Theodore Turley Family

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NEWSLETTER

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Family Coming to Beaver, Aug. 12, 1997

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BEAVER'S BEGINNING

Early scouts and leaders advised, "Do not stop in Beaver Valley. It is too high. Nothing will grow there." We joke now and say that not even the crickets wanted to stay. But therein lies the beginning of our legacy. 1855 was a year of calamity, famine and distress for Utah Pioneers. For two seasons the crops in the territory had been destroyed by crickets. They skipped over Beaver Valley and reached Parowan in the Fall of 1854. 1855 found only 19 bushel of wheat surviving those voracious pests. Necessity dictated that a Company of Saints move to Beaver Valley, taking cattle to winter feed on the salt grass found in abundance along the Beaver river.

Beaver Beginnings continued next page

A dozen or so men were selected to pioneer this work. It was more than a day's journey from Parowan to Beaver. The first night out they built a fire from sage brush, thawed the ground and dug a hole to stash their few potatoes and other supplies to keep them from freezing. They arrived at the Beaver River in the afternoon of February 6th, 1856, and proceeded at once to build a log cabin 20 by 20 ft. The little settlement was bolstered later in the year by the addition of the families of the men plus others from Parowan and Cedar City.

When the City was first surveyed early in 1856, it was divided into rectangular blocks. This arrangement caused considerable turmoil when everyone wanted corner lots and no one would build in the middle of a block. The City was quickly resurveyed with square blocks so everyone could have a corner lot. The first white child born in Beaver Valley was born in a house that the resurvey left setting in the middle of a street.

The next major influx of people to Beaver Valley arrived from San Bernardino early in the year of 1858. President Young called them to return to Utah when Johnson's Army was threatening annihilation of the Saints. This group consisted of those who were called to settle the Fort plus converts from Australia, India, etc., who had landed at San Francisco and were taken down the coast to the Mormon settlement. The Theodore Turley Family were among this group.

There were many individuals who stopped on their way South and decided to settle in Beaver, but the next major growth came when the Black Hawk war started in 1865. The Indian problem became so bad that the settlers of Circleville and Panquitch had to leave most of their possessions and flee. Beaver residents came with wagons to help them relocate in Beaver Valley. Edward Tolton was one of those who was forced to move his family from Circleville across the mountain to Beaver.

The Beaver settlement is unique in that adobes were seldom used for building material. Two quarries in the low mountains East of Beaver provided easy access to either black rock or pink rock. Log buildings were soon replaced by ones built of rock. Edward Tolton chose black rock to build his home. By the 1880s brick was available and many beautiful brick buildings were built in the 1890s. Brick was used to build the stately Turley home.

Several events including, but not limited to, the Mountain Meadow Massacre, the Black Hawk War and the discovery of silver in Southern Utah, prompted the U. S. Government to establish a Military Base in Beaver. The Base was built East of Beaver at the mouth of the Canyon and was known as Fort Cameron. One of the buildings used as a barracks is still standing. When the Government abandoned the Fort the Church purchased the property and used the resources there for a branch school known as the Murdock Academy. For nearly 30 years students from all over Southern Utah obtained their teaching certificates at this prestigious school. The Church owned school was eventually replaced by a State College built in Cedar City, Utah.

President Young insisted upon each City establishing an industry that would help the territory become self-sustaining. Beaver residents chose to build a Woolen Mill. Sheep could be pastured in the High Mountain meadows or on the West Desert. The huge black rock Mill was constructed on the block just south west of the Cemetery where the City now maintains a Park. A monument marks the spot where many of our ancestors toiled to card and weave the beautiful woolen cloth that made Beaver famous.

Life was hard in this valley. The soil was poor and the high altitude made the growing season short. But those early ancestors of ours struggled on and built a city with their sweat, blood and tears that we can be proud of. You will love the beautiful place where they now sleep. You will find peace here in this quiet valley and learn to appreciate the legacy they left...a love for the Gospel and a zest for the good things of life.

Ann H. Messer

NOTE: Tom and Becky Bartlett have been kind enough to share your Newsletter with me. A cousin in Mesa, Dorothy Boyle, has also kept me updated on your research efforts. I have a special love for the Turleys, not just because I am a shirttail relative (sort of), but because of an experience that affected the direction my life would take. When I was in my early teens a Turley Family from Arizona stopped at my Father's Home (Orville Harris) here in Beaver, looking for information on the Tolton Family. It was their love and enthusiasm for their ancestors and genealogy that ignited the spark in me that would become a burning flame. Even though I don't remember their full names I will always be grateful to them for starting me off on this path of discovery...how I love it and them.

Ancestral Biography

Theodore Turley: A Biography

Richard E. Turley, Jr.

(Continued)

[This is another in a continuing series of newsletter articles that together will make up the first rough draft of a biography of Theodore Turley. The draft will undergo considerable revision before being published in book form. I invite all family members to read it critically, make suggestions, and offer additional information for possible inclusion. Please send comments and information to me at 7435 South 2405 West, West Jordan, Utah 84084.]

6 Trouble in Zion, 1838

Theodore and Frances Turley and their family arrived in northwestern Missouri on the brink of what would become known as the 1838 Mormon War in Missouri.[1] Five years earlier, vigilantes had attacked Church members in Jackson County, eventually driving many of them northward across the Missouri River to Clay County, where they found temporary refuge before moving to newly created Caldwell and Daviess counties. When the Turleys arrived in Caldwell County in July 1838, relations between the Latter-day Saints and their neighbors had grown tense.

On August 8, several Saints went to vote at Gallatin in Daviess County. When some anti-Mormons tried to keep them from voting, a fight broke out. Over the next several weeks, tensions mounted. In early October, a mob drove Latter-day Saint settlers from De Witt in Carroll County, their pleas for assistance to the Missouri governor, Lilburn W. Boggs, going unheeded. Fearing for their lives, the besieged Saints fled to Far West, some dying along the way.

In the ensuing weeks, both sides made forays against the other, the Saints being determined not to be driven again, yet receiving little help from the government in defending their rights. Among the Saints' chief antagonists was Samuel Bogart, a Protestant minister who headed a renegade Missouri militia group. After Bogart took three prisoners, a group of Latter-day Saints attempted to rescue them, engaging Bogart's troops in what came to be called the Battle of Crooked River. In the gunfire, one man died on each side, and two other Latter-day Saints fell mortally wounded and would soon perish, including David W. Patten, a member of the Church's Quorum of Twelve Apostles.[2]

Despite his reluctance to heed the Saints' repeated pleas for help, Governor Boggs seemed less hesitant to help their opponents. After hearing reports of the conflicts between the Saints and their neighbors, including reports of the Battle of Crooked River, Boggs issued his infamous

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Exterminating Order, declaring that "the Mormons must be treated as enemies, and must be exterminated or driven from the State, if necessary for the public peace."[3]

Meanwhile, downstream from Far West where the Turleys lived, a group of families had settled along Shoal Creek in what was called Haun's Mill. Hoping to escape conflict, the Haun's Mill settlers had entered into a truce with local Missouri militia. Whether the militiamen received the governor's Exterminating Order or chose to violate the truce of their own accord is unclear. In either case, on 30 October 1838, some 200 to 250 of them brutally attacked the Haun's Mill settlement, killing eighteen persons and wounding thirteen others, including a woman and a seven-year-old boy. Among the Saints killed by the militia were a seventy-eight-year-old man, who surrendered his gun only to be shot with it and viciously mangled from head to foot with a corn knife, and a ten-year-old boy, pulled from his hiding place by an attacker who then blew off the top of the child's head.[4]

The following day when a large body of Missouri militia besieged Far West, Church leader Joseph Smith and several other leading Saints accepted an invitation to meet with militia leaders to discuss peace. But when they arrived in the militia camp to negotiate, they were instead taken prisoners. After a kangaroo court-martial that evening, the major general of the militia ordered that the Church leaders be shot the next morning. A subordinate general, however, declared the order illegal and heroically defied his superior, thereby saving the lives of the Church leaders, who would still remain imprisoned for months. After their leaders were taken prisoners, the Saints at Far West surrendered their arms to the militia and found themselves at the mercy of the soldiers, who were then free to commit outrages against the unarmed citizens and to appropriate their property, ostensibly for military purposes.[5]

In a petition filed the following year, Theodore Turley would seek redress from the state of Missouri for the "Loss of 2 horses Bridle & Sad|d|le &c" worth one hundred and fifty dollars. He would also seek twenty dollars for "Loss of Harness Taken" and forty dollars for "Loss of Tools Taken" by "men calling themselves militia."[6]

On 10 December 1838, a committee of nine men appointed by the citizens of Caldwell County drafted and signed a memorial on the citizens' behalf. The nine men included Brigham Young, who would become the second president of the Church; Heber C. Kimball, who would become his counselor; Theodore Turley; and John Taylor, Theodore's friend who would eventually succeed Brigham Young as Church president.

In their memorial, Theodore and the others described the persecutions of the Saints in Missouri and the recent capturing and plundering of Far West by the troops. They recounted that when the militia "arrived near Far West, and presented the Governor's order, we were greatly surprised; yet we felt willing to submit to the authorities of the state." They also described what happened next:

"We gave up our arms without reluctance. We were then made prisoners, and confined to the limits of the town for about a week, during which time the men from the country were

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not permitted to go to their families, many of whom were in a suffering condition for want of food and firewood, the weather being very cold and stormy.

