

# UTAH GENEALOGICAL ASSOCIATION

# CROSSROADS

VOLUME 20, ISSUE 1

WINTER 2025



10

## UTAH'S WOMEN HEALERS

By Lori Lyn Price, MAS, MLA



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We are happy to announce that the First Families area of our website will be much improved. For years UGA has recognized genealogists who can trace their lineage back to a pioneer who arrived in Utah before 1896. Soon you will be able to view a list of all of the ancestors submitted to the First Families program. If you are interested in this certificate program, you can access the form and more information on the First Families page.

If you are a member, you will receive an email with instructions for updating your login information. You will also find all the information you need on the website.

I hope you spend some time looking around the new website to see what we have to offer. At UGA, we strive to offer "Premier Genealogical Education" and we are confident that our improved website will make it easier to access high-quality educational resources.

Thank you for being part of UGA and enjoy this great edition of *Crossroads*!

*Maria Wittwer*

Maria Wittwer, CG®, AG®  
President, Utah Genealogical Association

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## ACTIVE UGA CHAPTERS

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### COVER PHOTO

*Deseret Hospital Board of Directors, circa 1882*

*Image courtesy of the Church History Library, Salt Lake City, PH 2211*

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Submit manuscripts to the *Crossroads* editorial team. An upload link can be found at [UGAGenealogy.org](http://UGAGenealogy.org).

Text should follow the *Chicago Manual of Style* (16th edition, humanities form); footnotes should follow Elizabeth Shown Mills, *Evidence Explained: Citing History Sources from Artifacts to Cyberspace* (Baltimore: Genealogical Publishing Company, Inc., 2007).

Feature articles should be between 1,500 and 3,000 words. Accompanying images are preferred.

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*Crossroads* is the official magazine of the Utah Genealogical Association. To receive the quarterly magazine simply join the Utah Genealogical Association at [UGAGenealogy.org](http://UGAGenealogy.org).

See website for membership details and more information.

**EDITOR'S MESSAGE**

Did you know that at one time Utah had more women doctors per capita than any other state in the US? I didn't. If you, like me, want to know why, read our cover article which features some preliminary results of a study of women healers in Utah.

Many of us start the new year excited about beginning a new project or finishing an old one. This could be the year you start writing that family history or earn a genealogy credential. Maybe your goal is to make new genealogy friends? You'll find articles on these topics as well.

Speaking of events where you can meet new people or catch up with old buddies – be sure to visit the UGA booth at RootsTech this March 3-6. Keep your eye on UGA's newsletter and social media for more information and for details about the Hybrid Chapter's in person event planned for March 26. UGA also offers many opportunities to connect virtually with our Genealogy Pro Talk, DNA Special Interest Group, Virtual Chapter, and Hybrid Chapter events.

If your plan for 2025 includes more education, it's not too late to register for Spring SLIG Academy courses. If you still aren't sure what class to take, check out the articles written by course coordinators Lisa Stokes, AG, and Pamela Vittorio, for a taste of what you might learn.

I'm looking forward to meeting some of you at RootsTech!

Eva Holmes, AG® CG®  
Executive Editor, *Crossroads*



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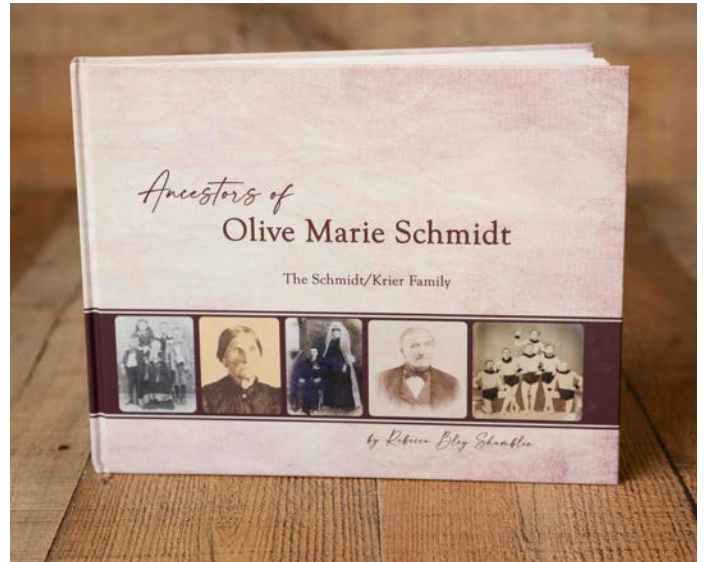
# PREPARING TO WRITE YOUR FAMILY HISTORY BOOK

By Rebecca Shamblin

Many genealogists spend years (decades!) digging, researching, and producing meticulously detailed family trees, but they dream of something more. They want to “do something” with all of that work. They want to make a book! Is that you?

This project can feel enormous and intimidating, and **for many people, it stops at the dreaming stage.** But it does not have to be “all or nothing.” There are smaller decisions to make and steps you can take to set yourself up for success, so that **when the day comes, you are ready to go.**

So, if you have had trouble finding the motivation to get started, **consider following these steps for now** and give yourself mental permission to stop there. Making a few of these decisions represents important progress on this journey.



**FIGURE 1:** “Ancestors of Olive Schmidt: The Schmidt/Krier Family (2023), Rebecca’s book exploring her great-grandmother’s ancestry. Winner of the Wisconsin Historical Society’s 2024 Genealogy-Family History Book Award.

## Who Are You Writing About?

The most important decision to consider is who you will be writing about. Knowing where to focus your research efforts can make a significant difference.

## What Kind of Book is This?

Family history books are often based on either ancestors or descendants. You may choose a particular person or couple to track and build up or down from there. Combination books are also possible, as well as books that follow a particular surname over centuries.

