all over the place and me. I can't think of any thing I'd sooner do than have that little school mom nurse me through the rest of the winter."

The big hat L outfit in those days seems to have been sort of a boot camp for young rodeo trainees, and many a would-be aspirant to top rodeo contendership learned his bronc riding ABC's under the capable and experienced hand of C. M. Twin Rivers Lund. The young student was soon to learn that to reach for a saddle horn to pull leather would likely earn for himself a set of wrapped knuckles. Clark was usually close by on a gentle pick-up horse to keep these youngsters out of serious trouble, and he generally carried a bat. His coding creed then and always "Either get in the money or buck off." This theme has carried over into his other activities as well, whether it be in a rodeo arena, on a board of trustees or as a county official. He gives the job his keenest attention. Through his tolerant effort therefore, many young contestants were made available to the rodeo world. Some went far in this rough and lusty sport, while others were content to partake of its exhilarating moments and then settle down to a more stabilized way of life.

Rodeo was however just an appendage to regular ranch life. The country was big and unfenced. Horses and cattle roamed at will over many townships, trailing to water over the crooked little trails that criss-crossed the prairies, putting on layers of fat as they grazed the potent gamma grass. In the middle of this vast sea of sun cured graze nestled the buildings of the hat L ranch cradled in a nest of the undulating hills and coolies. It was always a virtue of the Lund outfit to be mindful of its neighbors stock as well as its own. In as much as the boys were much in the saddle, they had a working knowledge of the habits of the horses and cattle that grazed these ranges. Anyone desiring to find a certain animal knew it would be time well spent to contact Clark or one of his brothers, who were all endowed with a remarkable gift of remembering brands and the animals that wore them. They could

The year 1933, Clark along with Frank Clawson went to New York and contested in Madison Square Gardens. At Boston, Clark drew a little brown gelding in the bare back. The little horse did a real good job, and so did Clark. But accidents do happen. The little brown piled into the arena fence, and before Clark could get

of Clark's keenest competition were his own brothers. placed in the bronc riding. It is only fair to say here that some first attempt at bulldogging. At Sweet Grass Montana, Clark again played a night and a day show at the same time. This was Clark's Springs Idaho, and then to Butte Montana. At Butte and Dillon they boys began smoking cigars. From Cheyenne they went direct to Soda had been pretty tight. But after Clark won this event, most of the northwest states and Canada. Up to this point the money situation was then called Northwest Competition, comprising the Pacific Cheyenne Frontier Days Rodeo, where Clark won second money in what drove directly to Sheridan Wyoming, and finally wound up at the Night headed for Wood Mountain, Saskatchewan. From there they was over, Clark, Mel Libvert, Andy Lund, Mel Bascum and young Ray generally winding up the circuit. This year, as soon as Calgary first there was Taber then Raymond with Lethbridge and Calgary

ranch so that they would be free to go. 1932. The Lund boys hired cowboys to take their places at the Needless to say, the rodeo season came along in due time in so determined to be teachers pet. Seldom was he tardy or absent. Never had she taught a student so attentive, and never had one been demanding so much of her time that she became slightly alarmed. to gain more knowledge from her. As the months passed he began mechanisms set well in hand. And now he had an unyielding desire fillly with all her thoroughbred manners, and all the intricate since their first meeting. She reminded Clark of a clean bred mostly of night classes. Miss Bird had rested in his heart ever his boys busy, so it must follow that Clark's classes consisted hamlet of Skiff. It had been mentioned before that dad Lund kept furthering his education, and was often noticed heading for the a certain waddle from the hat L ranch became suddenly interested in After the scene at the Mandiville home it became apparent that

house of any ranch in Canada, and expect top wages. ranch. Protege of Dad Lund could throw their bed rolls in the bunk certain responsibilities pertaining to the every day work on the ranch business came first and that he would be expected to execute desiring a scholarship in the lusty art of rodeo soon learned that frequented and the brands they were running with. Any young man stock would most likely be found, the watering places they generally tell a neighbor in which portion of this big country his

himself untangled, the horse whirled and kicked him in the chest with both feet, and broke four ribs. Frank tried to get him to call it a day, but when his saddle bronc came into the shoot, Clark pulled the ice pack from his chest and got ready to take his saddle bronc. Won second money. Stayed to whistle. "You're crazy Twin Rivers," said Frank, "I'll take him out for you." "It only hurts when I breathe," said Mr. Lund, "I could hold my breath that long." The saddle bronc came out of the shoot with Clark spurring high wide and handsome. The sixth jump the rider blacked out completely. He had drawn one of their best bulls for the evening performance, and blacked out again.

In 1934 Clark was chosen, along with other top cowboys, to represent Canada at the White City Stadium in London England, where they were holding the second western rodeo ever held in the British Isles. Clark tried to talk his little school mom into going along with him, but although she would have loved to visit her native land, pressing duties forced her to decline. It seemed the old country was not to impressed with western rodeo. "to inhumane." "Can't our Humane Society do something?" The Humane Society did. No more roping the little calves and busting them. They would be permitted to rope them, pull them gently to a stop, tie a ribbon on their neck and then release them. This was a timed event. "You Canadians," they said, "should try a sport that is a little more humane, like letting a bunch of hounds chase some poor little fox all over the devils backyard, or pile a bunch of good thoroughbreds into a bloody tangled mess during a steeple chase." So the contractor went broke, and the cowboys went home.

During his absence Clark had been corresponding faithfully with the little school mam, and by virtue of distance had boldly began calling her his little Dickie Bird, and one of the first things he did upon returning home was to break a thoroughbred colt for her, and jokingly offered to give the colt to her in exchange for her hand in marriage. Where upon Dickie, just as jokingly said she had never owned a thoroughbred so would accept. The colt too was named Dickie and was fated along with his team mate Lady to become one of the most outstanding decorating teams in the country. And so it was that Clark finally got the little school mam to start wearing the second ring.

They were married at Vernon, British Columbia, Dickie's home town, and received a hardy cowboy shivareeing upon their return to the prairies.

The following year, 1937, Clark placed average at Raymond. Dickie was expecting, so Clark didn't get too far from home. When they drove to Lethbridge he took her direct to the hospital. "I don't want to take and chances," he told her. The first day, Clark was sitting near the top in both bronc riding events. The second day, he drew a big ugly black horse that Ray Knight had bought in Calgary the year before. The black was a heavy headed chute-fighting bronc, as attested by the numerous scabs and sores on the Roman nose unintelligent head. This horse they called Long Tom. As

This same year Clark, Andy and Art Lund were among ten top notch riders chosen at the Lethbridge show, to participate as Barriers at Revelstoke, British Columbia, starring Richard Arlan. Riders during the Times British G蒙特 films were filming Silent

That afternoon Clark came out on the big grey and spurred him all the way. Lonely Valley Grey bucked high and rough. As Clark said afterwards, he went so high he felt like he should be double stroking him. The next day he was a little more lucky in that he drew Slim Sweetie. Now here was a horse a man could use, if he could ride him. Clark rode him and qualified, spurring his way to top money in both the saddle and bareback bronc riding champion-ship, and second in the steer riding. "You still want to split the winnings, Twin Rivers," grins out Salty Ross.

Early as it was heat waves were already shimmering along the Milk River ridge as the foursome pulled into Lethbridge. They ate a leisurely breakfast, drove to the fair grounds and drew their stock. "What did you draw Twin Rivers?" "Old Lonely Valley Grey." "We should start turning down those big horses of old Ray's, Lonely Valley Grey, Hotshot, C Cross and One Spot. All those horses are too big to ride. They're rougher than hell and you can't show on them worth a damned. There's not one of them that weighs under sixteen hundred pounds." "If the boys would start turning them out, they'd stop bringing them in." "I'll try him, I never turned one out yet."

During the summer of 1936 Clark, Waldo, Salty Ross, Harry Lund and D. R. Foresythe motored to Yorkton Saskatchewan where Salty won the bronc riding and D. R. the calf roping. "How about splitting the winnings for the summer, Salty," Clark grinned. "Nothing doing Twin Rivers, Lethbridge is our next show and that never was your town Lund." Salty pulled off a boot and began massaging a bad swollen ankle. "Tell you what though Clark, I'll roll you for a few shekels." "Can't do it Salty, I'm a married man now. Got to save my money." He heaved his gear into the trunk of the car. "Let's roll."

the chute gate swung open, the big black came out bucking backwards, reversing so fast that he almost fell, all the while with the ugly head held high in the air. The rider held halter shank high above his own head, waiting for the black to "take his head". Baring the long yellow teeth like a fighter, Long Tom suddenly reversed his tactics. He made a tremendous jump forward. There was an agonized squeal of tortured saddle leather, as the huge girth bunched and filled with air, as the big black bobbed his head. Clark had been expecting this very thing, but had misjudged the long head and neck. He held too short a rein, and was thrown over the horses head to make a three point landing far out in front. Of all the horses Clark ever rode, or tried to ride, he says that this old Long Tom was the only horse that had ever tried to kill him. With mouth wide open and teeth bared, the big black planted both front feet right in the middle of Clark's back. After the injured cowboy had retrieved enough air to speak, he said through lip pulled tight with pain, "I don't mind bucking off that old son of a buck, but he ruined my brand new gabardine shirt."

At almost the exact time that Clark almost met his Waterloo, Dickie, up in the Saint Michael's Hospital, presented him with a brand new little exemption. They called his name Darwin.

In 1938, Clark Lund, Herman Linder, Frank McDonald and Jack Wade were picked from Canada's top rodeo contenders to represent Canada in a sort of a rodeo olympics, and were competing at the Royal Easter Shows at Sidney, Australia. The USA sent a four man team also, Alvin Gordon, Milt Mo, Mel Stonehouse and Oral Zoomwalt. The Canadians came off the victors, moneywise, with Herman Linder winning the bronc riding, Frank McDonald the bareback and Jack Wade the bull-dogging. Clark had a steer fall with him while attempting to bull-dog it and had the misfortune of having the needle sharp horn of the steer penetrate his wrist, severing all the tendons, prohibiting him from contesting further. However, three weeks after the shows closed in the spring he was riding broncs in California.