"Much property was destroyed by the troops in town during their stay there, such as burning house logs, rails, corn-cribs, boards; the using of corn and hay, the plundering of houses, the killing of cattle, sheep and hogs, and also the taking of horses not their own; and all this without regard for owners, or asking leave of any one. In the meantime men were abused, women insulted and abused by the troops; and all this while we were kept prisoners.

"Whilst the town was guarded, we were called together by the order of General Lucas, and a guard placed close around us, and in that situation we were compelled to sign a deed of trust for the purpose of making our individual property, all holden, as they said, to pay all the debts of every individual belonging to the Church, and also to pay for all damages the old inhabitants of Daviess may have sustained in consequence of the late difficulties in that county.

"General Clark had now arrived, and the first important move made by him was the collecting of our men together on the square and selecting about fifty of them, whom he immediately marched into a house, and placed in close confinement. This was done without the aid of the sheriff, or any legal process. The next day forty-six of those taken, were driven off to Richmond, like a parcel of menial slaves, not knowing why they were taken, or what they were taken for. After being confined in Richmond more than two weeks, about one half were liberated; the rest, after another week's confinement, were required to appear at court, and have since been let to bail. Since General Clark withdrew his troops from Far West, parties of armed men have gone through the country, driving off horses, sheep and cattle, and also plundering houses; the barbarity of General Lucas's troops ought not to be passed over in silence. They shot our cattle and hogs merely for the sake of destroying them, leaving them for the ravens to eat. They took prisoner an aged man by the name of John Tanner, and without any reason for it, he was struck over the head with a gun, which laid his skull bare. Another man by the name of Carey was also taken prisoner by them, and without any provocation had his brains dashed out by a gun. He was laid in a wagon and there permitted to remain for the space of twenty-four hours; during which time no one was permitted to administer to him comfort or consolation; and after he was removed from that situation, he lived but a few hours.

"The destruction of property at and about Far West is very great. Many are stripped bare, as it were, and others partially so; indeed take us as a body at this time, we are a poor and afflicted people; and if we are compelled to leave the state in the Spring, many, yes a large portion of our society, will have to be removed at the expense of the state; as those who might have helped them are now debarred that privilege in consequence of the deed of trust we were compelled to sign; which deed so operated upon our real estate, that it will sell for but little or nothing at this time.

"We have now made a brief statement of some of the most prominent features of the troubles that have befallen our people since our first settlement in this state; and we believe that these persecutions have come in consequence of our religious faith, and not for any immorality

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on our part. That instances have been, of late, where individuals have trespassed upon the rights of others, and thereby broken the laws of the land, we will not pretend to deny; but yet we do believe that no crime can be substantiated against any of the people who have a standing in our Church of an earlier date than the difficulties in Daviess county. And when it is considered that the rights of this people have been trampled upon from time to time with impunity, and abuses almost innumerable heaped upon them it ought in some degree to palliate for any infraction of the law which may have been made on the part of our people.

"The late order of Governor Boggs to drive us from the state, or exterminate us, is a thing so novel, unlawful, tyrannical, and oppressive, that we have been induced to draw up this memorial, and present this statement of our case to your honorable body, praying that a law may be passed, rescinding the order of the governor to drive us from the state, and also giving us the sanction of the legislature, disapproving the conduct of those who compelled us to sign a deed of trust, and also disapproving of any man or set of men taking our property in consequence of that deed of trust, and appropriating it to the payment of debts not contracted by us or for the payment of damages sustained in consequence of trespasses committed by others. . . .

"In laying our case before your honorable body, we say that we are willing, and ever have been, to conform to the Constitution and laws of the United States, and of this state. We ask, in common with others, the protection of the laws. We ask for the privilege guaranteed to all free citizens of the United States, and of this state, to be extended to us that we may be permitted to settle and live where we please, and worship God according to the dictates of our conscience without molestation. And while we ask for ourselves this privilege, we are willing all others should enjoy the same.

"We now lay our case at the feet of you legislators, and ask your honorable body to consider it, and do for us, after mature deliberation, that which your wisdom, patriotism and philanthropy may dictate. And we, as in duty bound, will every pray."[7]

Despite this plea, the prejudices that gave rise to the Exterminating Order remained, and the faithful Saints, including the Turleys, would be forced from the state over the next few months, many of them suffering terribly.[8]

Notes

1. Stephen C. LeSueur, *The 1838 Mormon War in Missouri* (Columbia: University of Missouri Press, 1987).

2. Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints,* 2d ed., 7 vols., ed. B. H. Roberts (Salt Lake City: Deseret Book, 1948-53), 3:41-86, 149-75; LeSueur, *1838 Mormon War,* 1-142; Alexander L. Baugh, "The Battle Between Mormon and Missouri Militia at Crooked River," and Keith W. Perkins, "De Witt—Prelude to Expulsion," in Arnold V. Garr and Clark V. Johnson, eds., *Regional Studies in Latter-day Saint Church History: Missouri* (Provo: Department of Church History and Doctrine, Brigham Young University, 1994), 85-103, 261-80; Max H. Parkin, "Missouri Conflict," in *Encyclopedia of Mormonism* (New York: Macmillan, 1992), 927-32.

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3. *History of the Church* 3:172-77; LeSueur, *1838 Mormon War,* 150-53; Richard Lloyd Anderson, "Clarifications of Bogg's 'Order' and Joseph Smith's Constitutionalism," in Garr and Johnson, *Regional Studies,* 27-83; Dale A. Whitman, "Extermination Order," in *Encyclopedia of Mormonism,* 480.

4. *History of the Church* 3:182-87; LeSueur, *1838 Mormon War,* 162-68; Alvin K. Benson, "The Haun's Mill Massacre: Some Examples of Tragedy and Superior Faith," in Garr and Johnson, *Regional Studies,* 105-18; Alma R. Blair, "Haun's Mill Massacre," in *Encyclopedia of Mormonism,* 577. Among the eighteen persons killed by the militiamen was one friendly non-Mormon.

5. *History of the Church* 3:187-92; LeSueur, *1838 Mormon War,* 168-86; Parkin, "Missouri Conflict," 927-32.

6. Theodore Turley petition sworn 7 May 1839 before the clerk of the circuit court of Adams County, Illinois, copy of original in my possession. This petition has been printed in Clark V. Johnson, ed., *Mormon Redress Petitions: Documents of the 1833-1838 Missouri Conflict* (Provo: Religious Studies Center, Brigham Young University, 1992), 368.

7. *History of the Church* 3:217-24; Johnson, *Mormon Redress Petitions,* 14-21.

8. William G. Hartley, "'Almost Too Intolerable a Burthen': The Winter Exodus from Missouri, 1838-39," *Journal of Mormon History* 18 (Fall 1992): 6-40.

SPECIAL ASSIGNMENTS

V. Daniel and Luana Rogers

• **V. Daniel Rogers Sr.,** 55, Farmington 13th Ward, Farmington Utah Stake; Sunday School teacher; former stake president's counselor, high councilor, bishop and counselor, Young Men president and missionary in the Northern States Mission; director of personnel training for the Church Educational System; received bachelor's degree in youth leadership and economics from BYU, master's degree in family life education from Central Washington State College, and doctorate in educational foundations and political science from the University of Idaho; born in Salt Lake City to Henry Lynn and Wilma Lucinda Merrill Rogers; married Luana Turley, seven children. She is stake Relief Society choir director and ward choir director; former stake Young Women president's counselor, family history librarian, ward Relief Society president and counselor, Sunday School teacher, and Primary chorister; received bachelor's degree in home economics education and music education from BYU; born in El Paso, Texas, to Harold Emerson Sr. and Ireta May Pierce Turley.

V. Daniel and Luana Turley Rogers lovingly cared for her parents in their home in Farmington, Utah, where Harold Turley passed away after a long bout with cancer. See obituaries on page 12.

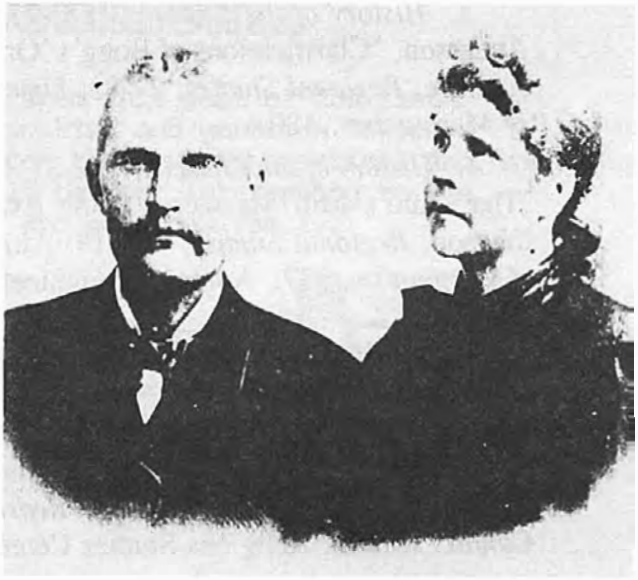
Elder Richard E. Turley Sr.

Richard E. Turley Sr., 66, is a retired researcher at Battelle Memorial Institute, a former professor at Iowa State University and the University of Utah, and was Utah State science adviser and executive director of Utah Technology Finance Corp. He has served as a mission president, stake president's counselor, district president's counselor, high councilor, bishop and bishop's counselor. He and his wife, Betty Jean Nickle Turley, are parents of seven children.