I personally prefer to write ancestry books, since I am primarily interested in historical people and times. It also keeps my workload under control, since most of my ancestors had ten or more children, and tracking

multiple full generations can be quite an undertaking. Plus, ancestry books avoid privacy concerns that arise when writing about living people in recent generations. If you are writing a descendant book that includes living relatives, I highly recommend checking with everyone to gauge their comfort levels with this project, as well as limiting the audience of people able to access your final book.

## Which Generation to Start With?

Choosing a starting generation may seem like an easy decision when writing an ancestry book. It should be your own generation, obviously, since you are the author. But should it?

The essential element to remember here is the scope



*Rebecca Shamblin has published multiple family history books, tracing her ancestry back hundreds of years. She is a passionate genealogist who helps families bridge the gap between research and storytelling. Building on her success with "Leaving a Legacy: Turn Your Family Tree into a Family Book," she now empowers researchers to unlock the full potential of their favorite genealogy tools with "Building a Legacy: A Guide to Combining Ancestry.com and Family Tree Maker." Her engaging seminars help make genealogy and authorship accessible for everyone. Find out more at [www.rebeccashamblin.com](http://www.rebeccashamblin.com).*

of work. If I choose to write about every ancestral line I have, I may start with my father's ancestors. By the time I finish all that research and writing, I am still only halfway through the book.

However, if I chose to make my father the root person, this first book would be complete. The workload would have been cut in half. Had I looked back an additional generation and chosen my grandfather for the root person, it would have been only 25 percent of the original workload.

By focusing my efforts on one ancestral line at a time and creating multiple volumes of work, I keep the project manageable and achievable. I do not give up because I am overwhelmed, or lose heart because it is taking decades to produce a final product.

In practice, I took this concept one step further in my personal family history books, and I chose to base each book on a single great-grandparent. Writing eight books is a big project, but one I am excited to take on. I can already visualize them all lined up on my bookshelf someday. Two down, six to go!



**FIGURE 2:** Once a “root person” has been chosen, each of their direct ancestor couples can be featured in their own chapter of the book.

## Who is the Root Person?

In terms of selecting exactly which grandparent or great-grandparent to start with, I recommend you “go with your gut” and choose the person that catches your fancy the most. Here are some questions to consider:

- Which family do you have the most content for, such as photographs and letters?
- Which family has the most interesting stories? Did anyone hold political office, immigrate to a new continent by themselves, or get arrested for stealing a horse?
- Which line has interested living relatives who may be able to contribute stories to the book, or at least express excitement when you finish?

- Who immigrated from a country whose culture you would like to explore more thoroughly?

If you still cannot decide, you can just move top to bottom (or left to right) on a pedigree chart.

## How Many Generations?

Ideally, we would be able to put *all* of our research into a family book. But again, scope of work is paramount, and it is wise to set guidelines for what you will cover in this particular book. Remember that for ancestry-focused books, each additional generation you add has double the ancestors of the previous generation.

In my own books, I chose to write in-depth biographies for the first three generations of ancestors, adding basic birth/marriage/death and parent/grandparent information for the fourth generation. This kept things manageable and allowed me to focus on first-generation ancestors, immigrant ancestors, and ancestors back “home” in Luxembourg. These were the stories I wanted to write.

There is no right answer—only the right answer for you.

## Which Software Will You Use?

Producing a book involves multiple tools, and you can decide which ones work best for you. I recommend at least choosing the following:

- **Genealogy database software** (somewhere for your data to “live”). I prefer Family Tree Maker for this, due to its feature set and compatibility with outside plug-ins. Other popular programs include RootsMagic and Legacy Family Tree. In general, I encourage people to find an offline program that lets them “own” their family tree and keep it safe on their local computer, rather than being dependent on online companies such as Ancestry and My Heritage. Those websites can also serve this purpose.
- **Word processing software** (somewhere for you to type and lay out your book). I prefer to use Microsoft Word, due to its familiarity, features, and compatibility with other software. Other common options include Google Docs and Open Office.

Other programs that can make this process smoother and easier:

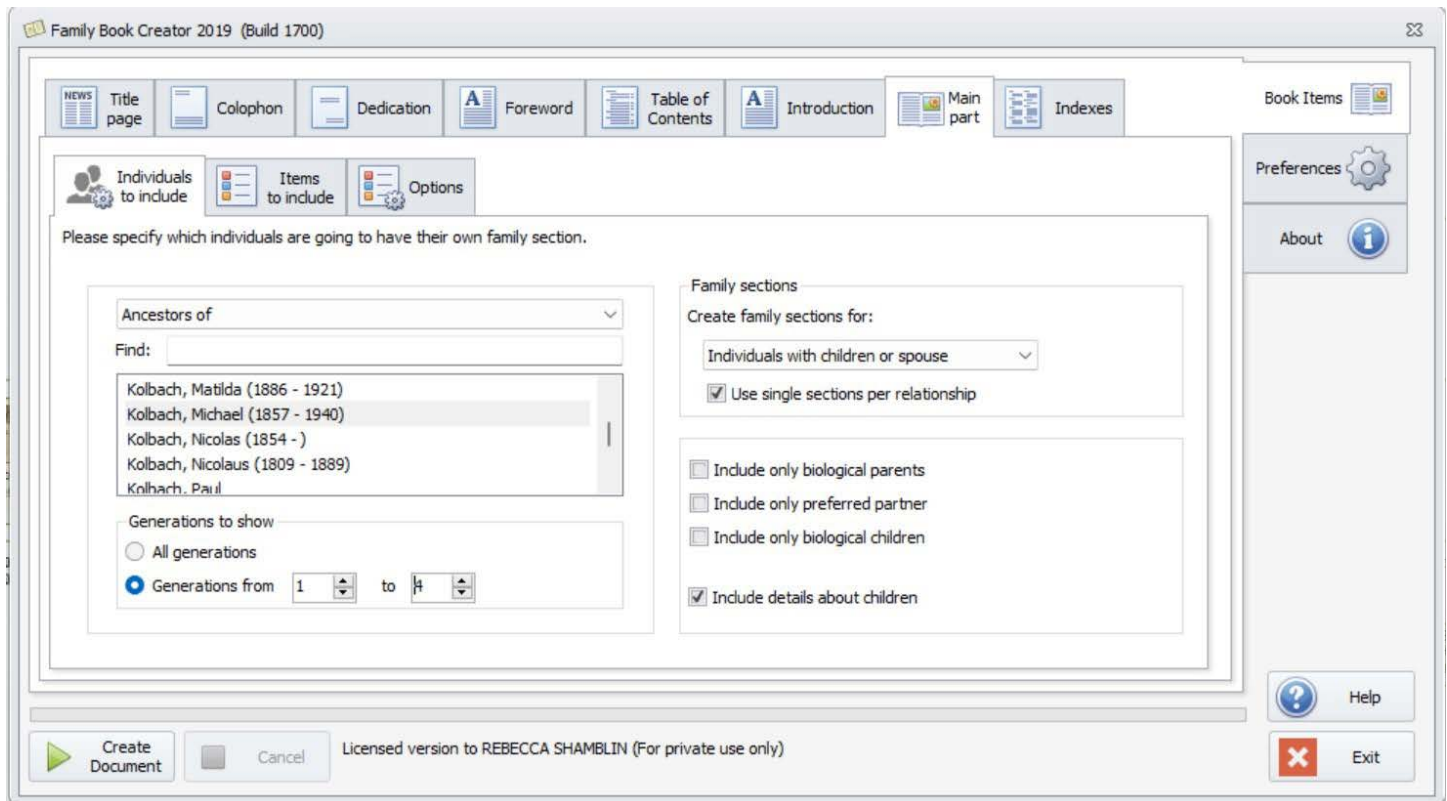


FIGURE 3: Choosing the type of book, root person, and number of generations using Family Book Creator

- **Genealogy book software** (a program specifically dedicated to creating family history books out of genealogical data). My favorite for this is Family Book Creator, a plug-in for Family Tree Maker. It accesses my tree and its media (including attached photos and documents) and automatically produces the draft of a book with many possible customizations. I do not know of other complete programs like this, but related options include Ancestry's "Life Story" tab and FamilySearch's "Brief Life History" in the "About" tab of Person view.
- **Print-on-demand (POD) application** (a company that professionally prints books for consumers). You can print your book at home, but I recommend finding a POD solution instead. The quality and visual impact is amazing, and the cost is surprisingly reasonable. Lulu.com is my favorite POD provider, but there are others, including Blurb and Amazon KDP.

Knowing which software you will ultimately use is helpful during the research process. You can make sure you enter new content into your database properly the first time, rather than having to re-enter it down the line.

## Cleaning Your Tree

If you are anything like me, your tree may have collected some "questionable" entries over the years when you were new to genealogy or just rushed for time.

But a strong tree produces a strong book! If you still have emotional energy after making the high-level decisions above, tidy up the relevant branch of your existing family tree to make sure everything is ready to go when you are. Try to

- Make sure every fact has a citation, preferably from an original source, ideally with document images for credibility and visual interest.
- Resolve place names if relevant to your software (e.g., make sure your software knows if you meant Milwaukee the city or Milwaukee the county).
- Double-check "preferred" facts and merge duplicates.
- Ensure capitalization is consistent across your tree (is it John Smith or John SMITH?).
- If your software has a "Description" field for data entries, make sure you have been using it consistently (e.g., names of witnesses in a baptism record or the name of the church).



- Process remaining hints (“leaves” on Ancestry).
- Make sure every person has a profile image if applicable. When I do not have photographs of a person, I use their birth country’s coat of arms.
- If your software allows for it, check family portraits to make sure everyone has been tagged..

This can be an extended undertaking, and you certainly do not need to complete it all at once. Just keeping these things in mind while you are collecting new content can be helpful.

*Note: Do not let this part of the process bring everything to a halt. If you are feeling so overwhelmed that you start avoiding this project, accept your tree as is and move on. Any book is better than no book at all!*

### Building Momentum

Making these decisions early and allowing those choices to guide your research process are key elements in the bookmaking process.

In fact, you may find that after getting these preparations taken care of, you feel more open to the idea of actually sitting down to create. Getting started can be the hardest part!

For many of us, “hazy” next steps can be the most powerful roadblock there is, even if the steps are ultimately doable. Visualizing the process may be the very inspiration you need to get moving. Good luck!

## Receive updates and announcements about our webinars, conferences, and resources by following us on Facebook, Threads, and Instagram.

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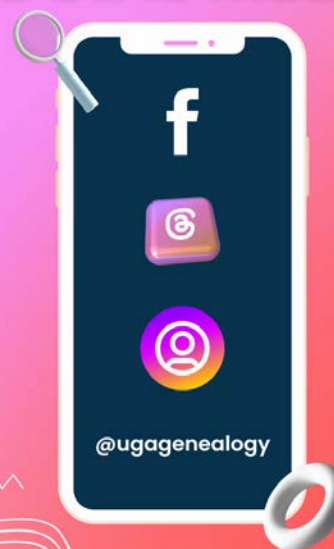


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# UTAH'S WOMEN HEALERS

## “A Blessing to all who Participate: Press on and Acquire [Medical] Knowledge”

By Lori Lyn Price, MAS, MLA

### Introduction

Utah women were actively involved in healing throughout the nineteenth and early twentieth centuries. Hundreds of women trained in obstetrics and midwifery, taught by women doctors who had earned medical degrees in the eastern United States and subsequently returned to Utah. Several took that training to their hometowns and trained additional women. The 1890s and early 1900s also saw the creation of seven degree-granting nursing colleges in Utah.