Clark rode many of the top bucking horses of both Canada and the United States. He rode old Easy Money twice, and qualified. This big sorrel horse was the multiple winner of the best bucking horse trophy. He also rode a horse called Typhoon, and Burton's old Blue Dog. These horses were both winners of the best bucking horse awards also. In 1939, to culminate his brilliant career as a rodeo performer, he won both the Canadian and North American Bronc Riding Championship at Calgary.

AUNT MARY IVERSON

Clark's advice to young rodeo trainees is this: First, train like an athlete. Clark has always practiced rigid health rules, no tobacco and no liquor. Get plenty of rest, a man can't carouse all night and do any good on a bucking horse the next day. Second learn to be thrifty. A good rodeo performer can make real money if he is hitting the proper stride at the big ones. But the career of a bronc stomper is short at best. A rodeo hand comes by his money too hard to squander it. Third, either get in the money or buck off. A man can't be just half good if he's in the rodeo game for money. And if he isn't in it for the money he can't survive. High entry fees, high cost of living and transportation soon eliminate the boys who don't consistently win their share of the prize money.

Maralyn is in junior high. She likes riding, swimming home economics and other girls.

Maurine is a graduate of the University of Alberta and is quite a little horse handler in her own right. On her frequent visits home, there is nothing she would sooner do than take a ride out on Chinook or Bubbles or Clark's purebred Arabian Baria Mann.

Clark and Dickie have three fine children, Dr. Darwin C. Lund is a graduate of Guelph Veterinary College, and practices in the Taber/Warner and Milk River areas. Dr. Lund spends his holidays "did anyone ever try to talk you out of rodeoing, dad?" asks Dr. Lund. "Yes, my dad did," is all Clark can say.

1940 saw Mr. Lund so crippled with sciatica he had to retire from active rodeo contesting, but he is, and has been since then, very active in rodeo promotion. He has directed the Raymond Stampede for the past 25 years. He was instrumental in helping the Taber show get started again, and was the arena director there for eight years. He takes an active part in promoting the Brook's Little Britches Rodeo, and manages the infield events there also. In 1948 Dick Cosgrove asked Clark to be field judge at the Calgary Stampede, and he has served in that capacity since. Clark takes an active part in all community affairs, and has served as leader of the Rose Mary 4H Beef Club for the past eight years, and was on the Municipal Council for five years. He was president of the Rose Mary Junior Chamber of Commerce when that organization fostered the rural electrification and rural telephone development in the EID.

One day in 1995 I, Don Crawford, read the book "Joe Hill" by Smith and discovered that G. A. Iverson was one of the three attorneys who argued the States case before the Utah Supreme Court for the Utah Attorney General's office when the Joe Hill murder conviction was appealed to that court in 1915. I felt that a few more words about Aunt Mary Iverson in this work were appropriate.

I last saw Aunt Mary Iverson in the fall of 1959 when I returned to Salt Lake to finish my Masters degree. We visited her at the home of her daughter, Evelyn Vernon, on thirteenth east and Browning Avenue. Evelyn's husband, Clinton D. Vernon, was, or had been, the Attorney General of Utah.

When I was a child, between five months and, say, three or four years old I spent some time, along with my mother, in Salt Lake receiving eye treatments for glaucoma. of that time I have only two memories: The first of being in a room, a hospital room, and hearing a noisy something being wheeled down the hall way outside the room. Someone told me that my bed was coming.

The second early Salt Lake memory I have is being at Aunt Mary Iverson's home and being given a spoon and permitted to dig in her flower bed. The flower bed was round and outlined with round smooth rocks.

My mother has told me of another incident that happened at Aunt Mary's, but I really have no recollection of it. Maud May was Aunt Mary's oldest daughter. One day Maud May said, "Donald do you like me?" I replied, "No, but I sure like your mother."

Aunt Mary Iverson lived near the L.D.S. Hospital. According to the 1925 City Directory the G. A. Iverson family lived at 467 C Street. That is one half block north of the present north entrance of the L.D.S. Hospital. The house is still in use.

When Mary Olsen moved from Spring City to Ferron with her mother she was ten years old. She was one of several Mary Olsens who lived in Ferron. She had four full siblings that came with her to Ferron, Louis, James Fredrick, Sarah and Deloss. In addition there were four Olsen half siblings who were grown-up, Ole, Andrew, Livy, and Fredrick Jr. In addition, two Justesen half siblings, Maria Justesen, who was married to Isaac Behuin, and Caroline Justesen, who was married to James Blain, came along to Ferron. Andrew Olsen and James Blain soon returned to Spring City, but Maria Justesen Behuin lived the rest of her all to short life in or near Ferron.

When Mary's Mother died in 1892, or perhaps even before that time, Mary must have spent a lot of time with her half siblings in Spring City, the Judge Johnsons, the Blains, the Larsens and the Andrew Olsens. By 1895, perhaps G. A. Iverson was practicing some kind of law in Mantt, and perhaps he had reason to contact Judge Johnson of Spring City, and perhaps he found the Judge's wife's younger sister attractive. Perhaps several of Matilda Jensen Justesen Olsens's Olsens children spent time in Spring City, as three of the five married Sanpete persons. Mary married Gustave A. Iverson, Sarah married Joseph N. Hansen of Ephraim and Deloss married Retta Luella Osborn (Aunt Ret) of Spring City.

However, in the book "Castle Valley": A History Of Emery County: Compiled by Stella McElprang and published in 1949, we read that G. A. Iverson was one of the early school teachers of Ferron. Evelyn Vernon said in 1995 that her parents met in Ferron, and that she thought her mother was also going to teach in Ferron. They were married in 1895. When their first child, Maud May, was born in 1897 they were living in Mantt, and by 1903 they had their fifth child, Ethel, in Mantt. Their sixth child, in 1905, was born in Ann Arbor, Michigan. Their last two children were born in Price. Perhaps in Mantt Uncle Gus taught school or practiced law, Evelyn Vernon recently remarked that there was a window with his name on it which remained for years in Mantt. She wishes now that she had bought the window and kept it in memory of her father. .

G. A. Iverson is listed as one of the board members of the Emery Academy of Castle Dale, Utah. In the Emery County History edited by McElprang and published in 1949 on page 34 we read:

"Following is a list of teachers serving under the leadership of George F. Hickman for the years 1903-1917: John T. Hand, Archer Willey, Thomas W. Dyches, Chloe Palmer, Mrs. Emma Day, W. King Driggs, A. Gardner Jewkes, Francis Bird, Ileen Pratt, Laura Hickman, Rulon Y. Robinson, John G. McQuarrie, J. Rex Miller, Alonzo N. Leonard, John I. Evans, James W. Johnson, Ernest Halverson, B. Y. Blair, Victor Anderson, Kenneth Kuhre, Zina Woolf, Clement Crapo and Jesse Bird.

President Lars P. Overson, Alma G. Jewkes, Alonzo E. Wall, George Hickman, Ole Sorenson, Jr., James Peterson, A. W. Horsley, John H. Rice, Henry G. Mathis, J. Rex Miller, and G. I. Iverson served as board members.

Thomas L. Martin was employed as principal for the years of 1917-1919. Dr. Arthur H. Bealey served for the year of 1920. Victor Anderson carried on from this point for the last two years of the academy's life. Under the principalsip of these wonderful leaders the school kept up its high standards to the end."

Undoubtedly, G. A. Iverson's service on the board of the Emyr Academy was during the family's time in Price--about 1907 to 1914.

Evelyn Vernon told of her Father's experience at Brigham Young University. While the professor was out of the room a student asked if Gustave could define a kiss. He wrote on the blackboard: "A kiss is a connection of the lips brought about by the enlargement of the heart." The professor reentered the room and asked who wrote the information on the blackboard. Gustave raised his hand. The professor demanded that he erase the writing from the board, and never do that again. He did so, but was so angry that he left the University.

G. A. Iverson was appointed to the Department of Justice by the Coolidge administration. Evelyn Vernon said they moved from their C Street house in June, 1927.

The Salt Lake City newspaper gives the following obituary for Aunt Mary, who died August 30, 1961. There are obvious mistakes in the obituary.

Death claims widow of local judge:
 Mrs. Mary V. Olsen Iverson, 87, of 1865 Brookhill Dr. (6640 South) widow of Gustave A. Iverson, a former Third District Court Judge, died Wednesday at 6:20 pm in a Salt Lake Hospital of causes incident to age.

Mrs. Iverson was mission Relief Society President when Judge Iverson presided over The Eastern States Mission of the Church of Jesus Christ of Latter-Day Saints.

The couple moved to Washington D.C., in 1944 where Mrs. Iverson was active in American Red Cross work while her husband represented the I.D.S. Church on The Commission Of Army And Navy Chaplains.

Mrs. Iverson returned to Utah when her husband died in May, 1945.

She was born Aug 6, 1874, in Spring City, Sanpete County, to Fredrick and Matilda Jensen Justensen Olsen. She was married to Judge Iverson Oct. 22, 1895, in the Mantl I.D.S. Temple.

Survivors include sons and daughters, Clarence M. Iverson, Kaysville; Richard D. Iverson, Mount Ranier, MD; Kenneth R.

He resided in Utah until 16 years ago, when he went to Washington as a Special Assistant to the U.S. Attorney General, being appointed under the Coolidge administration.

Gustave A. Iverson, 71, former President of The Eastern States Mission of The Church of Latter-Day Saints, and former Third District Judge, died yesterday at 10 pm. of a hemorrhage after offering invocation at V-E Day services at the Washington, D.C., ward chapel, relatives in Salt Lake were informed.

From The SLC Telegram.
"Former Mission Head Dies.

Following services in Washington, Judge Iverson's body will be brought to Utah. Plans for burial have not been completed, but will be either in Salt Lake City or Mantl.

Mr. Iverson was a Utah resident until 1927, when he moved to Washington, and for 13 years was special Assistant to the U.S. Attorney General, handling particularly land and water cases. He left the Department of Justice in 1940 when he was made President of The Eastern States Mission of The L.D.S. Church. Shortly after the outbreak of the war he was appointed general commissioner of Army And Navy Chaplains, representing the L.D.S. Church, and was Chairman of that Commission at the time of his death.