Elder Richard E. Turley, Sr., is the father of Richard E. Turley, Jr., Historian of the Theodore Turley Family Organization, who is the author of the continuing Ancestral Biography in our newsletters. As a General Authority, he and his wife, Jean, have been assigned to the Mexico-South Area Presidency, with headquarters in Mexico City. They are well qualified for this assignment. Richard tells us that he has just published his transcription of the Diary of Ida Elizabeth Eyring Turley, wife of Edward Franklin Turley. He says for over a year this has been "a labor of love".

We will be identified
in the next newsletter.

Who are We?



From the Last Newsletter:
Miles Archibald Romney & Frances Turley
See Life Sketch Beginning Below.

FRANCES TURLEY ROMNEY

COMPILED BY HER GRANDSON, JOHN PYPER.

Frances Turley Romney, daughter of Isaac and Clara Ann Tolton Turley, was born April 21, 1873, in Beaver, Utah. When she was five years old her parents were called by President John Taylor to join the United Order in St. Joseph, Arizona. She remembered the struggle down the Buckskin Mountains on the way to Arizona. In camp one evening while running to feed, a stallion kicked Francis in the head. severing her ear and causing her to almost bleed to death. Her resourceful mother, using pine gum, stopped the bleeding and stuck the ear into place so well that later there was no scar visible.

While living in the United Order in St. Joseph, Arizona, Frances recalled a dispute she had with another girl over a cat. In the pulling match which ensured, Frances won the cat, but losing her balance she tumbled over backwards into a tub of water. After three years, the Order being dissolved, Frances with her family relocated in Snowflake, Arizona. She helped with planting orchards there and continued her schooling.

At age thirteen Frances was a growing young lady with blonde curly hair and a sunny disposition. She quite charmed her first beau, but alas he was destined to move to Mesa, Arizona. While she at the same time with the Turleys, departed for Mexico in May, 1886, with the other Mormon colonists. They settled, after leaving Camp Turley in Old Town, on the Piedras Verde River in Chihuahua, Mexico. Here the family built a stockade, but the girls preferred sleeping in the wagonbox. In this rude setting, Frances completed her schooling, finishing all of the grades then offered. Self-education, however, she considered most important, and continued the process throughout her life. One day while she was in the stockade, needing bread, an earthquake occurred. Running out in the open, she noticed the hills appeared ablaze with fire and later found the upheaval had released springs of water badly needed for their crops.

Leaving Old Town, since it was not the site originally purchased, the people moved North to the present site of Colonia Juarez. Here, not far from the Piedras Verde River, Isaac built his houses and blacksmith shop and planted his orchards and gardens. He often spoke endearingly of his daughter, "Franty". He was a excellent provider for his family and friends enjoyed calling in to sample the good food and hospitality. Entertainment was provided for the young people, and Frances, after working all day, found relaxation during the evening in square dancing and in acting in "dialogues". She was too shy to keep company with the boys, the exceptions being, Dave McClellan, Gaskell Romney, and Miles Romney. She later married Miles Archibald Romney, September 15, 1889.

THE FOLLOWING WAS WRITTEN BY FRANCES' DAUGHTER, MARGUERITE ROMNEY PYPER:

After their marriage, Frances and Miles went to live with Miles' parents on a ranch near Pacheo, where she helped them make cheese and learned from her mother-in-law how to sew. While living there, her first child, Pearl, was born Sept. 9, 1890. All of her other children, except the last, were born after the young couple moved back to Colonia Juarez.

While Miles was on a mission, Frances took her two children, Miles and Pearl, to the local cannery where she made jams and jellies which she sold. She sent most of the money to Miles. As a result of this unselfish act, she didn't have a suitable dress to wear to meet him at the train. Miles eventually married Lilly, Lizzy, and Emily Burrell.

Frances served in the church by being president of the Young Ladies MIA. As her family grew in size, Frances decided to move to a farm north of town where, with the help of her children and with emergency contributions from her father, she managed financially.

Because of lawlessness incurred by the Mexican Revolution, Miles' families, together with the other colonists, left Mexico for El Paso, Texas, on July 28, 1912. During the exodus Frances' youngest child, Keith Romney, was born April 21, 1913. The other children of Francis Turley and Miles Archibald Romney were: Pearl Romney Chipman, born Sept. 9, 1890; Miles Romney born June 16, 1892; Edna Romney Noall, born Jan. 28, 1896; Florence Romney Lieber, born Oct. 3, 1897; Gordon M. Romney, born May 14, 1899; Helen Mar Romney Biddulph, born Oct. 10, 1907; Marguerite Romney Pyper, born March 18, 1911.

After living temporarily in Texas, New Mexico, and Arizona, Miles decided to again take his families to Mexico. Frances preceded the other wives, facing the dangers of Mexican outlaws for the sake of having, once more, a home of her own. Hard times, ruined homes, and illness from malaria depleted the family energy in their struggle against poverty. While working to aid the family, the eldest son, Miles, was killed in an accident in Miami, Arizona, and his father brought his body to the Colonies for burial.

The smartest thing my mother ever did was move into the Guy C. Wilson home which my father bought. We spent many happy years there. Sleeping on the porch in the summer, I remember watching the fireflies light their little lanterns at night and hearing the crickets sing and the frogs croaking in the distant canal. Another vivid memory is seeing the white, white clothes on the line that matched the white billowy clouds in the sky and then hurrying to get them in before the clouds burst into rain. Summer ended with peeling fruit to can and cutting up apples, pears and apricots to put out to dry on special trays.

Grandfather, Isaac Turley, had brought apple trees from California. This provided employment as well as financial security for the people. My father and Brother Hatch owned an apple packing plant. I remember the beautiful apples we packed each fall. My mother, Frances, was such a good cook. I remember hot pinto beans, home-made bread and butter, cottage cheese and sliced tomatoes topped off with baked apples which she sent to us for lunch.

In the early spring we had creamed peas, asparagus, new potatoes and strawberries. She made molasses taffy and molasses peanut brittle. She also made wonderful applesauce and gingerbread. Because of the vegetables from mother's garden we had good health and 20-20 vision. She would say, "Get up and listen to the birds sing. You are missing the best part of the day."

Winter came with icicles as big as your arm hanging from the back porch. Our only heat was the big wood stove in the kitchen and the fireplace in the dining room which almost scorched our faces but left our backs not very warm. We slept in cold, cold bedrooms, however, feather beds soon made us toasty and warm. On special occasions such as Thanksgiving and Christmas the fire in the master bedroom was lit. She made holidays special. They meant a lot to all of us. One year on Thanksgiving she invited nearly the whole town for dinner.

REMEMBERING CHRISTMAS IN MEXICO

'Twas the night before Christmas in 1918.
"Mama, put the fire out or Santa can't come in!"
When we were snuggled in our beds all three
Sister whispered, "I think there is a dolly under the juniper Christmas tree."
The next morning there was my dolly and a stocking full up to the brim
With a banana, orange, apple and a popcorn ball trim.
Nuts, candy galore--molasses brittle, divinity, Boston cream taffy-and much more
How could my mother make so much after we had gone to bed
With visions of sugarplums dancing in our heads??
Years later I learned the three aunties and mother
Would each make their favorite kind and trade with each other.
Is that how barter started, I wonder?
We would sit in the feather bed, a fire in the bedroom hearth,
And enjoy the contents of our stockings as happy as anyone on earth!
Christmas dinner could be a big chicken pie covered with a tender crust
And an English suet plum pudding was always a must
So I think back to those simple days
And if Christmas were more like that now we wouldn't all be in such a daze!

Francis's husband, Miles Archibald Romney, died November 28, 1939. He had always shown a great deal of love for Francis. She stayed in Juarez a number of years after his death. She loved to go to Phoenix and visit Marguerite. During an interview on the radio in Phoenix, Francis said that her happiest moment was when her first baby was laid in her arms. and her most embarrassing moment was when she put too much soda in her biscuits.

During her later years she spent her time visiting her children: Pearl and Helen in New York; Edna in Santa Rosa, California, Marguerite in Phoenix; and Keith in Las Crusas. She spent a year with her sister, Esther McClellan, in Mesa, Arizona. While there she worked in the temple for a year.

Frances collapsed with a stroke and after a temporary recovery lived with Keith and Ruth in Las Cruses. They were both very kind to her and cared for her lovingly during her last illness. She died in their home in Las Cruses on June 19, 1953, and was buried in El Paso. All of her children were at her funeral except Pearl. Frances Turley Romney's greatest legacy was her posterity. She instilled in them the desire to achieve. This is demonstrated by the fact that all of them graduated from college except Gordon and he has been very successful as a businessman.

A partial list of Frances' descendants shows that she has at least 204 descendants: 8 children; 20 grandchildren; 98 great grandchildren; and at least 78 great great granchildren.

Family of Clara Ann Tolton Turley. Top Row: Esther (McClellan); Ernest; Edward; Frances (Romney); Front row: Isaac; Clara Ann; Anna Priscilla (Van Wagoner); Isaac Turley, and Clara Ellen (Walser).

LETTERS TO THE EDITOR

January 23, 1997

Dear Jay,

We were happy to get the Turley Newsletter. Thanks for all your hard work and diligence. It was full of good information.

I was happy to see specific name assignments for research. That seems to me to be a good idea.

We have been out of touch with the organization since going on a mission to the Louisiana Baton Rouge mission in 1991. We spent a year in New Orleans in the city library doing microfilming. The church has been filming in this location since 1969. We participated in the last months of the project. This is an interesting, though taxing, mission. We were privileged to send many thousands of names to be extracted in Salt Lake.