This article explores the professional opportunities and training available to women healers in Utah Territory/State from 1880 to 1920. Healers are self-described per census data and newspaper articles and encompass doctors, nurses, midwives, and nursing students.<sup>1</sup>

### Background

Utah's population grew rapidly in the mid to late 1800s. The area's first permanent white settlers were members of the Church of Jesus Christ of Latter-day Saints. Led by Brigham Young, the first pioneers arrived in the Salt Lake Valley in 1847. Converts from both the United States and Europe continued to migrate to Utah for many decades.

Young frequently assigned families to create new settlements, often in remote places in what is now Utah, Arizona, Nevada, Idaho, and Wyoming. Several hundred settlements were founded in the 1800s.<sup>2</sup>

Others began setting in the Utah Territory in the 1850s. These early settlers included soldiers, merchants, miners, doctors, merchants, and government administrators.

Utah women were actively involved in the community and their religious organizations. They were the first in the country to vote in a general election in 1870 and were actively involved in the national suffrage movement well after Utah women received the right to vote. Women from various religious denominations in Utah Territory founded and/or staffed the first three hospitals in Utah.

### Healing in Utah

Medical practice, theory, and training was changing throughout the 1800s. Many doctors used mercury and other heavy metals, known as heroic medicine. Others, particularly the Latter-day Saints in Utah, followed Samuel Thomson's herbal medicine regimen. Both heroic and herbal medicine used extreme purging to treat patients.<sup>3</sup> The patent medicine business flourished, with promises of quick and easy relief. Medical schools in the US were not regulated. According to Elaine Breslaw, “[t]he medical scene in the nineteenth century was a chaotic free-for-all.”<sup>4</sup>

In 1850s and 1860s Utah, the roles of medical practitioners were defined along gender lines, consistent with what was seen in the rest of the nation. Generally, doctors were men, while nurses and midwives were women. However, both men and women practitioners, were typically trained through



*Lori Lyn Price, MAS, MLA is a professional genealogist, speaker, and writer, and owns BridgingThePast.com. She also owns 1918FluStories.com, where she shares family stories about the 1918 flu pandemic. She loves social history and medicine (perhaps due to working as a statistician in medical research for over twenty years) and helping genealogists bring their ancestors to life via understanding social and historical context. Recently, she has begun researching women healers in Utah. Her goal is to bring these women's incredible stories to life and share them with others.*

apprenticeship programs and/or book learning. By 1873, the Relief Society, an LDS women's organization, encouraged women Church members to attend medical school in the east, with the expectation that they would return to Utah, set up practice, and teach courses in obstetrics and nursing to other women.

The Church was unique in that leaders supported both faith healing (more than other religions) and utilized medical professionals. The Church sometimes emphasized one over the other, but members were generally encouraged to seek blessings for healing as well as employ medical knowledge and call the local healer when needed. Throughout the 1800s and into the early 1900s, both men and women Church members gave healing blessings.<sup>5</sup>

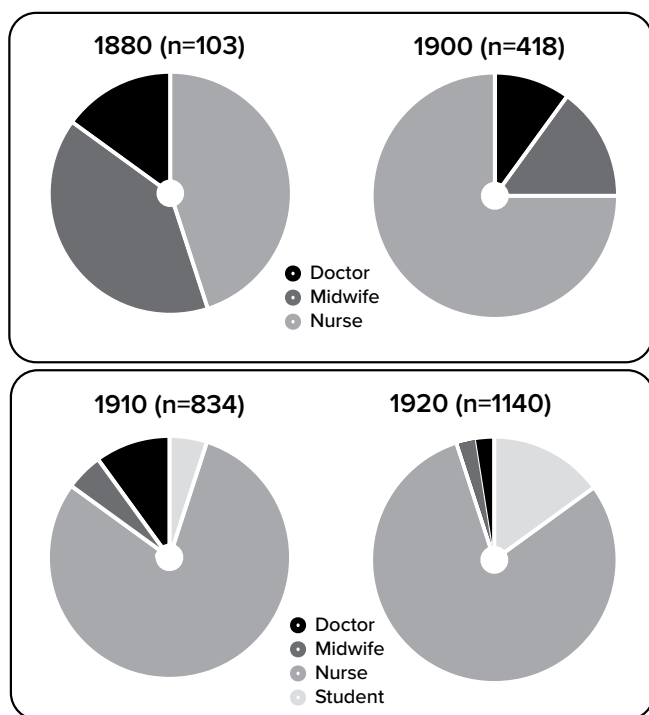


FIGURE 1: Utah women medical occupations from the US Federal Census

The occupation field in the US annual federal censuses from 1880-1920<sup>6</sup> was searched to identify the number of women healers in Utah at this time. Search terms included midwife, nurse, doctor, doctress, MD, physician, surgeon, obstetrician, obstetrics, gynecology, and gynecologist. These findings are preliminary and may be refined with further study.

All the caveats that typically apply to the census apply to this research. Perhaps most importantly, a woman was only listed as a healer if either she, or the census informant considered her a healer **and** viewed her healing as her occupation. This can be tricky in Utah,

as most women healers in this time period were religious, and many worked in hospitals founded by their religious leaders. Did they consider their work a religious duty or an occupation?