Funeral services for former Third District Judge Gustave A. Iverson, 71, who died Tuesday in Washington, will be conducted Friday afternoon in the Washington, D.C., LDS ward chapel.
Tribune Washington Bureau:
Washington, D.C., May 9--

Iverson Funeral Rites Stated:

The third Judicial District covers Tooele, Salt Lake and Summit Counties. The Salt Lake Tribune and Telegram reported the death of Gus Iverson in May 1945 in the following way:

Funeral services will be conducted Saturday, 10 am, friends may call Friday from 7 to 9 pm and Saturday prior to services.

Iverson, Washington, D.C.; Mrs. William Tracey (Maude) Mackay, Mrs. Harry E. (Ethel) Edwards, Mrs. Clinton D. (Evelyn) Vernon, all of Salt Lake City; ten grandchildren and 22 great grandchildren; brother and sister, Deloss Olsen of Moore, Emery County, and Mrs. J. N. Hansen, Ephraim, Sanpete County.

A native of Norway, Mr. Iverson and his widowed mother settled in Ephraim in 1876. He attended Brigham Young University. He studied law in the evenings while working for a Provo law firm. Mr. Iverson fulfilled a mission to Norway, then returned to marry Mary V. Olsen, Spring City.

In 1907 he was graduated from the University of Michigan Law School and came back to Utah to practice in Price. In 1909 he was elected State Senator and served four years, serving simultaneously as Carbon Stake President. He moved to Salt Lake in 1914.

Survivors include his widow; . . . "

Matilda Jensen Justesen Olsen, who is buried in Ferron, seemed to collect as sons-in-law, Judges--Judge Johnson of Spring City and Judge Gus Iverson.

James Fredrick Olsen

James Fredrick Olsen, the son of Fredrick and Matilda Jensen Justesen Olsen, was born in Spring City, Sanpete County, Utah on February 29, 1876. He was their third child, having a brother, Louis Alexander, and a sister, Mary Velelte, older than he. Louis Alexander was born in 1870 and Mary Velelte was born in 1873. Younger sisters and a brother were Sarah Ellen born in 1878, Matilda Anna born about 1880 and who died in infancy, and Allen Deloss born in 1883.

The first official record of his existence is the Utah Territory 1880 Census FHL film # 1255338 for Spring City, Sanpete County. The Olsens were living on Walnut Street, which in 1988 was 2nd North and which was called G street before names were given to the roads. The Spring City ward records for the Church of Jesus Christ of Latter Day Saints which list this family can not be found. In residence number 5757 on the census there were: Fredrick Olsen, farmer; Mary, wife, keeping house, fifty-seven years old; Ludvig, son, works on farm, 22 years old; Fredrick, 19, son, works on farm. In residence number 5758 were: Matilda Olsen, 40, wife, keeping house; Diantha, daughter, 15, helps in house; Matilda F., daughter, at school; Louis A., son, 9, at school; Mary V., daughter, at school; Fredrick, 4, son, at home; Sarah, 1, daughter, at home. In residence number 5959 were: Andrew Olsen and Stena with Mary E., daughter, 1 yr, born in Utah. Residence 6060:

Ole Olsen, 29 farmer; Elsie, wife; and children Mary, 9; Caroline 7, at school; Diantha, 5; Cecelia, 3; and Ole 11/12, son. Andrew and Ole were the sons of Frederick and Mary.

In another part of town two of Matilda's Justesen daughters, Maria and Caroline, were living. Caroline lived on East Street. The census entries stated that Isaac W. Behunin, 24 and his wife, Maria, 20 had two children Elizabeth, 2, and William C. 2/12. James Blain, 23, was born in England. His wife was Caroline, 18, and she was keeping house.

James Frederick's parents lived polygamy. His father's first wife's brother, Alexander Lars Justesen, was his mother's first husband. Frederick, his father, had been the leader of a group of men sent to Sevier County to check out conditions with the Indians there, when they were attacked by Indians and Lars was killed in 1868. Frederick married Matilda in the Endowment House on May 31, 1869.

At the time of their marriage Matilda had four young daughters. Frederick was forty five and Matilda was twenty-nine. They had both been born in Denmark and had infants from their previous marriages. He was, reportedly, a good father to her little girls.

James Frederick had a half-brother named Frederick. To help with identification problems, it was decided that James Frederick would be called Freddy, or J. F.

While living in Spring City during Freddy's pre-school days his father was the bishop of the ward. Freddy could have gone to the first grade in Spring City. School was held in the Danish meeting house on first north and second east streets. This meeting house was kept in "neat order", according to Spring City church records. Although improving educational opportunities for Spring City's children was a high priority in the decade of the 1870's, a lack of funds, and unavailability of talented teachers hampered the efforts of the leaders. Children continued to provide their own battered books, meager supplies and to pay a tuition fee. Many older boys and girls were required by their parents to stay home, helping with the farm work and younger children.

An adobe meeting house for the ward had been built about 1863. Freddy may have gone to Primary there for a short time, since it was organized in Spring City on May 31, 1879. Some of the games played by the young people in Spring City were steal sticks, and Draw Base during the evenings and in the day time Danish Ball, Leap

Frog, Nipcat, Dunk Stones, On the Ditch Bank, Mumbletyppeg, and Marbles.

From the book "Utah Since Statehood, Historical and Biographical", Vol IV, page 782, published in 1920, the following information is quoted: "James F. Olsen was only seven years of age when his father was called to go to Emery County from Spring City by President Snow. They moved to Ferron where he acquired a common school education.

In young manhood he took up the occupation of farming and also did various kinds of construction work necessary in the settlement of a new country such as roads, bridges and canals."

Fredrick's father and his wife, Mary, moved to Ferron first. Matilda stayed in Spring City until after Deloss, her youngest son, was born in 1883, then she moved with her children who were still at home to Ferron.

Homes were built on the new town site north of the creek in Ferron for each of the Olsen families. Maren's home was built on the southeast quadrant of block 9, (Shelton town survey) the block that our generation called "the school block". Matilda's house was built on the northwest quadrant of block 10, (Shelton town survey), the block we called "the store block". After Maren and Fredrick's death, Livy Olsen lived in the school block house. Darrell Peterson, town druggist, remembers the home. He described it as adobe, perhaps two rooms east and west, perhaps with one room to the north. I, Don Crawford, asked Darrell in 1990, "Well, it wasn't much of a house, was it?" Darrell replied, "No, No it wasn't much of a house." In my youth, Matilda's home was where, we said, Herb Henrie lived, and in 1994 is very close to where the Ferron Post Office is now located. The two homes were less than one block apart. There are few exact details known about James Fredrick as he grew up.

From the journal of Catherine Richards, an orphan girl who lived with Fredrick and Mary Olsen, we get a picture of the school in Ferron in 1883, the year J.F. would have started school there. "My first schooling was in the log school house on the northwest corner of the school block which is still owned by the school. The students didn't have regular school books to read from, but there were some primers available. Slates and slate pencils were used for writing the assignments. We used a damp cloth for an eraser. There weren't any school desks, just hewed log benches on peg legs without any back support. There was a space to set out the primers

and slates to one side of us. A fireplace in one end of the room gave off heat; later a stove was used to make it warmer. I seldom got to go to school in early fall as tuition was paid according to how much time you went to school. "Grandpa Olsen" had a second family of children, so he couldn't afford to send all of us to school all the time."

The Emery Stake Academy was opened in 1890, but it is not known whether any of the Frederick and Matilda Olsen attended it or not. J.F.'s mother died when he was sixteen and he probably lived at home with his sisters and brother until he was married.

From the "1880 to 1980 Emery County History" we learn something about the recreation in Ferron at the time J.F. was growing up. "Early settlers in Ferron met together frequently to participate in all kinds of recreation. Candy pulls were not uncommon. The candy was made out of honey and molasses. Dancing was a popular diversion which took place in the bowery just west of the church, in homes, stores and later in the church. The music was furnished by F. M. Fugate, a fiddler; Edson King, an accordion player; and later by the Joseph Hansen family orchestra. The Bryan Hall and the Killpack Hall were popular recreational centers.

Horse racing was a favorite sport. A race track was made on the bench above Molen. The early Ferron Dramatic Company was managed by Joseph Thornton and it put on such productions as: The Rose of Redbrick Vale, Hidden Hand, and Green Bushes. Stage scenery was made and kept for years.

During the winter months there were skating and sleigh riding parties. At first the skating was done on the creek, but later Hass Fugate made a pond for skating. Hot bricks were placed on the floor of the bob sleds and warm quilts were tucked around the crowded riders to keep them comfortable. Different teams were used each hour."

On December 9, 1896 J. F. Olsen married Cornelia Wrigley, daughter of Joseph and Ann Singleton Wrigley. They had a son, Austin, born September 29, 1897. Cornelia died in April 1, 1898 and was buried in the Ferron Cemetery.

J. F. married Cornelia's cousin, Ellen Taylor, daughter of William and Mary Jane Singleton Taylor, in December 1899. Finding the exact date of J.F.'s and Ellen's marriage has been challenging and not successful. On Friday, May 8, 1982 Garr and Faye Curtis went to Castle Dale to search the records there to check for their marriage license. They were given two index books.

One listed alphabetically the males applying for licenses and one listed the females and named the person officiating at their marriage. Both of the books had information from 1889, when the county records began to 1894, then skipped to 1901. The clerk was asked about this and she remarked that some of the licenses had been destroyed by a flood. Then she found the book where the entire licenses had been recorded. Garr and Faye checked it and found the licenses were not all included. The dates skipped were from November 1899 to the first part of 1901.

J. F. gave the information in the Mantl Temple when he had Nellie, the name Ellen was known by, sealed to him on November 10, 1926, that they were married in December of 1899. When Ellen's mother, Mary Jane, had Ellen's endowment done in the Salt Lake Temple in 1913 she also stated that Ellen and James Frederick were married in December of 1899.