My wife, (Evelyn Pipkin Tanner) and I have been working very hard to organize and put my father-in-law's research on our computer. It was a huge task and required about 18 months of daily effort. It has been completed, put through "Temple Ready" and the work is being done now in the Arizona Temple. With over 3000 baptisms, endowments, etc., it will take a while to accomplish. The baptisms have been completed. Hooray for computers!

My father, William Allen Tanner is still living. He will be 92 in February. He lives by himself in Farmington, New Mexico and seems to be doing okay. My mother, Blanche Turley Tanner passed away in 1989.

Evelyn and I are doing pretty well--for old folks. We will be 70 in a few months. Horrible!

We are looking forward to seeing some of you at the next reunion.

Sincerely,
Norman Tanner

OBITUARIES

"In Loving Memory"

Harold Emerson Turley, age 85, died January 12, 1997 in Farmington, Utah. He was born Nov. 22,1911, in Colonia Juarez, Chih., Mexico, to Edward and Ida Eyring Turley. He graduated from Gila Jr. College and completed his degree in physical education and business from the University of Arizona in 1935. He lettered in five sports (football, basketball, baseball, track and tennis) at Gila and lettered in basketball at the Univ of Ariz. He was awarded many honors for his athletic achievements. At Gila he was the starting halfback in the first football game he ever saw (Ripley's Believe It Or Not).

He married Ireta Pierce on November 26, 1937 in the Arizona LDS Temple. They are the parents of seven children: three sons, Harold Emerson, Jr (Elaine), of Sandy, Utah, Brentnall Pierce (Carol) of Los Angeles California and Douglas Lee (Victoria), of LaCanada, CA; two daughters, Luana Rogers (Daniel), of Framington, UT., and Lanae Turley-Trejo (Cachi), of Temecula, CA; a son, Kurt Eyring and a daughter, Ireta Maureen pre-deceased him. He has 27 grandchildren and 13 great-grandchildren.

Harold played an important role, historically, in El Paso, Texas, and Mexico in ranching, farming, horticulture and banking, and as a leader in the LDS Church. He served as Bishop, Stake President and Patriarch in El Paso. He was also called to serve as Mission President and Regional Representative in Mexico.

Clayton "H" Hakes was born in Chandler, Arizona March 21, 1924, to Clayton Haskell Hakes and Lelda Larue Stapley Hakes. His family moved to Safford, Arizona when he was and infant and grew up and graduated from Safford High School. He also attended Gila Jr. College until the war started, when he enlisted in the Army. He was a First Lieutenant in the Occupying Forces in Manila and in Tokyo, Japan, for three years. He returned to BYU to school where he met and married Kathleen Turley of Colonia Juarez, Mexico. They had five children.

Like his father, he was a banker. At retirement they were called to a Temple Mission in Santiago, Chile. After returning to the U.S. he remained a temple worker in the Arizona Temple as well as the Santiago Temple.

On April 13, 1997, he died of a heart attack. He leaves a wife, 39 grand children and 1 great grandchild.

During his life he served as a Bishop, Stake President's Counselor, and a Stake President. He loved serving the Lord.

Clayton H. Hakes
and Kathleen Turley Hakes

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Brave Beaver Pioneers

Life Sketch Of Ann Hartley Greenwood

Written By
Her Granddaughter Luela White Storrs

Comment On Story Of Ann Hartley Greenwood

Beaver's Birthday seemed to be a very appropriate time to publish the following historical account. Ann Hartley Greenwood's story comes to us from the records of the Greenwood Camp of the Beaver Daughters of Utah Pioneers. The camp was named in her honor.

She and her husband, William Greenwood, and family, arrived in Salt Lake City on November 5, 1852. From here they were called by church authorities to settle in Cedar City. After a discouraging time at this location, they moved to Beaver in May of 1856. Great-grandson Hartley Greenwood stated that the Greenwoods were the eleventh family to settle in Beaver. The early days in Beaver were very difficult, the younger Mr. Greenwood recalled, but William Greenwood achieved considerable success, evidenced by his building one of the fine, classic, two-storied black rock houses (located on First West and Second South) which helped to establish for Beaver a significant place in Utah's architectural history.

While reading this story, one should remember the Beaver settlement as it was then, an empty valley except for a few cabins and an abundance of sagebrush. Remember too, there was little to eat until they grew it, and nothing to wear until they raised it. This account by Ann Hartley Greenwood graphically describes the difficulties of Pioneer life at that time.

Mr. Hartley Greenwood has kindly agreed to share this story with the people of Beaver.

Ann Hartley was born into the home of Bernard Hartley and Mary Beck Hartley, July 26, 1821, at Addingham, Yorkshire, England.

She had two sisters, Margaret and Martha, and three brothers, Barnard, who died young, Joseph and another Barnard.

Her father was a clothing manufacturer near Burnley. It was customary at that time for little children to be carried to work at looms in the factories at a very early age. *(Continued on page 3)*

(continued from page 1)

Ann related that she was carried on her father's shoulders as soon as she was old enough to start work. A never-to-be-forgotten memory for her were the moaning cries of these children being thus carried to work in the early morning hours.

Ann said of her mother, "She was a very good-looking woman, having white pearly teeth and a rosy complexion. She was a very good manager with quite a business sense." She thought her mother had some Jewish blood in her. Very little is known of her life.

Ann grew up thus being kept busy with factory life until she became very adept at the looms, being able to handle three looms with the help of one little girl by the time that she got married.

She met William Greenwood, who was a loom overseer. As they grew very fond of each other, they decided to get married which they did on November 24, 1839, when Ann was but eighteen years of age. As both went on working, it seemed expedient that they live right on in Ann's father's home, paying board.

About this time Ann heard the L.D.S. missionaries preaching. She was very much interested in it and began leaving her home, alone, to hear more of the gospel message. She was afraid to let her husband or family know what she was doing for fear they would not approve. As was to be expected, her husband became curious, so he decided to follow her one evening to see what was going on. He listened attentively to the message and became to interested that they attended the meetings together regularly. Her family hated to have Ann join the Mormon church, and she was the only one of the family ever to do so. Ann was baptised in September of 1840, and William in June. 1841.

William and Ann began making plans to go to America to be with the Church members there. In 1841 they came to America, arriving November 24th at New Orleans. They arrived in the ship Tyrene after a seven-to-nine-week voyage. Joseph Fielding was captain of the company.

The settled in Warsaw, Illinois, upon arriving in America, but found it hard to adjust to the new life, especially as living conditions were very hard. Ann decided that it was

just unbearable. Her family had told her that if she ever wanted to return to them and England to let them know and they would send her the money for their return voyage. She tried to talk William into writing to them to tell them of her desire to return. He wasn't in favor of the action, so wouldn't write the letter. She then went to another William Greenwood, a friend of theirs, later of American Fork, Utah, and got him to write the letter for her. The money was immediately forthcoming.

They returned to England taking with them the little girl, Martha, who had been born in Warsaw April 8, 1842. Their return trip was in 1843. This child died and was buried in Burnley, England, in 1844. Two other children were born to them here. Sarah on November 14, 1845, and Foster on February 18, 1847. The latter also died and was buried in the same place as Martha.

William was very unhappy back in England, so he decided he would have to leave Ann there as she still wanted to stay, and return to the new land alone, which he did in 1846 or 1847. But Ann was not long in deciding that living with her husband was worth more than living in England without him. She went to work and earned enough money to bring her to Warsaw in 1848. Their son Barnard was born in Warsaw, September 10, 1849.

They started making preparations to cross the plains to Utah and were ready to leave in May, 1852, working a combination of cows and oxen on a covered wagon. They would milk the cows in the morning, put the milk in a churn on the side of the wagon and by the time they pulled up at night, they would have butter all churned.

At one time the animals became frightened and stampeded with grandmother (Ann) with the small baby and two other children, driving. Another son, William, had been born to them shortly before the episode, so she was not yet strong enough to be out of the wagon. She hung on to the animals, talking gently to sooth them down, until they finally continued with very little harm resulting from such a breathtaking experience for this factory maid from civilized England.

To be continued .....

Brave Beaver Pioneers

Life Sketch Of Ann Hartley Greenwood

Written By:
Her Granddaughter Luela White Storrs

Part 2

Wiiiam Greenwood (the son) had been born July 27, 1852, near the Platte River. They merely pulled off the road behind the wagon train and, with the help of some of the kind women, the baby came into the world. As he lived to be one of the healthiest and long-lived of the family, everything must have gone well.

Their food supply for the trip across the plains was the butter and milk supplied by the cows as before mentioned, some bacon and fifty pounds of white flour, plus some corn meal and one-half pound of tea.

They arrived in Utah on November 5, 1852, residing in Salt Lake City about three weeks, when they were called by church authorities to go to Cedar City in southern Utah to help get out iron ore. Their first year in Cedar City, they lived in sort of cave or dugout.

Ann had crossed the ocean on her second voyage back to America with a man named John Ashworth who it seems must also have crossed the plains in the same company and was also called to go to Cedar City as that is where we hear of him again. Mary Ann relates in her diary that the Greenwoods and the Ashworths were life-long friends.

The colonizers in Cedar City became very discouraged and disgruntled during their stay there. Conditions were hard, the water poor, food hard to procure, the Indians bothered them. Just everything seemed unsatisfactory to them. Some planned to go to California, but William Greenwood and John Ashworth didn't like that idea. They had heard of good homesteading in Deseret in Millard County. Their families stayed in Cedar City while the men went to investigate conditions farther north.