This can be especially tricky in the Church as leaders called some women healers to serve as midwives and nurses. In the 1800s a "calling" was not an internal impulse to minister as is common in other religions, but was an exterior event; a religious leader issued "calls" which were considered divinely inspired, semi-mandatory assignments. It was uncommon to turn down a calling during this time period. For most women called as midwives, it was a life-long calling. It is not known if women from any religion considered their healing to be a calling, an occupation, or both. The answer may be different for each woman healer.

Another caveat is that even the most prominent women healers were not consistently enumerated as healers during their careers. Some did not show up on any of the census returns. The number of women healers presented here are likely an undercount.

Of 103 women healers in the 1880 census, most were midwives or nurses, with only 15% listed as doctors. The number of doctors continued to rise until 1910 with fewer listed in the 1920 census. The percentage of women doctors compared to all women healers consistently decreased (see Table 1). The number of midwives peaked in 1900 while the percentage of midwives relative to all women healers decreased consistently from 1880 to 1920 (see Table 2).

The number of nurses increased in the 1900-1920 censuses. By 1900 the percentage of nurses jumped dramatically to >75%. This pattern continued in 1910 and 1920. By 1910 there was a new category: student nurse. Most were probably enrolled in a degree-granting nursing school. Some were possibly enrolled in the non-degree-granting Relief Society classes discussed later; but no record naming participants has been found to date, so there is no way to confirm this information.

## Doctors

Based on the census data, there were few women doctors in Utah during this time period. However, the percentage of women doctors compared to male doctors was much higher than the national percentage (see Table 1).

In 1880 the percent of women doctors in Utah (15%)

**TABLE 1: PERCENTAGE OF FEMALE DOCTORS IN UTAH AND IN THE UNITED STATES**

	in 1880	in 1890	in 1900	in 1910	in 1920
<b>IN UTAH</b>					
number of Female Doctors	15	n/a	30	47	21
of all doctors, % who are female*	15%	n/a	10%	9%	4%
<b>IN UNITED STATES</b>					
number of Female Doctors	2205	n/a	7954	8694	9023
of all doctors, % who are female*	2%	n/a	6%	6%	6%

\*calculated as the number of **Female doctors** divided by the **total number of doctors**

far exceeded the national percentage of 2%. The percentage in Utah hovered around 9-10% from 1900-1910, before falling to 4% in 1920. During this same time period, the national average remained steady at 6%.

Note also that the number of doctors was highest in 1910, but fell by 1920. This trend was consistent with what was happening nationwide. Professor Walsh reports that 5%-6% of doctors nationwide in 1910 and 1920 were women.<sup>7</sup>

As early as 1869, President Brigham Young said that, “[W]e believe that women are useful, not only to sweep houses, wash dishes, make beds, and raise babies, but that they should stand behind the counter, study law or physic.”<sup>8</sup>

In 1873 Eliza R. Snow, Relief Society President, declared that, “President Young is requiring the sisters to get [become] students of Medicine. He wants a good many to get a classical education, and then get a degree for Medicine.”<sup>9</sup> Both speeches addressed local training opportunities as well as formal education at medical schools. In some cases, the Church provided partial support for women going east, but most paid their own way. With this encouragement, women such as Drs. Romania Penrose, Ellis Shipp, and Maggie Roberts obtained their medical degrees, with the expectation that they return to Utah and share their knowledge.

While the number of women doctors was small, their influence in Utah was great. The three doctors mentioned above taught dozens of courses and trained hundreds, if not thousands, of women in obstetrics and midwifery. Many of their students shared what they knew with other women, accomplishing what the Relief Society hoped would happen—women teaching

women teaching women.

For example, Dr. Shipp practiced medicine and trained nurses for fifty years; soon after receiving her medical degree, she founded The School of Nursing and Obstetrics, which trained almost 500 women.<sup>10</sup> Drs. Roberts and Penrose also taught classes over several decades. Initially these classes were taught independently by the doctors. The Relief Society strongly encouraged their members to participate in these classes.

Utah women were not the only women in the west who went east to study. Other settlers in the west and Midwest also studied in the east and returned to the west to practice.<sup>11</sup> A study of women doctors who did not belong to the Church in Utah may also show the same pattern.

### Relief Society Classes

The classes taught by women doctors—along with other women doctors and trained healers, including midwife Hannah Sorenson—typically lasted several weeks to several months. They generally took place in Salt Lake City. There was not a formal curriculum, but by the early 1890s, women were required to pass an examination given by doctors in order to practice. An 1885 newspaper article provided details about an upcoming class by Dr. Shipp. The 36-week course included daily lessons and lectures by prominent local physicians. To gain additional competency, the course included weekly discussions of medical literature and visits to Deseret Hospital for clinical experience.<sup>12</sup>

Emma Liljenquist was called to take the six-month obstetrics class taught by Dr. Roberts in 1887. She wrote in her autobiography that she “enjoyed the course very much.” Upon completion of her studies,

she was set apart and promised that she would always know how to handle difficulties if she lived right. She wrote, “[T]hat promise has been fulfilled to the very letter” during her career while attending more than 1000 deliveries as a midwife in Hyrum, Utah.<sup>13</sup>

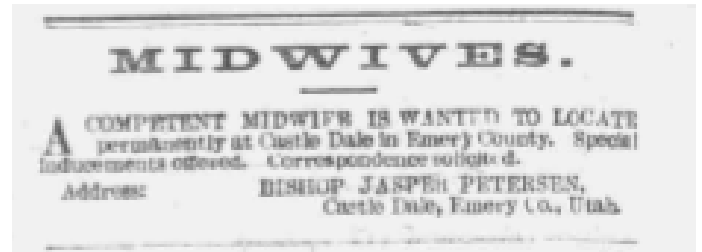
Figure 4 shows the first page of notes from classes taught by Hannah Sorenson in 1894, “presumably in Snowflake, Arizona,” per the Church History Library. Hannah Sorenson was a prominent midwife. Unlike the Relief Society classes that were centered primarily in Salt Lake City, she taught classes throughout Utah and possibly Arizona.<sup>14</sup>

Before the late 1890s, none of these classes were formally run by the Relief Society, but all had the Society’s full support. Each ward (congregation) was encouraged to send at least two women to each class and cover tuition and boarding, if necessary. Graduates were then expected to serve the women in their local wards and often taught others who could not go to Salt Lake.