In the Emery County courthouse was found the marriage licenses for J. F. and Cornelia Wrigley his first wife, and for him and Matilda Jensen Lowry, his third wife. Ellen's sisters and their husbands' licenses were there--Mary Ann, Mable and Kate. The Carbon County marriage records were checked from 1896 through 1906 by Kelly Grogan, on June 4, 1987 for J.F.'s and Ellen's license, but it was not there.

Salina Canyon road was very rough at the time they were married and considering the time of the year, it is not believed they went to Sevier or Sanpete Counties. In the late 1800's in Ferron couples were often married in the Killpack Hall on the second floor. This building was located on the road running east and west under the church hill and about one-and-one-half blocks west of the highway. It faced south. I, Faye Crawford Curtis, do not know whether this was the building that housed the Greenhalgh Show House in the 1920's or not. In 1899 this was the "business" area for the town, which later moved a block south.

In the Utah 1900 Census FHL film # 1241683 taken June 6, 1900 for the Ferron Precinct, Emery County by George Cluff residence number 7577 was for James F. Olsen, head of household, 24 years of age, farmer; Nellie, his wife, 18. His son, Austin, may have been with the Wrigleys, Austin's grandparents. J.F. and Nellie's neighbors were the King family with the father's name not being readable. William Warren and Margrethe were the children and the wife was not mentioned.

Ferron had the first brick pioneer meeting house in Castle Valley according to the Desert News February 9, 1901. It was a splendid building and was built at the foot of the present (1993) church hill (block 15, Shelton town survey). It had an organ and a trained choir sang in it. It burned March 6, 1920. When J.F. and Nellie attended church they would have gone to this building.

J.F. and Nellie had four children: Zenna born October 2, 1900; Weldon born August 9, 1902; Ray born August 8, 1904; and Neldon born March 27, 1906. Zenna was blessed by her great grandfather, William Taylor, on December 2, 1900. Ray was blessed by Patriarch Frederick Olsen, his great grandfather, on October 2, 1904. Neldon was blessed after his mother died by John David Killpack.

They lived in a brick home south of Nellie's mother's hotel. Her father had died about a month before she was married and no doubt she was glad to be near her mother at that period of time. All of their children were born in this home, said to have been won by Fred in a poker game with Dr. Bruce Eastley. After Nellie died Ole Olsen, James Frederick's half-brother, moved into it. Zenna would go back to visit the home she knew so well. Although, she was only six years old she remembers that Mrs. Ole Olsen treated her very kindly.

Nellie died on April 6, 1906 about two weeks after Neldon was born. She had an infection. Chickens were killed and their warm livers were used in some way to try to heal her. This treatment seemed to be a "last resort", but it was not successful.

Zenna does not remember her mother very well. She was told that her mother liked to cook, but did not like to make beds and often tried to trade jobs with her younger sister who was still living at the hotel. Nellie's friend, Ann Funk, replied to Faye Crawford Curtis' query about what her grandmother liked with--"She liked to dance and to dress-up. Her hair was beautiful and she took time to brush it and to make it attractive."

After Ellen died her children lived with her mother, Mary Jane, at the Taylor Hotel. Zenna can not recall whether or not her father lived there with them.

According to the Ferron, Utah LDS Form E Ward Record of 1907, found in the Church of Jesus Christ of Latter Day Saints Historical Department film M205.1 D4 540 Reel 56 with the report being compiled by John Zwahlen, James Frederick Olsen, a deacon was excommunicated on 11 February 1907 for running a saloon. J.F. and Ern Wild, a brother-in-law operated the Ferron Saloon for a while.

It was on the west side of the highway north of the Ferron Merc. It burned down when the Jim J. Rasmussen Store burned. After that J.F. made a living farming. Land records show that he had fifty-four acres in the south part of town on the east side of the highway. He also freighted to the Carbon County coal camps, selling butter, eggs, meat, vegetables and fruit to his customers.

He was involved in some construction work. He and his son, Austin, were camped on Huntington Creek in 1910 with a load of iron for building the Cottonwood Creek bridge, when Halley's comet appeared. He had a contract to haul building materials for the metal bridges that were being built across the creeks in Emery County. These bridges had high arched steel beams overhead. Austin was not a talkative person, but seeing the comet that night was one thing he told me, Faye Crawford Curtis, about many years later.

In about 1912 Fred convinced his brother, Deloss and his wife Reta to move from Sanpete county to try farming at Rochester, a new settlement south of Ferron. He and his children and Deloss, Reta and probably their son, Travis, lived in tents and one log cabin at the big pond near the east cedars in Rochester the summer of 1912. They raised Lucerne seed for a cash crop, fattened livestock and sold cream.

Four miles south of the Flat is the Muddy Creek, and the Wasatch Plateau is west of it. The Wasatch with its horizontal eroded rocks and notched rim is more than eleven thousand feet high and is generally less than six miles wide at the summit. East of the Flat are a series of reefs, the San Rafael Swell, (Sindad) and washes and smooth gray, clay hills. These hills resemble a herd of sleeping elephants. In the spring blooming cacti are found at their base. The Molen reef, named the "Cedars" by the early settlers forms a semicircle immediately to the east and south of the farm land and it is cut in the southeast corner by Dry Wash. It has an irregular skyline that merely hints of the grandeur of the scenery further east by revealing a view of Copper Globe and glimpses of castle like formations. In the January 1980 issue of the "National Geographic" magazine Gary Smith compares this area to a "Wilderness Louvre" because of its sandstone masterpieces.

In 1900 the Emery County Land and Water Company was formed to buy the land and water at the Flat. Mr. H.B. Whitney of Chicago was president; G.W. Lane was manager, and George Williams of Minneapolis was secretary and treasurer. Mr. F.E. Kennaston of Rochester, Minnesota probably held a mortgage for these men. The name of the

Flat was changed to Rochester, either by Mr. Kennaston or Mr. Whitney, who was from Rochester, New York. The Company bought land from the early settlers who wanted to sell. Whether or not J.F. and Deloss Olsen owned land before the Company existed or bought land from it, is not known at this time.

At Rochester the Company hired many different men over the next decade and had ten thousand acres of land to sell. From 1911 to 1921 farmers acquired land at Rochester either from the Company or from one of the early settlers who had kept land. Some of the men were: brothers J. F. Olsen and Allen Deloss Olsen, and their half brother Fredrick Olsen Jr.; J. F.'s sons Austin, Weldon and Nelson, and son-in-law Carlyle Crawford; Deloss's sons, Travis and Clayton; Fredrick's sons, Clarence and Vernon and daughter Mary Funk; Willie Black; Clair Lowry; George Funk, John Funk, and Will Stringham brother-in-law of John and George Funk; Myrl and Leon Ralphs; Stan Nelson and brother-in-law Jack Behling; Harrison Martin (Hassie) Edwards and son John Homer Edwards; Chris Nelson; J. F. Larson, and son Leonard Larsen; Severene Albrechtsen and son Rufus Albrechtsen; Arth Jensen and brother Arrel Jensen; L. C. Moore; Andrew Hansen; Hugh Stevens; Jode Christensen; Seth Hitchcock; Stan Allen; Easton Leslie; Frank Minchey Jack Coblantz and Hyrum Huntsman. At one time, it was said, there were thirty-two families on Rochester.

Beginning in 1913 school was held in a log cabin which was built on a small knoll about half way along the east/west portion of the county road in Rochester and which had been donated by Chris Nelson. By 1932, that log cabin school house had been moved to the homestead taken up by Carlyle Crawford, where it served as the homestead cabin. It stood near the Rochester Canal about a half mile west of Stanley Nelson's home. As I remember it, the one room cabin had a peaked roof of lumber covered with Rochester clay. In 1994, State Highway 10 goes within 100 yards of where the homestead cabin was, but no sign of the cabin remains. Students from the following families attended that school in 1913: John and George Funk, Will Stringham, Deloss Olsen, Fred Olsen, Hy Huntsman and Chris Nelson. The Fred Olsen family started the fire in the log cabin school each morning since they lived across the road from it. A brick school house was completed in 1917 and church was held there, also.

The farms at Rochester were productive because of the depth of the soil and the balance of the elements in it. The ground had to be cleared of rabbit brush, sage brush, grease wood, shad scale and some rocks.

The crops grew rapidly and it cultivated well, often matured without as many waterings as were usually required. However, there would be patches of fell-tale white alkali if the ground were watered too much and did not have good drainage. One of the notable accumulations of surface alkali surrounded the house of Jack Behling. His house was just south of Stan Nelson's house, which stood at the junction of the county road and the state highway (of the 1930's) on the north end of Rochester. It was said this alkali was forced to the surface by the canal's water going through the blue hill more than a mile away.

There were no poisonous weeds on Rochester to bother the cattle. Many red weeds grew that were fed to pigs. Deloss and Fred Olsen raised a large herd of hogs together about 1915, 1916 and 1917. Their sons would herd the pigs near the east cedars. Sometimes the pigs and the boys would get lost in the washes there. Ponds were dug to hold water for horses and cattle. If necessary they were lined with blue clay from the foothills to keep them from leaking. This made the sides and bottoms very slippery and children were warned not to get in them. Around the ponds there were flying insects called "darning needles" which would supposedly sew the kids mouths shut, making the ponds doubly hazardous in their minds. A canal was dug from the Muddy Creek along the foot hills, sometimes through the many blue hills, extending as far north as the Andrew Hansen place, which was, most of the time, farmed by Myrl Ralphs.

Originally, the town of Emery had the primary water rights in the Muddy Creek, and Rochester had secondary water rights. To compensate for this disadvantage the men of Rochester built Reservoirs in the mountains, with such names as Spinner, Brush, and Julius Flat. Roads were built from the farms to the highway connecting Ferron and Emery, whose location was changed two or three times.

There were coyotes in the cedars in great number, rattlesnakes and large red ants were contended with besides flies. The flies were so thick that the women and children would shoo some of them out of the kitchens with dish towels at mealtime.