In May of 1856, the Greenwoods and the Ashworths moved their families to Beaver and located a farm in what came to be called Jackson County. There they lived in their wagon boxes until their first house could be built, First, they had to build fences, cultivate the land and get their seeds in for crops. Then logs were brought from nearby canyons for a one-room house with a dirt floor, a mud roof, and no windows in it.

This first year in Beaver was very hard for them. Ann wore only moccasins purchased from the Indians as shoes. "Having no dress to her back," quoting her daughter Mary Ann, "she wore what was called a sack, along with a quilted petticoat which she secured by making a quilt for a neighbor, a Mrs. Yardley. Ann went out doing washings or helping in any way when possible, but this was not often as very few could afford such luxury in that day."

Mary Ann related that her mother had never had any experience in making clothing or in doing housework before marriage as she was practically raised at a loom in a clothing factory. She became very adept at all kinds of such work. Work connected with raising a large family, a very good cook and housekeeper and at making clothing from the sheep's back to the finished product in the rough.

Greenwood....

(continued from page 1)

Quoting Mary Ann again, "Clothing was extremely scarce. It was not an uncommon thing for my mother to bathe her children on Saturday night and put them to bed perfectly nude while she sat up and washed and dried their clothes by the fire so they could have clean things for Sunday." She also relates how the boys of the family ran around the house in their shirt tails while their trousers were being mended. Grandfather, too, had to go to bed when his trousers needed mending.

At this time William and Ann had only one quilt for their bed. It had worn very thin in the middle. In desperation they tore it in two so that they could each make better use of their piece as they could tuck it in around their backs a little better. They kept wood fires burning day and night as wood was quite accessible, and it did help in keeping the biting cold away.

When the immigrants to California started passing through southern Utah, they had clothing and canned goods, groceries, etc. which they were willing and sometimes anxious to trade with these local residents for fresh foods such as butter, eggs, meat, and grain. The residents of Beaver upon hearing

of the immigrant trains coming through would save up their own butter, eggs, etc., their families having to go without temporarily, so they could have more to trade with. They could often pick up some articles of clothing this way.

An interesting incident of this first year was of Ann walking a mile or so to an old fort to milk a teacup of milk from a cow that was about to go dry. Her husband called her a fool for doing it. However, the cow didn't freshen in the spring, her milk came back giving the family all the milk they needed and their chief food. Then her husband had to admit it hadn't been foolishness but extreme foresight and wisdom.

At one time the family lived on potatoes and salt for three weeks. They had not had a taste of bread for three weeks. They went up to North Creek to gather bullberries at this time. When she got out of the wagon to help gather the berries, she was so weak and faint from hunger that it was impossible for her to help gather any berries.

..... To be continued.

Brave Beaver Pioneers

Life Sketch Of Ann Hartley Greenwood

Written by

Granddaughter Luela White Storrs

PART 3

The family food at first consisted mostly of roots, greens, and berries gathered from the wilds. A great delicacy was the bullberries heated up in their milk. This would thicken the dish by curdling and so seemed to give it more substance. Hunger was the sweetener for the dish. Bullberries were the only fruit they had for years. They made many uses of them, such as drying them for storage and use all through the year. In later days they made dumplings of the berries with the usual other ingredients which gave a most delicious dessert which still causes nostalgic reaction at the memory in the minds of the grandchildren.

The first harvest of grain was anxiously looked forward to. It had matured well, even though some was planted late. When they had it out and shocked, the rain started. It poured down for three weeks steady. The grain sprouted in the shock and all turned dark. Ann would bring in some of this wheat, dry it near the fire, rub the kernels out on the washboard grind it in a small coffee grinder and then make wheat cakes of it for the family of six. Mary Ann relates, "The grain rotted in the field while the family was starving." Such was their desperation. When they could harvest enough of this black wheat, they had to take it to Parowan to have it ground at a mill.

It was on the 20th of February of this desperate year that another son, Adam, was born to them. He was the second child to be born in Beaver.

Other homemade discoveries of these early days of which Ann Greenwood availed herself and the family were brooms made of rabbit brush, tied around a stick, soap, all that they had, made from cottonwood ashes and grease. Later they gathered salaratus to mix with the wood ashes to make a somewhat softer soap product. Gathering the choicest stalks of wheat in the fall, to be stored all winter, then brought out, braided and sewed into hats for the whole family, dried for storing, in making of yeast and home-brewed beer. Herbs such as catnip, peppermint hoarhound, yarrow, burdock, and bitterbush were gathered every fall for use in the treatment of disease. They had many good uses which were handed down from mother to daughter for at least two generations.

In the few years these pioneers had accumulated a few head of cattle and horses and sheep. The family sheared the wool from the sheep, washed it, picked and corded it, and spun it into yarn. They used some of this yarn to help pay for cloth for their clothing. More coming and going of the men especially, made contact with other parts of the state. They began to acquire more of the much needed articles of living, among such were, cording machines with which to make wool into rolls, after it had been picked and washed by hand. This made it possible to spin the rolls into yarn with which to make stockings, Ann was then

(continued on page 5)

when son Titus came along, Ann could only scare up two cotton diapers, and he was a big, strapping baby.

It was customary in the Greenwood home, as in most of those of the period to kill a beef or two in the fall or winter and then dry the meat or salt it down in barrels of brine for the season's use. Often neighbors would kill at different times and lend one, two, or three quarters around to be returned later when someone else killed. Jerking, which meant taking the lean parts off and cutting it in strips, then dipping it in boiling brine to preserve, followed by drying in the sun, was a common practice in the very early days and was carried on for a long time. Dried fish were secured from the Indians and eaten dry or shaved off in bits and served in gravy.

In very general use also at a very early period were parched corn, peas, and wheat. A delicious and nourishing cereal was made from choice kernels of wheat, cleaned and stored for future use, which would be soaked overnight in milk and then brewed slowly on the back of the stove until completely softened.

Every family secured a barrel of Dixie molasses for the winter. Except for an occasional procurement of brown sugar, this was their only sweet. Molasses candy combined with parched corn was their greatest delicacy and brings on many nostalgic memory. Ann, the mother, would make molasses candy loaded with cayenne pepper whenever a cold appeared among the children.

Life in this early pioneer family went along at a steady rate of progress typical of the day. Progress was made in obtaining material goods as had been partially described. The children were all sent to school as much as possible, even though barefoot much of the time. Eight of seven children grew up to commendable maturity which is really a valuable contribution to society.

Greenwood...

(continued from page 1)

able to keep her family supplied with hose. All little girls learned the art of knitting socks very young so that they could help keep the family supplied.

As late as 1863, however, when the little girl Rachel was born, Ann could not provide a cotton article for her. Only through supplies furnished by the kind neighbors could the child be clothed at all. In 1861

Grandchildren loved to accompany their parents to the home of their grandparents where they were always made welcome. Cookies and apple$ in season were always on hand. It was great sport to run and climb among the orchard trees and in the cattle corral and barn. And "Grandma" actually had an attic in which they were allowed to play. Picnics to the old Jackson County home were common. In the fall apples were gathered from the orchard there and seemed better than any other apples. They would be stored for winter use.

Ann Hartley was a dearly-beloved mother with a sweet disposition, a hard worker, a good example of the sturdy, long-suffering, patient pioneer woman of her day. She was crippled up for many of the later years of her life so that she had to use a cane to get about. She did much of her housework sitting and moving about on a chair. She and her husband had accumulated enough wealth to take care of their last needs. They had provided for their burial expenses and had left a small legacy to all of their living children.

She passed away in her bluestone house in Beaver on July 18, 1897, at the age of seventy-six which was good old age for that period.

(Read in Greenwood DUP Camp —May 8, 1869—by Daughter Susie Beeson.)

FINDING THEODORE TURLEY'S GRAVESITE

BY GRANDDAUGHTER, BEULAH HEWARD

My husband, John Heward, and I had been to the Beaver Utah Cemetery three times and had walked from one end to the other. We could not find one Turley grave so we went to the City Hall to see if they might have some record of the graves there. We found that they didn't have anything that early and were told that when the Court House burned a lot of records were destroyed. We told them what we were looking for and were told that near a fence on one end of the cemetery was a bottom of a headstone. The lady told us that when she was growing up and used to go to the cemetery that there was a top on that stone. We then went back to the cemetery.

We started on the wrong end of the cemetery with John taking one side and me the other. We walked slowly and looked at every headstone along the way. Finally I got to the little road the lady had told us about and sure enough there was what looked like the bottom of a headstone. I felt so sad that I said outloud, "Grandpa Turley, we have looked everywhere for you. Where are you?" Then a voice came into my mind so plain that I was startled. It said, "You have found me. This is me."

I called to my husband to please come to me. He did and he said I looked as pale as a ghost and as if I might faint. I told him what had happened and he said, "Okay, we will tell the family of your experience and maybe it will help them in trying to get a marker made and put up for him."

We have been back a couple of times since that time and when I stand in that special place I can still get goose bumps just thinking about my experience. It was one of the most spiritual experiences of my life.

Beulah Heward

NOTE: The experience of Beulah T. Heward together with surveys made by the city and all the information available have determined where the headstone will be placed.