In 1900 the Relief Society instituted the School of Nurses. It formalized the classes that had been given for more than two decades. One purpose was to provide sufficient training to women to provide nursing care in their wards “for the simpler cases of home nursing...which, after all, are the more important because they are the more frequent.”<sup>15</sup> Drs. Roberts, Penrose, and Shipp still taught classes, albeit under the umbrella of the Relief Society. These classes lasted for several years until the school could no longer compete with the degree-granting nursing colleges in Utah.<sup>16</sup>



**FIGURE 3:** Midwife class taught by Dr. Shipp, 1896  
Image courtesy of the Church History Library, Salt Lake City, PH 2408



**FIGURE 3:** *The Woman's Exponent*, February 1, 1882 advertisement

## Midwives

Given that the rate of new settlements was growing rapidly, and most were far from the larger cities, health care professionals were desperately needed. One bishop (lay leader of a local congregation) placed an ad in *The Woman's Exponent*, a newspaper run by the Relief Society, for an experienced midwife with “Special inducements offered.”<sup>17</sup> Throughout the 1800s, the Church called women to serve as midwives in larger communities and remote areas. Most of these callings likely lasted a lifetime.

Midwives were the practitioners called for childbirth well into the 1900s. But a midwife did far more than caring for expectant mothers and delivering babies. In less-settled areas she often cared for both children and adults with illnesses or injuries.<sup>18</sup> As elsewhere, midwives in Utah used herbal and folk medicine that had been passed down for centuries. An account of Presendia Lathrop Kimball’s life states that at the institution of the new Board of Health (about 1849), Dr. Willard Richards “[l]aid his hands upon the heads of a number of the sisters who had prepared themselves to act as midwives and also administering to the sick and afflicted and set them apart for this very office and calling, and blest them with power to officiate in that capacity.”<sup>19</sup>

The census can also tell us something about midwives. Assuming that the same patterns of underreporting were consistent across the US, the number of midwives per 50,000 residents was larger in Utah than nationally. Both in the US and nationally, the rate peaked between 1880 and 1900, falling for both groups after that (see Table 2).

## Nurses

Perhaps the biggest story regarding medical education professionalization for women in this time period, is the large increase in nurses from 1880 to 1920. In 1880 there were forty-three nurses in Utah (42% of

**TABLE 2: PERCENTAGE OF MIDWIVES IN UTAH AND IN THE UNITED STATES**

	in 1880	in 1890	in 1900	in 1910	in 1920
<b>IN UTAH</b>					
number of Midwives	45	n/a	59	29	21
Midwives per 50,000 residents <sup>*A</sup>	16.8	n/a	9.9	4.0	2.4
<b>IN UNITED STATES</b>					
number of Midwives	2938	n/a	3261	3752	3025
Midwives per 50,000 residents <sup>*B</sup>	5.9	n/a	2.1	2.1	1.4

\*calculated as (the number of midwives x 50,000), that total then divided by the number of <sup>A</sup>residents of Utah; the number of <sup>B</sup>residents of the United States. Residents as indicated by the censuses.

women doctors, nurses, and midwives). By 1920 there were 939 nurses and 159 nursing students, and they comprised 96% of all women medical practitioners.

Many of these nurses likely came from the classes taught by women doctors who had trained back east. Others came from religious orders, such as the Catholic Holy Cross Sisters. Still more attended degree-granting nursing schools. Many hospitals started nursing schools as they needed more help; nursing students were a source of labor.

By 1910 there were five nursing schools in Utah. St. Marks and Holy Cross Hospitals were the first to open. The Groves LDS Hospital (Salt Lake City), Provo General (Provo), and Dee Nursing School (Weber) followed. By 1910 all had 2-year or 3-year degree programs. Two more nursing schools were formed by 1917 when the requirement for the registration of nurses was enacted in Utah, one of the last states to do so. Many of these nursing schools were associated with a specific religion. However, this did not prevent women of different religious backgrounds from attending. Potential nurses often chose the program that best fit their desired area of study, rather than the one aligned with their religious views.<sup>20</sup>