The farmers built thatched sheds in their barnyards to protect their cattle and horses in the winter time. Sturdy posts were placed in the ground, topped by a framework of aspen poles. Willows were laid on top of the poles, and at threshing time, straw was blown on top of the willows by the threshing machine. These thatched sheds proved ideal nesting places for English Sparrows,

which fed on the grain crops. The birds grew to be such a nuisance that sparrow killing contests were organized. At night Teams were formed, who would go to a shed, shine lights under the shed, and kill the escaping sparrows with tennis racket like nets.

As alfalfa fields appeared in the desert, the population of rabbits grew. To reduce the exploding rabbit population and thus to save their hay crop, farmers organized themselves into rabbit hunting parties. The farmers would fan out and as they approached the brush where the rabbits lived. The frightened rabbits would take flight, and would be shot by the hunters. Later, this work was done by the C.C.C. camps.

About 1913 church meetings were started in Rochester under a bower, which consisted of four posts in the ground with three limbs and brush over the top for shade. The adults sat on boards placed across rocks with no back supports. The kids sat on the ground in the dirt. Meeting were only held in the summer, until the brick school building was completed in 1917, when Sunday School was held each Sunday until 1920 when a ward was organized. The ward was discontinued in 1923, but a branch was formed and functioned until 1946.

When Fred and Deloss began farming at Rochester two cash crops were alfalfa and clover seed. They took the clover seed in a wagon train to Price to put it on the train, which was a tedious journey over the rough roads.

By 1913, apparently, J. F. Olsen and Matilda Jensen Lowry, wife of Orson Lowry, developed a romantic relationship. On Sunday, March 16, 1913, Deloss and Reta invited Fred, his daughter, Zenna, his son, Weldon, and Till Lowry to eat supper at their place in Ferron in a home located in the northeast part of town. Orson and Till had moved from Mantt and had lived on the flat for a short time.

After eating and visiting Fred, Till, Zenna and Weldon were walking home when they met Orson Lowry on the corner one block north and one block east of the present church, (the one on the highway at the crest of the Church House Hill). Both men were armed. An argument followed. Both men fired shots. Orson was hit in the side. He was taken to Salt Lake City to Dr. Allen, his brother-in-law, where he died.

When this took place it was a frightening, shocking experience for Zenna and Weldon. They ran and hid in a barn near their Uncle

Lou Olsen's place, which was a block west and north of the present church (1993). They were not found for quite a while.

From: Deseret Evening News
Thursday March 20, 1913, page 2

DIED.

Lowry.-In this city, March 19, 1913, Orson Lowry of Ferron, Utah, aged 36 years. The body was shipped to Manti, Utah by Joseph Wm. Taylor this morning for burial.

From: Deseret Evening News
Friday March 21, 1913, page 3

Wounds prove fatal
Orson Lowry of Ferron dies as result of duel with Fred Olsen

Orson Lowry, 36 years old, of Ferron, Utah, died at the L.D.S. hospital Tuesday night from wounds sustained in a duel at Ferron Sunday afternoon with Fred Olsen, also of that place. The trouble between the men arose over Mr. Lowry's wife, who shortly before his death had secured an interlocutory divorce. The body was sent to Manti yesterday for burial, which was to take place there today.

Mr. Lowry was brought into this city last Monday evening from Ferron in a dying condition, having been shot in the stomach by Olsen four times. On his arrival at the hospital he was seen to be beyond hope and he died within 24 hours after his arrival here.

Mr. Lowry was a brother of Mrs. S. H. Allen, wife of Dr. Allen of this city, and Mrs. James G. Reynolds, residing at 224 M Street. According to Mrs. Allen, he had for a number of years had poor health, and only a few days ago returned from California, where he had been in a hope to regain strength. His wife had secured an interlocutory divorce last February in the district court of Castle Dale, Utah, on the charge of failure to provide.

Last Sunday afternoon on returning from a neighbor-
's, where he had been in an effort to prevent his wife
and two children from being disturbed in their home, Mr.
Lowry met them with Olsen. The children were walking in
front and when they met their father they refused to
speak to him. On meeting his wife and Olsen, he demanded
of the latter, "What are you doing with my wife and
children?" to which Olsen responded, "What are you doing
here?"

Both men drew their revolvers and began shooting.
Lowry's gun failing to work after discharging the first
bullet, which grazed Olsen's arm. The latter shot Lowry
four times in the stomach.

Lowry was a son of John and Mary Ann Lowry of Mantt.
He was born in that city 36 years ago. During the last
seven years he had lived in Price and Ferron. Acquain-
tances had warned him to beware of Olsen on various
occasions, according to his relatives in this city,
telling him that Olsen was trying to bring about a
separation between him and his wife.

The above two newspaper items are listed in the archives as
obituaries. Of course, the news reporter seems to have obtained
the rather biased information from Orson's two half-sisters in Salt
Lake City. The news paper account says that Lowry's children,
which would be Lafonta and Allen, were there. However, mother told
me, Don Crawford, that she and Weldon were there, and never
mentioned Lafonta and Allen. It is probable that Fred Olsen had
been told that Orson Lowry was packing a gun, and that Fred was
certain and knew that his gun was in working order.

J. F. and Matilda Jensen Lowry were married on April 1, 1913
and they lived at Rochester. (now Moore).

While I was young this shooting was not mentioned in my
presence by my parents, although Orson Lowry was my father's uncle
and Fred was my mother's father. However, not long after I, Faye
Crawford Curtis, started school I was playing at a friend's place,
when her mother, Mrs. Herring, told me about it. I felt sad and
bewildered, but did not say anything to my family. On September 13,
1959 my mother told me what I have related here.

The people in Ferron did not seem to blame Fred. There was a
Justice Of The Peace Court conducted by Hyrum Cook and it was ruled

that it was self-defense on Fred's part. Orson had epilepsy and problems with alcoholism.

During the last visit I had with Uncle Weldon I asked him if he knew any details about Grandfather Fred's childhood. He said that he did not because Grandfather did not talk about his parents or early experiences when they were together. Then he added in a serious tone "In my opinion, the worst thing that happened to Dad was meeting that woman who became his third wife. It was a very difficult thing for all of us. When I had to live with them I would go back to Grandma Taylor's every chance I got, sometimes sleeping overnight in one of the washes between Rochester and Ferron without having eaten or having warm enough clothes to keep warm".

Out on Rochester, Fred built a two-room log cabin on land about a mile from Deloss'. The cabin was about half way along the east-west road in Rochester, where later Severene Albrechtsen lived. He bought a piano and the school teacher lived at their place, since the school was in the field across the road north of the cabin. The school was a one room cabin perhaps fifteen feet by fifteen feet, which was later, in about 1930 or so, moved to our Homestead, a little more than a half mile west of Stan Nelson's place and a little east of the canal bank. The roof was made of lumber which was then covered with Rochester dirt which proved sufficient to keep out the rain. Dad, Carlyle Crawford, had filed on a six hundred and forty acre homestead in about 1930 and we lived in the cabin the necessary length of time and the necessary years to prove-up on the homestead..

One Thanksgiving all of the people in Rochester had dinner together. They ate in the school house and kept some of the food warm in the oven at the Olsen cabin.

When World War I started Fred's oldest son, Austin, joined the armed forces. He had attended the Emery County Academy at Castle Dale. He was injured in the Argonne Forest Battle, while caring out his duties as a messenger between the officers of the different companies of soldiers. He spent some time in Spain recuperating, before coming back to the United States. There was a bullet in his one lung that was never removed. Later in his life he developed emphysema, which eventually caused his death.

After living in the log cabin for a while J.F. built a frame home south west of the cabin, on the west side of the State High just before it turned southwest and exited the Rochester Town Site, and near the "Company Headquarters" where a manager lived on the

Flat and sold land to would-be-owners, many of whom never managed to pay off their debt and get title to the farms they worked.

The house was the bungalow type with a porch across the front. Inside the living room and dining room extended the entire width of the building. There was a space for a bathroom, but the fixtures were never put in it. In a cabinet in that room Kellogg corn flakes were stored, the first grandchildren had ever seen. I, Don Crawford, remember eating dinner at Grandpa and Aunt Till's. At the end of the meal Grandpa took a full spoon of sugar and placed it in his mouth. I decided that when I grew up, I too would take a spoon of sugar and put it in my mouth, and no one could tell me not to. There is an old Danish custom, where a person at the end of a meal, takes a cube of sugar, and is called "a lump behind".

There was a book case in the dining room. A fire along the wall where it stood scorched some of the books, but they were not thrown away. Fred liked to read and often included a book with his Christmas gift to his children after they married.

J. F. Olsen rejoined the Church in 1921. J.F. was baptized and confirmed a member of the Church of Jesus Christ of Latter Day Saints on September 4, 1921. He was baptized by Leon P. Ralphs, and confirmed by Bishop Louis Olsen. He was ordained a deacon by H. M. Edwards on February 8, 1925 and ordained an elder by Lars P. Oveson December 26, 1925. On November 10, 1926 he and his wife, Matilda Jensen Lowry, went to Mantt to the temple and were endowed and sealed. He was sealed to Cornelia Wrightley and to Ellen Taylor as has already been stated. On February 15, 1922 at Rochester Utah, Patriarch Abinadi Olsen, called Uncle Nad by Fred's children, but in fact not related to them at all, gave Fred a patriarchal blessing, a lengthy seven page one (written in long hand). It was recorded by Matilda Olsen, Fred's wife. In the blessing Fred was reminded that "his sire was one of God's noble men, and his mother a choice, select daughter in the house of latter day Israel, and that their lives had sweetened his life and anchored his soul". He was reminded of his "sore repentance", and the need to pray daily. It states that Fred paid tithes and offerings. The tender, loving sister of Fred were mentioned. (Mary and Sarah). He and his house hold were blessed with peace. His faithfulness, sincerity and integrity were praised. It stated that he would receive the Priesthood and this did happen.

J.F. was a hard worker. Carlyle Crawford, his son-in-law, often talked about Fred's endurance when he pitched hay. J.F. bought Jersey heifers in Missouri and brought them to Carbon County on the train, then drove them to Rochester. He also had range

cattle. He liked to ride horses and usually had one that he was particularly fond of.