SHORT SKETCH OF LIFE OF THEODORE TURLEY

1. Born April 10, 1801, Birmingham, warwickshire, England.
2. In 1818 began serving as a Methodist minister.
3. Married Frances Amelia Kimberley, November 26, 1821, in Birmingham, Warwickshire, England. Frances was the 5th grandaughter of King Edward 3rd of England.
4. Moved from England to Canada in 1825.
5. Received the Gospel of Jesus Christ of Latter-day Saints with his wife, the first time they heard it.
6. Theodore and Frances were baptized by Parley P. Pratt, March 1, 1837, Ontario, Canada,
7. Left sick bed to go with Twelve Apostles on mission to England 1839. Imprisoned few months, studied shorthand while in prison, led company of immigrants back to America.
8. Endowed Nauvoo, Illinois, December 20, 1845.
9. Sealed to spouse, January 19, 1846, Nauvoo Temple.
10. Sealed to parents March 9, 1932, Mesa Arizona Temple.
11. Ordination data: Elder, Seventy, and High Priest.
12. Residence data after Ontario, Canada: Kirtland, Ohio; Far West, Missouri; Nauvoo Illinois; Utah County, Utah; Beaver, Utah; San Bernardino, California; Beaver, Utah.
13. Vocation data: machinist, Methodist minister, gunsmith, farmer, blacksmith.
14. Frances Amelia Kimberley Turley died in Winter Quarters, Nebraska on way from Nauvoo to Utah.
15. Arrived in Utah 1849.
16. Utah Census data for years 1851, 1860, 1870:
    A. In 1850 Theodore had a household of ten, with a real wealth of $300 and a personal wealth of $100.
    B. In 1860 Theodore had a household of five, with a real wealth of $200 and a personal wealth of $700.
    C. In 1870 Theodore had a household of four, with a real wealth of $250 and a personal wealth of $600.
17. Data on Children of Theodore Turley & Frances Amelia Kimberley Turley:
    1. Theodore Turley, born September 4, 1822, St. Philips, Birmingham, War. Eng.
    2. Frances Amelia, born January 1, 1825, Birmingham Warwickshire, ENG
    3. Mary Ann, born June 1, 1829, Toronto, York, Ontario, CAN.
    4. Priscilla Rebecca, born June 1, 1829, Toronto, York, Ontario, CAN.
    5. Frederick Turley, born May 23, 1832, Toronto, York, Ontario, CAN.
    6. Obia Turley, born July 5, 1834, York, Ontario, CAN.
    7. Sarah Elizabeth, born September 24, 1835, York, Ontario, CAN.
    8. Isaac, born November 22, 1837, York, Ontario, CAN.
    9. Charlotte, born April 15, 1840, Nauvoo, Hancock, Ill.
    10. Jonathan, born September 30, 1842, Nauvoo, Hancock, Il.
18. Death data: Beaver, Utah, August 12, 1871. Buried in Beaver Cemetery.

SUMMARY OF INFORMATION SENT BY BUD BREILLATT
FAMILY REPRESENTATIVE OF CLARA ELLEN TURLEY WALSER

. . . See that ye hold fast, the heritage we leave you, yea, and teach your children its value.

— Sir Francis Drake
(1540-1596)

TOLTON FAMILY HISTORY
ANOTHER IMPORTANT BEAVER, UTAH, FAMILY

Our ancestors are more than mere names on a family group sheet or pedigree chart. They were actual people who struggled for survival, and who dealt with human relationships in this real world, as do we.

In these short pages, I would like to focus on the background of my grandmother, Clara Ann Tolton Turley. This short history will take us back to her grandparents, whose last years were spent in Beaver, Utah. Grandmother, Clara Ann, was a real person. I knew her as I was growing up in Mexico. I was thirteen years old when she died there. Having known her, makes her ancestors seem more real to me. Her descendants have her blood and that of her ancestors coursing through their veins. My great-grandchildren are eight generations down the ancestral line from that noble family---the Toltons who were born in England and immigrated to America.

For many generations, the Toltons dwelt in the small village of Newbold-on-Avon, Warwickshire, England, a few miles above Stratford, the birthplace of William Shakespeare.

John Tolton was born 21 December, 1787, at Churchover (near Rugby), England, the son of John Tolton and Ann Malin. He married Ann Smith. He was a Baptist minister, and overseer of a brick-making plant. He devoted himself to the interests of his little flock, both spiritually and temporally. He was not a robust man, but was tall and serene, with ambition and was not afraid of work. He and Ann were the parents of four daughters and two sons: Maria, Hannah, Frances, Mercy, Edward and John.

The family and community rested all secure in their pastoral lives until early Latter-day Saint Elders proclaimed the gospel in the neighborhood of John and Ann Tolton. Shortly after the introduction of the gospel into England, two of the daughters, Maria and Hannah, then located in Birmingham, were converted and at once partook of the spirit of gathering. Through this action on the part of these two girls, a spirit of unrest was created among members of the family at Newbold.

There began a breaking away of the old moorings, a re-adjustment of family ties and conditions, and a decision arrived at, whereby home and business interests and family traditions were to be placed upon the altar of sacrifice, and a quest sought in the new land of America.

This, their native land, which for centuries had received the sacred remains of their departed dead, a history of their lives there, their hopes, ambitions and traditions were to be abandoned, but they did not vacillate. The family disposed of their home, belongings and other possessions during the summer of 1842, and final preparations for their voyage to America were completed.

Edward, the eldest son, had been apprenticed to the firm of Charles Clark and Company of Leicestershire, in the furniture and upholstering business for a period of two years. He had also served as Clerk and Brief Writer in the law offices of Word and West, at Rugby. At this time, also, he was serving as footman to the Reverend J. Vernous, of Burton, Warwickshire.

All ties had been severed, the anchor weighed, and a fond farewell bid to "Merry England", and on 15 September 1842, the Toltons set sail in the sailing vessel "Medford" from Liverpool for a new home in America. For six weeks, they sailed, until the ship cast anchor at New Orleans on 1 November 1842. Many of the family experienced extreme seasickness.

Shortly after arriving in New Orleans, John embarked on a river steamer for St. Louis and though not a farmer by nature, he began to cast about for a farm to purchase. He decided it offered the best means of rearing a large family. He and his son, Edward, made a journey to Alton, Illinois, and purchased a farm in Monticello, about seven miles from Alton. The girls soon decided they preferred city life, and the two boys had a similar preference, so they returned to St. Louis. Edward found a position in the painting and upholstering business.

John Jr., worked for the railroad company. He married Margaret Jones, and they became the parents of one little girl. The mother died, and the little girl was placed in a convent with the Sisters of Charity. She was later adopted by a childless couple from Philadelphia, but since the convent did not require it, the names of the couple were not given, nor recorded, so no more has been known of her whereabouts. John remarried and became the father of three children. Later, on 15 July 1867, he was killed in an accident in the railroad yards, when he was run over by a train, and his left arm and leg were severed by the wheels. He had made one trip West with the family but returned to St. Louis and never came West again.

In 8353, most of the Saints were organizing a company to come West to Utah. This became known as the "Saint Louis Company" and consisted of 14 wagons. It was commanded by John Tolton until reaching Council Bluffs where they joined the main company bound for Utah, under Moses Clawson. The company began the journey westward with 57 wagons, but it was greatly reduced in numbers by the time it arrived in the Salt Lake Valley, 18 September 1850.

Previous to their coming West, Edward had met and married on 24 December 1857, Mary Ann Tomlinson the daughter of James Percy Tomlinson and Esther Walker. Mary Ann had been employed in St. Louis as a waiting maid, but her family lived at Alton, near the Tolton farm. On one of her visits home she had met Edward, and through this acquaintance they had fallen in love.

Edward Tolton and wife, Mary Ann Tomlinson

Mary Ann Tomlinson was born 9 October 1831, in Ayrton, Yorkshire, England, making her about nine years younger than Edward. She came of humble but honest parentage. They were good Yorkshire stock. Unlike the Tolton family, the parents and older members of the Tomlinson family had joined the Church in England before coming to America. About 1840, they moved from Yorkshire to Lancashire, where they soon thereafter heard the doctrines of the Restored Church as made known by the Prophet Joseph Smith.

Age-long traditions were swept aside when a conviction of the new faith came to them. The spirit of gathering, so characteristic of the new Restored Gospel prevailed with them and they began to make preparations to immigrate to the land of Zion in America. Accordingly, in October, 1842, just one month later than the Toltons, although on different ships, and entire strangers to them, the Tomlinsons embarked upon the sailing vessel "Emerald" for New Orleans with Parley P. Pratt in charge.

The ship met with disaster in the Irish Channel when a few hours out from port, and was required to return for repairs. Many of the weak-hearted who called themselves "Saints", took this as an omen of ill luck, apostatized and returned to their homes. Not so with the Tomlinsons. They had received a testimony, and there was no turning back. They finally arrived safely at their destination of New Orleans on 25 December, 1842. After a few days' stay in New Orleans, the family embarked on a Mississippi steamboat, the "Goddess of Liberty" for St. Louis, where they arrived in January 1843.

Such is the manner in which these two families gave up all they had in the Old World, and arrived in the New World. Such were conditions which made it possible for Mary Ann Tomlinson to meet Edward Tolton, and marry him.