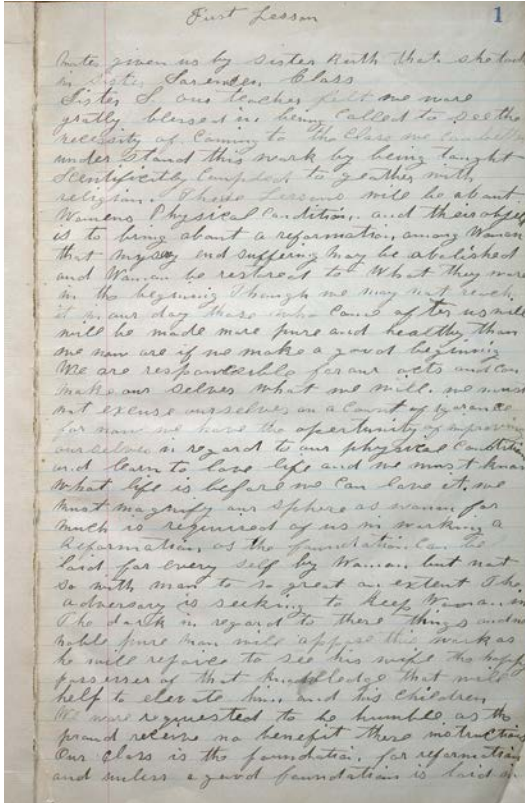
Episcopalian Right Reverend Daniel Tuttle opened St. Marks Hospital in 1872, the first hospital in the Salt Lake Valley.<sup>21</sup> Although the first doctor was male, this hospital opened the first nursing school in the state in 1894.<sup>22</sup>

Catholics opened the second hospital, Holy Cross Hospital (previously known as St. Mary's). This hospital was started by Holy Cross sisters, M. Holy Cross and M. Bartholomew, in 1875. They came at the invitation of Reverend Lawrence Scanlan and were members

of the Sisters of the Holy Cross, a women's religious order that was active in founding hospitals and other public institutions. The first two doctors were also men. Holy Cross opened a nursing school in 1901, and the first students graduated in 1902.<sup>23</sup>

The Relief Society opened the third hospital in the area. Eliza R. Snow and other church leaders, along with women doctors including Drs. Penrose and Ellen Ferguson, had advocated for a hospital for years, specifically one devoted to women and children where nurses could be trained. As a result, the Deseret Hospital opened in 1882. In contrast to the other hospitals, all board members and doctors were women, with the exception of a single visiting male doctor. The hospital offered services for twelve years, eventually closing due to lack of funding. During some of those years, it was used for training nurses in the Relief Society School of Nurses.<sup>24</sup> Unlike other hospitals, it was not a formal nursing program.

The first registered nurse (RN) in Utah was licensed in 1917. By the time the US entered World War I, there were approximately 450 trained nurses in Utah. The requirements to enlist in the war as a nurse stated that they be registered nurses in their home state with "at least two years' training in a hospital that averaged fifty patients a day of both sexes."<sup>25</sup> By the end of the war in November 1918, 80 Utah RNs served in the US Army or Navy.<sup>26</sup> Most enlisted nurses were in their twenties, but some were older. Victoria Christensen enlisted to support the soldiers, including her son. She wrote, "[N]ursing is as important as the fighting, and it must be done."<sup>27</sup> Several of the women who served in the Army returned to Utah and continued to work as nurses in schools and hospitals.



**FIGURE 4:** Notes from Hannah's Sorenson's class for midwives  
Image courtesy of the Church History Library, Salt Lake City, MS 14430

**Conclusion**

Early women doctors provided critical training to Utah's burgeoning field of women healers by training hundreds of women in nursing and obstetrics, who then went on to train other women. The formation of several nursing schools bolstered this training. While the number of women doctors and midwives decreased over the forty-year period, nurses stepped in to provide care to the poor in hospitals and schools. My hope is that by learning more about women healers in Utah, their incredible stories can be told.

<sup>1</sup> See also the BYU Library online exhibit "No Small Part: Utah Women in Medicine, Nursing and Midwifery 1873-1930." <https://onlineexhibits.lib.byu.edu/#:~:text=%E2%80%9CNo%20Small%20Part%E2%80%9D:%20Utah%20Women%20in%20Medicine,%20Nursing,%20&%20Midwifery> : Accessed 30 September 2024.

<sup>2</sup> Leonard J. Arrington, "Colonization of Utah", *Utah History Encyclopedia*, Utah History To Go. Accessed online: <https://historytogo.utah.gov/colonization-utah/#:~:text=Ultimately%2C%20the%20colony%20was%20the%20nucleus%20of%20a,to%20Washington%20and%20Santa%20Clara%20in%20the%20south.> : Accessed 30 September 2024.

<sup>3</sup> Chris Rigby Arrington, "Pioneer Midwives", Claudia L. Bushman, ed., *Mormon Sisters: Women in Early Utah* (Salt Lake City, UT: Olympus Publishing Co., 1976), 43-65. Angela He, "Thomsonian Medicine: Herbalism, Home Remedies, and Popular Distrust of Professional Medical Training in 19th-Century America," *Becker Blog*, 12 January 2022 ([https://becker.wustl.edu/news/thomsonian-medicine-herbalism-home-remedies-and-popular-distrust-of-professional-medical-training-in-19th-century-america/#:~:text=Thomsonian%20remedies%20often%20involved%20herbs%20with%20heat%20\(such%20as%20the](https://becker.wustl.edu/news/thomsonian-medicine-herbalism-home-remedies-and-popular-distrust-of-professional-medical-training-in-19th-century-america/#:~:text=Thomsonian%20remedies%20often%20involved%20herbs%20with%20heat%20(such%20as%20the) accessed 30 September 2024).

<sup>4</sup> Elaine G. Breslaw, "What was Healthcare Like in the 1800s?," *Historians/History*, 12 December 2012 ( <https://www.historynewsnetwork.org/article/what-was-healthcare-like-in-the-1800s#:~:text=They%20were%20not%20wanted%20on%20the%20local%20boards%20of%20health>: access 30 September 2024). See also John M Barry, *The Great Influenza: The Story of the Deadliest Pandemic in History* (New York: Penguin Books, 2009), 29-31, 82-86.

<sup>5</sup> Jonathan A. Stapley and Kristine Wright, "Female Ritual Healing in Mormonism," *Journal of Mormon History*, Vol 37 (Winter 2011), 1-85

<sup>6</sup> The results do not include data from the 1890 census, most of which was destroyed by fire.