One of his problems was coping with his step-son, Allen Lowry. Years later Zenna Olsen Crawford still regretted the way Allen talked to her father. During daily conversations when Fred expressed an opinion Allen would sarcastically remark, "What do you know about anything, anyway?"

Zenna Olsen and Lafonta Lowry were raised as sisters. When a young girl, Lafonta was sent to a business school in Salt Lake City, where she learned secretarial subjects. After her husband, Arnold Livingston, was killed in a coal mining accident, Lafonta Livingston was employed as a secretary in the Emery County Court House at Castle Dale, and thus was able to support her three children. We have always assumed that J. F. Olsen, her step-father, provided the money for her Salt Lake City training. None of the other children were provided training beyond the common school of Ferron.

In the "Utah Since Statehood" book published in 1920 there is found the following information: "James Frederick Olsen--At the present time his business affairs are wisely and capably conducted and bringing him a substantial measure of success.

Mr. Olsen has never been a politician in the sense of office seeking, but he supported many civic activities. Externally he is connected with the "Modern Woodmen of America". Both within and outside the ranks of that organization he has many friends, his genuine worth as a man and as a citizen being widely recognized."

One of Fred's friends was Bill Rehor, a man from Price who brought the mail through Emery County. Fred liked to hunt and fish and Bill was his partner. Mr. Rehor was a good mechanic and often helped the Olsens with their farm machinery. When Fred went hunting, or on the mountain to check his cattle, Till made him a large fruit cake. Ruby, Weldon Olsen's wife, wrote that in 191 she still used the same recipe for fruit cake. Till had given it to her sixty-five years ago.

Ray Olsen was killed at his father's home in Rochester on January 8, 1925. A tank for a carbide lighting system had blown-up while Ray was checking it after the family had returned from a visit with Lafonta Lowry Livingston and her husband in a Carbon County coal camp. Melva Nielsen and her friend, Audrey Johnson, went from Emery to Rochester when they heard the news. There was

evidence of the explosion many months after the accident, although a flood filled the basement of the home with several feet of water the summer after Ray died.

Neldon, Fred's youngest son, and Melva Nielsen were married on February 18, 1925, about six weeks after the death of Neldon's brother, Ray. Other young men from Rochester besides Neldon would go to Emery in a "topless" Ford to see the girls there, including Allen Lowry called "Tink" who was Audrey's friend.

Ray's death was a tragic one for the entire family. Carlyle and Zenna and Austin and Cleo were living on their places on the flat. Weldon and Ruby were living in Emery. Lafonta Lowry Livingston was with her husband in Hiawatha.

All of Fred's children lived at Rochester at one time or another. Carlyle and Zenna Olsen Crawford moved there after they were married May 29, 1919 and stayed there for a longer period of time than any other couple in the family before moving to Ferron after they reached retirement age.

Austin Olsen and Emily Cleo Mortensen were married November 26, 1919 and lived at Rochester for about twenty years, until they moved to Price, Utah.

Weldon Olsen and Ruby Christensen Olsen lived with Fred for short periods of time during the early years of their marriage, and after working in Park City in the late "20's" and Emery in the early "30's" Weldon farmed the George Funk place and he and his family lived in the sawed log home on that farm. In the early '40's they moved to Shelley, Idaho.

Some time after Fred's death George and Mary Funk lived in his home. After they moved to Ferron, about 1940, Neldon and Melva moved to J. F.'s home. Melva was the Rochester postmistress for a few years. After Neldon's death in 1965 she moved to Orangethorne.

While living at Rochester these families often had Thanksgiving and New Years' dinners together at the Crawford's place.

After Neldon and Melva married they lived with Fred and Till. One day when Allen Lowry, Till's son, was getting himself some breakfast he broke an egg and it missed the frying pan and fell to the floor making quite a mess. Aunt Till insisted that he clean it up so that Melva would not have to do so.

When Neldon and Melva's first child, Royce, was born in Emery at Melva's parents' home, Melva had a long, difficult labor. Finally, Aunt Till went to Emery and helped to deliver the baby, for which Melva was always grateful.

When Till died in 1927 from cancer, Carlyle and Zenna Crawford were with Fred in the Price Hospital. At that time it was in a bungalow type building near the center of town. Soon after the funeral when Fred was away from home Till's sister, Annie Edwards, took Till's possessions and other articles out of the Olsen home. A majority of the things had been purchased by Fred, and why he did not challenge her actions is not known.

Fred, Weldon and Neldon did construction work on roads, using some large scrapers (Fresno scrapers) Fred had purchased besides graders. They put the work horses on the desert during the winter. They worked on the Wellington to Green river road, did up-keep on the road between Ferron and Emery and Fred worked in Duchesne and Uintah counties. He also helped build the Emery canal tunnel, to mention a few projects.

Fred sold Carlyle Crawford his sixty-one head permit for range cattle to go on the mountain and Deloss Olsen sold Carlyle his permit for forty-eight head about the same time. I, Don Crawford, doubt that Delos ever sold any permit. Delos always had range cattle, and our maximum number was about one hundred.

While Carlyle and Zenna lived and worked on the Quince Crawford ranch south of Rochester in 1928 and 1929 Neldon and Melva lived in Fred's home with him.

When Mary Jane Singleton Taylor died, her Olsen grandchildren inherited a few household articles from her hotel. Neldon and Melva bought a cook stove and some other furnishings to add to the things Neldon had inherited and moved into a frame home west of Fred's place, because Weldon and Ruby needed to live at Fred's place, also.

Three weeks after they had moved into their place they stayed in Emery overnight for a visit with Melva's mother. During the night some one from Rochester brought the news that their place had burned to the ground. Neldon went to Rochester immediately and in the morning his father was with him when he returned to Emery. Fred told Melva that he was sorry that Neldon and she had moved and that they could live with him again.

Neldon's family lived in the two front rooms and Weldon's family lived in the two back rooms. After Weldon and Ruby moved Neldon and Melva continued to live with his father. She said, "Grandpa Olsen was always kind and considerate to me and to our children. He had a good disposition." She remarked that even after Royce grew-up he would always make an effort to decorate "his" grandpa's grave on Memorial Day." Grandpa would swing Barbara and he would go to Castle Dale to get Dale Livingston, his step-daughter, LaFonta Livingston's son, to have him stay for a visit with us," Melva continued.

Fred did not complain about Melva's cooking although she was young and inexperienced. She learned to make butter and was proud of having butter wrappers with her name printed on them. The milk separator was in the room that had been intended for a bathroom. They would take her butter and the extra eggs to town to buy groceries. She soon learned to bottle fruit, which Grandpa appreciated.

Some of the personal things Melva remembered about Fred were: he did not like to wear bib overalls, and did not do so unless there were no other clean clothes. He enjoyed having a radio and he owned a rather large car, which he used to gather-up family members to take them to the Greenhalgh show house in Ferron to the Sunday evening shows. He only had one or two pictures taken during his life time, that anyone remembers seeing.

Because of that last statement, I, Faye Crawford Curtis, will add some of the things that I remember about Grandpa at this point. While Aunt Till was alive I remember being at Grandpa's place and seeing the cornflake box. I recall the feeling that their house was "big" since it had bedrooms which were separate from the living room. My memories of Grandpa are mostly centered around his comings and goings. I have a mental picture of him walking down the long path to our cabin at Rochester and holding out his arms to pick us up when greeting us. He wore riding pants, boots, and either a rather wide rimmed hat, or a cap with a visor type brim. He was tall, wide-shouldered and muscular, but not fat. His smile was warm and he gave us hugs that didn't hurt. His hair was thick and straight, and was completely gray by the time he died in 1933. His eyes were very blue, his nose rather high, and his chin had a dimple in it. (I included the part about his chin, because of the one picture I have seen, which was taken when he was about thirty-one. In the picture his lips seem to be on the thin side and his jaw "squarish".)

He would report to my folks about his work. He had a caring attitude toward mother and my brother, Don. I understand that he was the one to take my parents to Salt Lake City to take Donald to a doctor there for the first time, because he had infantile glaucoma.

From a letter from Ruby Christensen Olsen, Weldon's widow, written in November of 1991 a few more details were gleaned about him. She said that Grandpa always made them welcome as a young couple. They lived at his place twice for a short time when Weldon was helping with the farming or road work. She did not know whether the land was purchased from the company from Chicago or not. She said that Grandpa loved to read and enjoyed visiting with his friends.

Weldon and Neldon and their wives went to the Mantle Temple in 1925. The four of them went alone in Ruby's Uncle Frank's little old truck. Later Fred and Till went to the Temple and had sealings done. Ruby stated that she did not remember much about that occasion because she and Weldon were living in Emery at the time.

Grandpa went with Weldon and Ruby when they were married in Castle Dale because Weldon was twenty and she was seventeen and they had to have his father and her Aunt Lettie Petty sign for them. It was on May 2, 1923.

From Donald Crawford, a grandson's, recollections: On June 2, 1933, the night before Grandpa died he was very ill. Carlyle, Donald and another person, probably Austin Olsen went to T. C. Moore's to call the doctor. As they drove towards T. C. Moore's Carlyle remarked emphatically "Freddy has never taken care of himself. If someone would come there and offer him a cigar tonight, he would smoke it." (Donald and Faye can not remember whether the doctor came or not). He may have given Carlyle instructions about what to do on the telephone.

Fred had gone to live with Carlyle and Zenna from a construction company where he had been hurt in an accident early that he had stomach cancer and some of the family thought the accident might have caused it. Faye remembers that one of the foods which tasted as it should to Grandpa was canned grapefruit. Zenna cooked many different dishes to try to get him to eat. Donald and Faye and perhaps Paul slept in a tent pitched under the trees south of the cabin. The next morning, rather early, Zenna came out and told them that their grandfather had died and asked Donald to get up, dress, and go and tell Uncle Austin that Grandpa had died.

As Donald walked down the County Road towards Austin's in the early morning, Mary Funk came out of her house and asked what was wrong, and he told her that Grandpa had died. Deloss and Retta lived south of Austin and Cleo, therefore, they would no doubt have been told immediately, too.