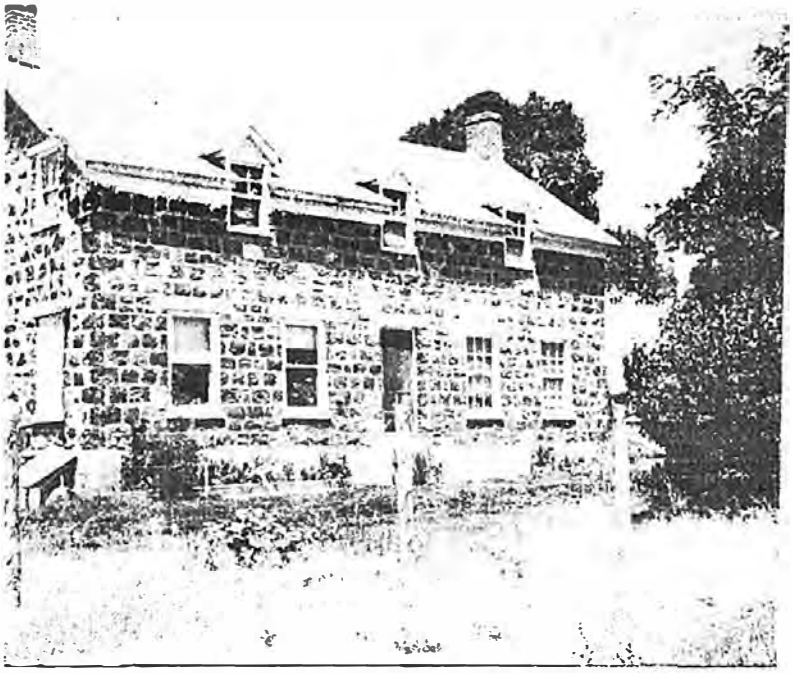
The Tolton family accepted various calls from the Church to settle different parts of the Territory of Utah. Their homes were at various times located in Tooele, Box Elder, San Pete and Piute Counties. It was in Circleville, Piute County, where John Tolton, the "Baptist-minister-turned Mormon", died in 1864-65. Later, because of trouble with the Indians, the family moved to Beaver, where they remained the rest of their lives. John's wife, Ann Smith, died there in 1863.

The daughters of John Tolton and Ann Smith reached Utah with the rest of the family members. Mercy married Richard Gill and remained in Salt Lake City, Hannah Fred Clark, and Maria married a Mr. Donald. These two families remained with the older Toltons, and followed them wherever they were sent by the leaders of the Church to settle in the various areas. Frances is not mentioned.

Mary Ann and Edward were the parents of 14 children, eight of whom lived to maturity and married. Edward passed away in Beaver on 26 October 1896; Mary Ann also passed away in Beaver on 19 February 1914. No one can fully sense the trials through which these people passed except those who participated in them. Humble, crude houses, no electric lights, no water systems, no telephones, only scant clothing, crude home-made furniture, and famine for bread and nourishing foods, met them face to face daily.

Their third child, Clara Ann Tolton, was born 13 April 1851, at Alton, Illinois. She married Isaac Turley, 4 October 1867, in Salt Lake City, Utah. She was his second wife. His first wife was Sarah Greenwood, whom he married 11 March 1861, in San Bernardino, California

Clara Ann Tolton Turley passed away 4 September 1932, in her home in Mexico.



Edward Tolton home in Beaver, Utah.

Clara Ann Tolton Turley

A numberous posterity remains to honor the Toltons for their great faith and courage in sacrificing for the gospel. May their descendants hold fast to their religious convictions and endure their own struggles for survival in an ever changing world as did they!

This short history was condensed by Viola T. Haws from the book, "Edward Tolton Family" by Lula Tolton Tanner.

LET'S GET ACQUAINTED

THOMAS GALE BARTLETT

Co-Chairman Headstone Committee

My name is Thomas Gale Bartlett. I was born in Phoenix, Arizona, on August 26, 1952. I am the youngest son of Lester Charles and Joyce Turley Bartlett. I have three older brothers: Terrel Charles (Chuck), Barry Dale, and Sammie Wayne.

I was raised in Phoenix where my father started his silversmith business - B bar K. My father wasn't a member of the church but was baptized when I was three years old. When I was young, my mother always made sure we went to Primary where she was a Primary teacher. Some of my fondest memories are of hoeing beets and cotton on the church welfare farms. We would start early in the morning and would get muddy from the dew on the plants mixing with the dirt we were hoeing. My father was an avid Scouter and I had many enjoyable trips with him to Mexico fishing with the rest of the Scouts.

I served a mission to Washington State from 1971-1973 where I met my future wife, Rebecca Lynne Bartlett. (She was also a missionary.) We were married January 25, 1974. We lived in Phoenix for a short time, then moved to Adamsville, Utah (10 miles west of Beaver). I worked with my father-in-law, Ray Kesler in his construction business. He did a lot of remodeling and was hired to remodel the Isaac Turley home in Beaver. I was working for him at the time.

In 1979 we moved to Phoenix, Arizona, to help my brother Barry with his business as he had just been called as a bishop. We built a home in Phoenix and lived there until 1992 when we moved to Greenville, Utah.

We have seven children, six boys and 1 girl. Thomas Ray, 23 returned from the Argentina Neuguen Mission in the fall of 1995. He will graduate from Ricks College this spring; William Charles, 22, currently serving in the Massachusetts Boston Mission (He will return in June of this year); Matthew Gale, 19, currently serving in the Chile Concepcion Mission, David Alan, 17, will graduate from Beaver High this spring and will be attending Ricks College; Richard Lee, 15, is a Freshman at Beaver High School, Stephen Dale, 13, is in the 7th grade at Beaver High School, and Jennifer Lynne, is in the 5th grade at Belknap Elementary.

I am employed at the Beaver Valley Hospital as Director of Maintenance and Grounds and my wife is a secretary at Beaver High School, so we're both easy to find if you're ever in Beaver.

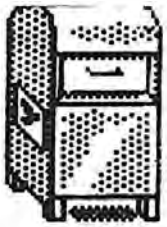
Left to Right: Back Row: Matt, Becky, David, Tom & Will. Front Row: Jenny, Stephen, Richard. Thomas not in picture.

I have served in the Scouting program ever since we were first married. I have also served as Elder's Quorum President, Stake Mission President, and 2nd Counselor in the bishopric in both Phoenix, and Greenville.

It is exciting to be part of the overwhelming growth in the church and to belong to family that has its roots deeply imbedded into the history of the church. How thankful I am for their sacrifice and faith in helping bring forth the Gospel that I might have a part in it. Our family has been truly blessed.

Suggestions and Comments

Following is a sampling of the comments returned from this part of the last Newsletter. Thanks to all of you who have been so kind and generous in your appreciation. For lack of space we have eliminated these where practical and have tried to cut and paste excerpts that we felt would be most interesting to the family. We love and appreciate such a wonderful and generous family.



NAME: Arthur Austin Turley Sr
ADDRESS: P.O. Box 102
CITY Jameson, ~~Mo~~. STATE: Missouri ZIP 64647
FAMILY RELATIONSHIP: (1) THEODORE TURLEY (2) Isaac
(3) Hyrum (4) Ivan
(5) Arthur (6)

Dear Turley Family

How greatful I am to have the Ancestory that I have too be a part of such a great family.

My part of the family consists of Myself Arthur Austin Sr. My Wife and sweetheart Aletha and our 13 children and their families Aletha and I Live in Jameson, Mo. a small town next to Adam-Ondi-Ahman if any one comes this way drop in and see us

We Send our love
Art + Aletha Turley

NAME: REED + KIM POWELL
ADDRESS: 6328 W 10570 N.
CITY HIGHLAND STATE: UT ZIP 84003
FAMILY RELATIONSHIP: (1) THEODORE TURLEY (2) Isaac Turley
(3) Anna Priscilla Turley VanWagoner (4) Grace "Maxine" VanWagoner Powell
(5) REED K POWELL (6)

We really enjoyed the newsletter. It was especially useful in helping our children with talks for church. Our Primary and Sacrament meetings are really focusing on "Pioneers" with the Sesquicentennial coming up. It was exciting for them to be able to talk about their "own" ancestors. Thanks for including us! Keep up the good work.

Love,
Reed + Kim
Powell + family

NAME: Carl & Annamarie Turley Hansen
ADDRESS: Box 175 CITY: Eagar STATE: AZ
ZIP CODE: 85925
FAMILY RELATIONSHIP: (1) THEODORE TURLEY (2) Isaac Turley
(3) Alma Rubentuck (4) Selma Willis Turley
(5) Annamarie Turley Hansen (6)

I appreciate the way you let us know when our Newsletter runs out. We love getting the newsletter and appreciate the time you all put into it.

We have had my Dad living with us since last April & enjoy him. He still loves to work in the wood pile and helps with the snapping of grain, making fruit juice & pickle apples. He is 91 years old. Thanks again as

NAME: ERNEST CARLYCE TURLEY JR Annamarie
ADDRESS: 2474 KNIGHTWOOD WY
CITY RANCHO CORDOVA STATE: CA ZIP 95670
FAMILY RELATIONSHIP: (1) THEODORE TURLEY (2) ISAAC TURLEY
(3) ERNEST TURLEY (4) ERNEST CARL TURLEY
(5) ERNEST CARLYLE TURLEY JR. (6)

WE FINISHED OUR CHURCH MISSION IN PHOENIX MARCH 1996 & IN MAY WERE CALLED ON ANOTHER CHURCH MISSION HERE IN SACRAMENTO AT THE LDS EMPLOYMENT CENTER. WE REALLY ENJOY SERVING THE LORD

THANKS, & BEST WISHES
Carlyce Turley

Have so enjoyed the Turley Newsletters which Milton sent on to me. We hadn't gotten any since our move back to Washington from Mexico. I am teaching seminary; it is amazing how many times I have been able to use a little story or missionary experience, etc. in my seminary classes from the Newsletter - i.e. church in Turkey (Monita) etc. I am grateful to be a member of such a wonder family. I felt great support from cousins and relatives in being a "Turley" when growing up. I wish sometimes that my kids could have lived near some of their relatives and gotten that sense of "extended family" that I got as a child.