After his body was embalmed it was taken to Deloss and Retta's home, where people came to view it and to visit the family. He was buried in the Ferron cemetery beside his three wives. His obituary was published in the Desert News on June 7, 1933, section 2, page 5:

Rochester: James F. Olsen, a prominent farmer and stock raiser of Emery County died Saturday, June 3, at the home of his daughter, Mrs. Zenna Crawford, Rochester.

Funeral services were conducted in the ward chapel at Ferron, Monday afternoon, with Jode Christensen, counselor of the Rochester bishopric presiding. Speakers were John Zwalhen and Leon P. Ralphs of Ferron and Dr. J. W. Nixon of Castle Dale. Special musical selections were rendered by Eva Killpack and company and M.I. Oveson, Bishop Perry Snow, Myrl Ralphs. Stanley Nelson of Ferron dedicated the grave. Interment was in the Ferron cemetery.

Mr. Olsen was born February 29, 1876 at Spring City, Utah son of Fredrick and Matilda J. Olsen. During his life Mr. Olsen was married three times, his wife having died in each case. January 2, 1896 he was married to Cornelia Wrigley. In 1900 he married Ellen Taylor and on April 2, 1913 he was married to Matilda Lowry who died several years ago.

He is survived by four children: Austin Olsen of Rochester, son of his first wife; Weldon Olsen and Nelson Olsen of Emery and Zenna Crawford of Rochester, children of his second wife; ten grandchildren, one brother, Deloss Olsen of Rochester and three sisters--Mrs. J. N. Hansen of Ephraim, Mrs. G. A. Iverson of Washington D. C. and Mrs. Diantha Larsen, Salt Lake City.

Obituary for Neldon Conrad Olsen from the Desert New February 26, 1965 B section page 12.

Moore, Emery County--Neldon C. Olsen, 58, Moore, died Wednesday in a Price hospital after a short illness. Born March 27, 1906 in Ferron to James Frederick and Ellen Taylor Olsen. Married Melva Nielsen February 18, 1925, later solemnized in the Mantle Temple. Farmer, dairyman. Survivors: widow; son, daughters: Royce J., Mrs. James (Barbara) Peacock, Mrs. Rue (Nellie) Ware all

Orangeville 12 grandchildren, one sister, two brothers. Funeral Saturday 1:00 p.m. Ferron LDS Ward chapel. Friends call at Fausett-Eizel Mortuary, Castle Dale, Friday 7-9 p.m. and family home Saturday after 10 a.m. Burial in the Ferron Cemetery.

Fredrick Made Patriarch

On February 10th 1895 Stake President Christian G. Larsen, in a meeting at Ferron stated that at Stake Conference in Castle Dale a few days previously it was proposed that Bishop Fredrick Olsen be ordained as patriarch in the Emery Stake, and it was now proposed that Bishop Olsen be honorably released from his position as bishop, which proposition was sustained by an unanimous vote.

There are records dated from September 14th 1896 to October 16th 1896 in the Mantle Temple of Fredrick doing a variety of ordinances for his relatives. His children who were with him at least once during the month long stay were Mary Olsen Iverson, Sarah Olsen, Ole Olsen, Fredrick Jr. and Livy. Ann Justesen Moller, Mary Justesen Olsen's sister, and a temple ordinance worker, often acted as proxy for Fredrick's deceased female relatives, along with Rebecca Atwood Wareham and Anna Keller. September the 30th 1896 was an important day when he had his and Mary's children sealed to them. Sarah, Ole and Livy were proxies. He did endowments for the following dead family members: For his father Ole Hansen; His grandfathers identified as Ole and Hans; His brothers Andrew, Jens, Neils and Ole of Kjondbj; Nephews Hans Hansen of Sabey, Neils Hansen of Roskilde and Ole Hansen; Nephew-in-laws Jens Neilsen and Peter Rasmussen. Work for Marguerite, a niece-in-law, was done by Rebecca Atwood Wareham.

The 1900 Census

In the 1900 Federal Census for Ferron, the residence where Fredrick was living was number 9294. Information about him was that he had lived in the United States for forty-three years, that he was a naturalized citizen and a farmer. He could read and speak English but the census taker had written that he could not write it, which I believe is an error. His home was free of mortgage. The heading on the sheet, "Months unemployed" was answered with a zero.

Fredrick was listed as a grandfather-in-law to the head of the household James Watt, a sheep herder. Diantha, Ole and Elsie's daughter, was James's wife. They had been married for five years, and they were the parents of two children, Reva and Thelma. Ole Olsen's family was the next one listed on the census. This often indicated that they were neighbors. Ole was the head of the household; Elsie L. was his wife; and Ole, Anna, Arthur, James, Irven and Kenneth were at home. The Elsie Thornton residence was listed prior to the James Watt household, therefore she may have been another neighbor.

Fredrick's Death

At this time there are no known details about Fredrick's last few years of life. He died at his home on February 13th 1906. He lived more than eleven years after Mary died. He had many grandchildren who must have been cherished by him. He would be joined in death in less than two months by a daughter-in-law Ellen Taylor Olsen, wife of James Fredrick. She died when her fourth child was born on April 6th 1906.

Fredrick's Obituary reads: "Feron loses two excellent citizens, Patriarch Fred Olsen and Mrs. E. L. Allred pass away. Feron, Utah. Patriarch Fredrick Olsen, one of Feron's oldest and most useful citizens peacefully passed away at his home in Feron at six-thirty on Tuesday morning of this week. At his bedside at the time were his sons Louis, Livy and Fred. Patriarch Olsen was eighty-one years of age on July 27th last. He was born in Denmark in 1824. In 1853 he became a Mormon, and came to America in the fall of 1857, joining Christensen's handcart company. He first located at Ephraim, went to Moroni, thence to Spring City, and in 1868 to Monroe, where he was driven out by Indians. He took a prominent part in the Black Hawk War, and was in several fierce engagements. He was Bishop of Monroe in 1868, and was ordained Bishop of Spring City in 1869. In October of 1882 he settled in Feron, and was the first Bishop of that town." (It is probably not necessary to note several errors in this paragraph.)

"In 1848 He married Mary Justesen, to whom ten children were born, and of whom Ole, Levi,

Andrew and Fredrick survive. He married Matilda Jensen in 1869, and of their five children, Louis, James and Allen Deloss, and Mrs. G. A. Iverson, and Mrs. Joseph Hansen survive. Both wives have been dead for several years. All his children live in Emery County except Mrs. Iverson in Ann Arbor Michigan, Mrs. Joseph Hansen who lives in Ephraim, Allen D. who lives in Butte Montana and Andrew who at present is in Alberta Canada. Some ten years ago the deceased retired from the Ferron Bishopric and was ordained a Patriarch.

"Funeral services were held Thursday afternoon. The meeting house was scarcely large enough to contain all those who came out to pay their last tribute of respect to a man who had always been a splendid citizen, neighbor and friend. The speakers, Bishop Killpack, Bishop H. P. Rasmussen of Molen, John T. Allred and Peter R. Petersen each spoke in warm praise of the deceased's sterling manly qualities. A large procession followed the remains to the cemetery."

It has been more than eighty years since Fredrick died, and nearly a century since Matilda's death. Mary and Fredrick are buried side by side, at the west end of the cemetery, high on the hill in Ferron. Matilda is buried several yards away, near the grave of her son Deloss. When visiting the cemetery, usually on Decoration Day, members of the family have speculated about the location of the graves. Did the location of graves represent a solution to a family conflict? Was the arrangement determined by Fredrick, Mary and Matilda? Or did Ole, Livy and Fredrick Jr. prevail over Louis, James Fredrick and Deloss? Or is there a more practical mundane explanation of what happened. Those who could answer the questions are gone. Norma Dee Fox of Ferron always felt sorry for Grandma Matilda, off there by herself, and so she always took extra care to decorate Grandma Matilda's grave.

So far as I know, Fredrick was the only practicing polygamist in Ferron. When the proclamation came in 1890, Fredrick was sixty-six years old, then perhaps considered ancient, but now regarded as the golden years. We do not know how the family planned to adjust to the "Proclamation", or indeed if they planned to accommodate to it at all. Certainly, polygamy in the Olsen family was lived more harmoniously than in many other families.

Fredrick was a farmer through his life and, so far as we know, not a stockman. He helped settle five frontier communities, Ephraim, Moroni, Spring City, Monroe and Ferron. Farming was always difficult in these high arid mountain valleys. There was insufficient irrigation water, a short growing season, few cash crops and distant markets. The area was always more suited to stock growing than to farming. So, Fredrick was far from a rich man.

Utah, and its' dominant religion, has always been known for large families. Children were always described as "Utah's best crop". That general description was true in the Olsen family, as can be seen by referring to the list of descendants in the volume. With the passage of time, the average family size has markedly decreased.

For sixty years following his death, Fredrick's town became smaller. In 1900 there were more than a thousand people in Ferron. By 1970 the population had shrunk to about six hundred. Most of Fredrick's descendants had to seek jobs in other communities. However, during the 1970's the farming and stock raising economy was augmented by the conversion of the plentiful supply of coal in the mountains to electricity. Now, less than ten miles from where Fredrick rests, three tall smoke stacks of huge coal burning electricity producing plants impale the high blue sky. With the collapse of oil prices in the early 1980, the feverish industrial expansion in Emery County has subsided. But Fredrick's town has grown. Now, there are almost two thousand persons in the community.

Gathering the information to write this history of Great Grandfather Fredrick Olsen and his family has been a rewarding experience. My love and respect for him, and his many fine characteristics, and my understanding of the time when he lived, have grown and have been broadened. My appreciation for the sacrifice he made, the examples he set, and for his testimony as shown by the choices he made, has increased.

Cousins By The Dozens Don Crawford

When I was perhaps fifteen years old, Grandma Crawford and I were talking. The name of a certain Ferron resident, who shall remain anonymous, Bert Wilcox, was mentioned. Grandma said that he was the ugliest man in Ferron. Grandma was sure in her conclusion, which aroused my fifteen year old argumentative nature. "But

Grandma," I protested, "How can you say that about one of our relatives?" "He's no relative of ours." Grandma argued. I remembered that the name Wilcox appeared on our family group sheets. And so I set about to argue the question. By using the factors of related-by-blood and related-by-marriage I proved to my own satisfaction, but not to Grandmas satisfaction, that the ugliest man in Ferron was indeed our relative.