Sincerely,
Christine

Christine Turley Smith (Floyd, Hyrum, Isaac)
4712 191st Pl. NE
Redmond, Wa 98053

NAME: Trulee Ann Button Carpenter
ADDRESS: 1807 E Juniper Circle
CITY Mesa STATE: Az ZIP 85203
FAMILY RELATIONSHIP: (1) THEODORE TURLEY (2) Isaac & Sarah
(3) Alma Reuben Turley (4) Charles H. Turley
(5) Verdell Turley (6) Trulee B. Carpenter

I enjoyed the newsletter so much. Its great to learn more about our heritage. This year I have really gotten going on my geneology. Doing the research has made me so appreciative of those who have worked diligently to prepare names for temple work. It has been my blessing to perform some of the temple ordinances for those in the Turley Family File. When I go to the temple I always pray for the person I go through for and also for those that did the research. Thank you so much for your work.

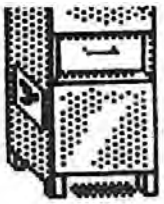
Trulee B. Carpenter

NAME: Georgia Pike
ADDRESS: 1632 Sunset Dr. CITY: Ontario STATE: OR
ZIP CODE: 97914
FAMILY RELATIONSHIP: (1) THEODORE TURLEY (2) Isaac
(3) Hyrum (4) Lela
(5) Georgia

IT had a lot of information in it #S I have been out of Contact with most of the Family for a long Time but I want to recieve The Newsletter I am mailing a Check for Ten dollars, I wish I could send more but am unable now. my husband Passed on Sept 13, 1994. So I am doing what I can by myself. I work 1day a week in history Center in Ontario, also work 3 to 4 day a Month at The garment Center. 1day a week at the Boise Temple. I also have other Jobs in my way. Thank you for The information in The Newsletter.

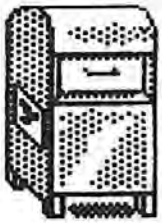
always
Georgia Pike

NAME: LeRoy & SHIRLEY WAGNER
ADDRESS: 4922 So. 1890 W.
CITY TAYLORSVILLE STATE: UTAH ZIP 84118
FAMILY RELATIONSHIP: (1) THEODORE TURLEY (2) ISAAC
(3) EDWARD FRANKLIN (4) THERESA TURLEY WAGNER
(5) E. LeRoy WAGNER Jr. (6)



I APPRECIATE MY TURLEY LINE, BUT FEEL SOMEWHAT CHEATED NOT BEING BETTER ACQUAINTED WITH MORE COUSINS, etc. OUR MOTHER DIED WHEN SHE WAS ONLY 37 (1946), AND WE 4 CHILDREN WERE ALL RATHER YOUNG - SOMEDAY WE WILL BE BORN AND BE ABLE TO ATTEND FAMILY REUNIONS etc., SOMETIMES EARNING A LIVING GETS IN THE WAY OF SPENDING TIME WITH FAMILY AND EXTENDED RELATIVES; SOMETHING WE HOPE TO DO ETERNALLY - THANK YOU "TO THE TURLEY ORGANIZATION".

NAME: Lynnette Crockett
ADDRESS: Rt 1 Box 254
CITY Stockton STATE: MO ZIP 65785
FAMILY RELATIONSHIP: (1) THEODORE TURLEY (2) Isaac Turley
(3) Hyrum Turley (4) Phoebe Turley Peterson
(5) Lynnette Crockett (6)



I Love the newsletters. Thank you!
I especially enjoyed the letter in the newsletter from Nedra Lee. I was born on her birthday. (9-22) and so my mother (Phoebe) let her name me. A little source of information on how I received my name.

Lynnette Crockett

Alan picked up the Turley Newsletter at his mothers last week and would like to get on the mailing list. He/we have enjoyed reading about our Turley family. The girls were especially interested in the lineage chart back to Adam. What a tremendous amount of time and effort that represents.

W. Alan Turley
16802 E. Redfield Rd.
Gilbert, AZ 85234

1. Theodore Turley 2. Isaac Turley 3. Alma Ruben Turley 4. Wallace Mar Turley
5. Wallace Alan Turley

Love

Millicent

Millicent Turley

I have learned a great deal about my ancestors - Thank You (George Albert) very much.

Delois Lamb

LAST DAYS OF THEODORE TURLEY

We have no account of Theodore Turley's activities between the years of 1866-1871 when he passed away. We do know he was highly respected by those with whom he associated. President Heber C. Kimball said this of him: "I have been much gratified to hear the remarks of Brother Turley. I was exceedingly pleased to see him this morning. I naturally love him, for he is a true man. He is as true as gold that has a little dross in it, there is a great deal of true metal in him."

We do know that he died after suffering untold pain from the dread afflication cancer of the mouth. That condition may account for a few years silence. We do assume he spent most of his last days in Beaver, Utah.

In a sense men like Theodore Turley never die--they just pass from one sphere of activity to another. He spent his life serving his fellowmen. He started a great work and we must carry it on. Are we going forward in a way that would be pleasing to him? That is our challenge.

(These are thoughts and comments taken from Theodore Turley Family Book by Nancy Romans Turley, Nov. 1977)

EXCERPTS FROM A LETTER TO MILTON TURLEY, CHAIRMAN HEADSTONE COMMITTEE

Dear Brother Turley:

There is a lady here in town 95 years old. Her name is Lula Tolton Tanner. She told me that her father's sister, Clara Ann Tolton, married Isaac Turley on October 4, 1868.

At 90th South and 200 West in Beaver is a large house that was built on a 1/2 city lot deeded first to Isaac Turley from the city. This is probably where Isaac Turley was living when Theodore died. There is a smaller house just north of the big house that Isaac sold to a Charles Calhoun in 1877. (Maybe Isaac just sold the land and someone else built the house on it.) Isaac sold the big house to a Stoddard in 1878, then it was sold to a Fennemore and later to a Barlow. The records in the research office show that it changed hands five times in ten years.

If I could help you more, let me know.

Sincerely, Hazel B. Yardley

Box 43, 90 W. 300 So.

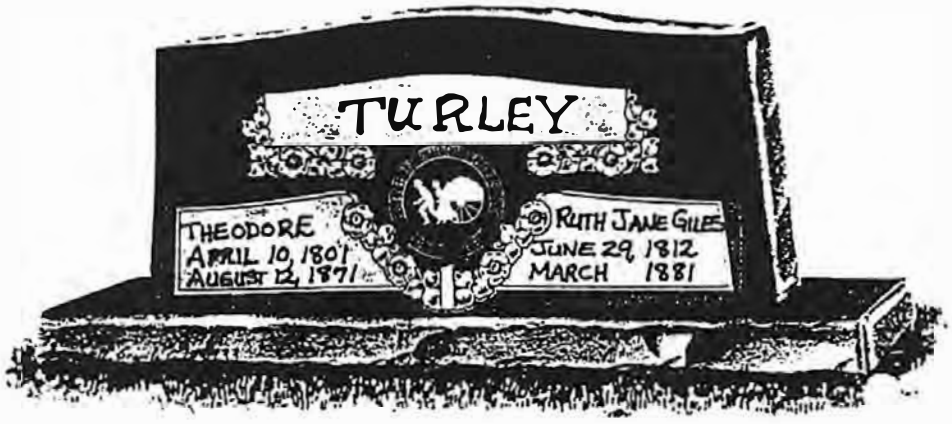
Beaver, Utah 84713

A HEADSTONE HONORING THEODORE TURLEY WILL BE SET AT THE CEMETERY IN BEAVER, UTAH, AUGUST 12, 1997

IF YOU ARE PLANNING TO ATTEND PLEASE RSVP BY JULY 15.

THEODORE TURLEY FAMILY
SESQUICENTENNIAL CELEBRATION

We are going to assemble as a family August 12, 1997, to place a headstone for Theodore Turley in the Beaver Utah Cemetery on the 128th anniversary of his death. Milton Turley, Thomas Bartlett and those working with them feel they have found the place where Theodore, his wife, Ruth Jane Giles, and three grandchildren were buried in the Beaver Cemetery. We will meet at 10:00 A.M. at the Beaver L.D.S. Stake Center.



Get in touch with the following if you need accommodations:

CAMPGROUNDS:

Beaver Canyon Campground 438-5654-
Beaver KOA 438-2924
United Beaver Camperland 438-2808

MOTELS:

Best Western Pace- (801) 438-2418
Quality Inn (801) 438-5426
Sleepy Lagoon- (801) 438-5681
Super 8 (801) 438-3888
Best Western Paradise-(801) 438-2455

Lunch (for a small fee) will be served, therefore, we need to know how many to prepare for. RSVP BY JULY 15, 1997 to--
Chairman of Headstone Committee: Milton Turley -
1459 E. Glade, Mesa, AZ. 85204 Ph: (602) 892-0313
OR
Co-chairman, Thomas Bartlett- P.O. Box 4111, Greenville, Ut. 84731

PLEASE USE THIS FORM FOR NEWSLETTER OR HEADSTONE

NAME:_____
ADDRESS:_____
CITY_____STATE:_____ZIP_____
FAMILY RELATIONSHIP: (!) THEODORE TURLEY (2)_____
(3)_____(4)_____
(5)_____(6)_____

June Turley
273 Three Fountains Dr
Provo UT 84604-5472

Theodore Turley Family Organization
1520 East Glade
Mesa, AZ 85204

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You are invited to submit material for the newsletter.