Ferron is perhaps a typical southeastern Utah town. It was settled about a hundred and ten years ago by Mormon pioneers, perhaps as much for religious reasons as for economic reasons. It quickly reached it's maximum population, and entered a stable but stagnant economy. It's most dependable crop was children, and children were also it's most dependable export.

By applying the same arguments I used with Grandma Crawford I could have proven relationship to half of the people in Ferron, and to most of the people in Rochester. Rochester was, still is, a farming area eight miles south of Ferron where my Father farmed. Our family, quite regularly moved back and forth between the two villages.

Out on Rochester there were about fifteen families. There was my maternal grandfather, Grandpa Olsen and Mothers three brothers, Uncle Austin Uncle Weldon and Uncle Neldon. There was Mothers Uncle, Uncle Los Olsen and his two sons, Travis and Clayton. There was mother's half cousin Mary Funk, and her children and grandchildren. There was Mary Funk's two brothers Clarence and Vern Olsen. There was Dad's uncle, Uncle Quinc Crawford. There was Clair Lowry, a half cousin to my Grandma Crawford. Merle Ralphs was my Dad's sister's husband's brother. The Stan Allen family was related to my great-grandmother Lowry, whose maiden name was Allen. Stan Nelson was dad's Mother's sister's husband's half-brother's son. And of course, most of these mentioned Rochester relatives had rather large families. Non relatives included Roy Bunderson, T. C. Moore, Cliverine and Rufus Albrechtsen, Leonard Larson, and Aunt Mildred and Uncle Arth Jensen.

If, by this time, the reader is slightly confused as to my relatives, he is not alone. Sorting out and clarifying relationships has been a life long interest in our family. There were so many relatives around that I frequently did not know who were relatives and who were not relatives.

The George Funk family lived one quarter mile south of us on Rochester. I never regarded them as relatives, and so far as I know, the Funk kids never regarded us as relatives. It was only after I was grown that I realized my Mother and Mary Funk were half cousins.

Another instant of choosing who you regard as relatives and who you regard as non relatives concerns Aunt Lydia Wareham's family. Aunt Lydia lived on the south side of the Molen Road in Ferron, right across the road from the Clive Killpack family. Many were the times I walked down the Molen Road, and stopped on the south side of the road, to play with the Wareham children, or perhaps to stay over night at Aunt Lydia's. Never once, so far as I can remember, did I ever stop on the north side of the Molen Road at the Clive Killpack home, they just were not relatives.

Only when I was grown, and had moved away from Ferron, did I gradually realize that both Aunt Lydia and Mrs. Clive Killpack (Iva) were Mothers first cousins. In fact, one could make the point that the Killpacks were more related to us than the Warehams, since Mrs. Killpack's sister, Till, had, at one time, been married to my Father's only brother, Uncle Elwood. They had subsequently been divorced. Of course, I only learned about Uncle Elwood's marriage and divorce after I was grown. But in our small community, relatives could be recognized or ignored.

At about ten or eleven years of age I had two playmates, the Neilsen twins (Earl and Merle). They were adventurous lads. We, and a couple more companions, found a good swimming hole in the Ferron Creek just south of Grandpa Crawford's place. The hole was deep, and we were always by ourselves, never any adults near by. Yes, the Neilsen twins were adventurous. They had an older brother, Floyd, and a younger sister, Beatrice. After a few years Merle died. On December 7, 1941, Floyd was a sailor aboard the battleship Arizona, and he lost his life that day, and was buried aboard the battleship beneath Pearl Harbor.

It was only in 1987 that I was reminded, during a conversation with Bert Funk a Ferron schoolmate, that Floyd Neilsen was a descendant of John Crawford my ancestor. Then I remembered, from a niche deep within my mind, walking home from school with Beatrice, one day many years ago, and her telling me that she was related to the Crawfords. But I never felt the sadness John Crawford must have felt on December 7, 1941.

My Mother and my Uncle Austin were half sister and brother, having different mothers. We frequently called persons aunt or uncle who were really aunts or uncles of our cousins. Aunt

Catherine Thompson lived in Ferron. I knew she was Uncle Austin's Aunt on his Mother's side, and not our Aunt. It was only later that I learned my Grandfather Olsen had married, successively, cousins. So, my Mother and Uncle Austin were more than half sibs, perhaps five/eighths sibs.

The title of aunt was used very freely in our community. Aunts included sisters of our parents, sisters of our grandpar-ents, female cousins of our parents, wives of cousins of our parents, and occasionally anyone that our own cousins called aunt. Of course, our favorite aunt out on Rochester was Aunt Mildred Jensen, who was not related to us at all, but that is another story.

As part of their interest in genealogy, numerous persons in my family have written family histories. Some seem to have been embarrassed by ancestors who were polygamists. One writer solved his embarrassment by completely ignoring the existence of the second family. Another writer solved the problem by referring to the second wife as Aunt, and carefully avoiding the word polygamy.

While I was at the University of Utah, Dr. Stevens, whose field was human genetics, used to say in his lectures that rural Utah was a natural genetics laboratory for four reasons: First the communities were small and isolated and the variety of social contacts were limited. Second, the institution of polygamy had been practiced. Third, there was a religious imperative to have large families. And four, the Mormons tended to keep good records. Factors did not only make for good genetic research, but they also created complex patterns of family relationships.

Large families were, and still are, very common in Utah. My Grandfather Crawford had twenty-four brothers and sisters, consisting of two polygamist families of twelve and thirteen children respectively. When reading the obituaries of Senior Citizens of Emery County I am always amazed at the number of progeny listed.

The isolated communities of Southern and Eastern Utah make likely repeated marriages between families. In Ferron, one of the most complicated family relationships involved the Singleton, the Lowry and the Crawford Families. Uncle Sam Singleton was my Mothers grand uncle. His wife, Aunt Cal, was my father's Aunt. Sam and Cal had two daughters (among other children) Thernelda and Cecil. Thernelda married Edmond Crawford. Dads second cousin, while Cecil married Ed Crawford, Dad's first cousin.

The Salt Lake Valley sent its surplus men and women to Sanpete Valley. A generation later, the Sanpete Valley sent its surplus persons to Emery County. A generation later, Ferron and Emery sent its surplus population to Rochester. Rochester was the last frontier, and a generation later, in full cycle the surplus of extra people began to return to larger communities. In Ferron twenty-fourth of July parade there was always a hayrack loaded with children and labeled "Utah's Best Crop". That caption was truer than the sign maker knew. Seventy-five percent of my parents and their siblings, married and raised families in Castle Valley. Seventy-five percent of my generation married and moved away from Castle Valley. Castle Valley always faced a dilemma. On one hand there was a very limited agricultural economy, and practically no

The marriage of cousins, of some degree, is not an uncommon event in rural Utah. Two couples, at least, in Ferron have Anders Nelson of Mantli, the only ever polygamist Deacon of the Presbyteri-an Church, as a common ancestor. A Ferron couple and a Salt Lake City couple share Matilda Jensen Justesen Olsen as a foremother. A judge and his wife in Price have James Crawford and Elizabeth Brown in common. Marilyn and Tom Jackson in Escalante both go back to Daniel Allen. The couple next door in Richfield are cousins of some sort. In an urban society the person one meets is most likely to be a stranger, less likely to be an acquaintance, and least likely to be a relative. In rural Utah the possibility of meeting and falling in love with a cousin, of some degree, is much greater.

There was a naming convention which could lead to amusing results. A son would be given the mother's maiden surname as a given name. Thus there was Lowry Nelson, Lowry Seely, Lowry Livingston, Lowry Anderson, Lowry Olsen, Walker Lowry, and Crawford Ovasen. Orson Lowry named his son Allen Lowry after his mother's maiden surname. Orson had a half sister Ida Lowry, who married Dr. Samuel H. Allen. She named her son Lowry Allen. Now which one was that Allen Lowry or Lowry Allen?

Edmond Crawford's children share eight out of sixteen great-great-grandparents with me and my sibs. Although we are only third cousins, genetically we are the same as first cousins.

Now first cousins share four out of eight great-great-grandparents. Fay Crawford, my sister, and Clay Crawford, son of Ed Crawford, entered Utah State University the same year. It was assumed by some people at the college that they were twins. They had twin names and were both from Emery County. They were only second cousins, but they shared five out of eight great-grandparents, which made them genetically closer than first cousins.

industrial economy. On the other hand there was the religious imperative to have large families. The result was that young people moved to the larger population centers.

By 1970 the population of Emery County had fallen to five thousand persons. With an area of 4,439 square miles, there was 1.15 persons per square mile. This is less than the upper definition of a frontier, which is 2 persons per square mile. Therefore Emery County was still a frontier as late as the 1970's.

Since 1970 the population of the County has tripled, as the area has become industrialized by the mining of coal and the operation of large coal burning electric power plants. Perhaps the days of self sufficient agriculture, large families, isolated communities and complex family relationships have gone forever. But perhaps as the community gets used to its new industry, matters will go along in the old way, and change will not be so noticed.

**Descendants of Fredrick Olsen And His Two Wives,
Maren Justesen and Matilda Jensen Justesen**

This document lists the descendants of Fredrick Olsen, Maren Justesen, and Matilda Jensen Justesen (or at least so many of them as I know about). There are many names missing from the listing. Perhaps you will discover errors in the information presented. If you will supply some of the missing information, or correct some of the errors in the listing, the information could be corrected and updated.

Generally, each name occupies one line. Each name is preceded by two numbers: the generation number and the Descendant Number. The generation number is the familiar number found on all descendency charts, (such as 4--) and will in this case give the number of the generation starting with Fredrick Olsen as the first generation, (or in the latter part of the chart Alexander Justesen). In the Descendant Number both numbers and letters are treated as numbers, which is true of other modern numbering systems. Each person in a family has a Birth Order number; 1 for the first child, 2 for the second child and so on. The tenth child has the number A, the eleventh child B, and so on. In a second family, the