<sup>7</sup> Mary Roth Walsh, *Doctors Wanted No Women Need Apply: Sexual Barriers in the Medical Profession, 1835-1975* (Binghamton, New York: The Vail-Ballou Press, Inc., 1977), p 185.

<sup>8</sup> Brigham Young, "Discourse," *Deseret News*, 28 July 1869, web edition (<https://newspapers.lib.utah.edu/details?id=2603483> : accessed 30 September 2024); citing p 6. 'Physic' is an old-fashioned term for medicine.

<sup>9</sup> Eliza R Snow, "Discourse, August 14, 1873," ed. Jill Mulvay Derr, Carol Cornwall Madsen, Kate Holbrook, Matthew J. Grow, ed., *The First Fifty Years of Relief Society: Key Documents in Latter-day Saint Women's History* (Salt Lake City, Utah: Church Historians Press, 2016), p 387. See also the online copy: <https://www.churchhistorianspress.org/the-first-fifty-years-of-relief-society/part-3/3-23>

<sup>10</sup> "State's Oldest Woman Doctor Dies," *The Salt Lake Tribune*, 2 February 1939, web edition ([https://newspapers.lib.utah.edu/details?id=30758667&facet\\_paper=%22Salt+Lake+Tribune%22&date\\_tdt=%5B1939-01-01T00%3A00%3A00Z+TO+1939-12-31T00%3A00%3A00Z%5D&q=%28%28ship%29+AND+%28doc%29%29](https://newspapers.lib.utah.edu/details?id=30758667&facet_paper=%22Salt+Lake+Tribune%22&date_tdt=%5B1939-01-01T00%3A00%3A00Z+TO+1939-12-31T00%3A00%3A00Z%5D&q=%28%28ship%29+AND+%28doc%29%29) : accessed 30 September 2024); citing p 24.

<sup>11</sup> See Chris Enss, *The Doctor Wore Petticoats: Women Physicians of the Old West* (Guilford, CT: The Globe Pequot Press, 2006) for biographies of some of these women doctors.

<sup>12</sup> "Announcement," *The Woman's Exponent*, 15 August 1885, web edition, <https://newspapers.lib.utah.edu/ark:/87278/s6g085q> : accessed 30 September 2024); citing p 6.

<sup>13</sup> Emma Anderson Liljenquist, "The Story of My Life,," ed. Jill Mulvay Derr, Carol Cornwall Madsen, Kate Holbrook, Matthew J. Grow, ed., *The First Fifty Years of Relief Society: Key Documents in Latter-day Saint Women's History* (Salt Lake City, Utah: Church Historians Press, 2016), p 533. See also the online version: <https://www.churchofjesus-christ.org/study/church-historians-press/the-first-fifty-years-of-relief-society/part-4/4-17?lang=eng>

<sup>14</sup> Midwife Instruction Book, Church History Library, MS 14430. Available digitally. See also book and article about her. Midwife instruction book, circa 1894, <https://catalog.churchofjesuschrist.org/record/b13a-da3e-9e34-4e5e-95e7-820fd585996f/0?view=summary&lang=eng> (accessed: 30 September, 2024), 6.

<sup>15</sup> "Nursing in the Relief Society," *The Relief Society Magazine* (July 1915):3167. Accessed at Internet Archive <https://archive.org/details/reliefsocietymag02reli/page/316/mode/2up> : Accessed 30 September 2024.

<sup>16</sup> "Nursing in the Relief Society," *The Relief Society Magazine* (July 1915):316-319. Accessed at Internet Archive <https://archive.org/details/reliefsocietymag02reli/page/316/mode/2up> : Accessed 30 September 2024.

<sup>17</sup> "Midwives," *The Woman's Exponent*, 1 February 1882, web edition, <https://newspapers.lib.utah.edu/ark:/87278/s6vt668w>: accessed 30 September 2024); citing p 8.

<sup>18</sup> Arrington, "Pioneer Midwives."

<sup>19</sup> "A Venerable Woman: Presendia Lathrop Kimball." *The Woman's Exponent*, 15 October 1883, web edition, <https://newspapers.lib.utah.edu/details?id=23724034>: accessed 30 September 2024); citing p 3.

<sup>20</sup> See Polly Aird, "Small but Significant: The School of Nursing at Provo General Hospital, 1904-1924." *Utah Historical Quarterly* 86 (Spring 2018). Ejournal. [https://issuu.com/utah10/docs/uhq\\_volume86\\_2018\\_number2/30](https://issuu.com/utah10/docs/uhq_volume86_2018_number2/30) : 2024. See also Jessie Emby, "Diploma Nursing at Salt Lake City Religious Based Hospitals." *Utah Historical Quarterly* 76 (Summer 2008). Ejournal. [https://issuu.com/utah10/docs/uhq\\_volume76\\_2008\\_number3/s/10216412](https://issuu.com/utah10/docs/uhq_volume76_2008_number3/s/10216412): 2024.

<sup>21</sup> "Salt Lake City Hospital, Circa 1900. <https://history.utah.gov/repository-item/hospitals/> : Accessed 30 September 2024.

<sup>22</sup> "St. Mark's Hospital." <https://www.mountainstar.com/locations/st-marks-hospital/about-us/hospital-history> : Accessed 30 September 2024.

<sup>23</sup> Rosemary Schwartz Lindbeck. *Holy Cross Hospital School of Nursing: From Beginning to End, 1901-1973*. ACN 0588 Holy Cross Hospital records. J. Willard Marriott Digital Library: The University of Utah, Accessed online: <https://collections.lib.utah.edu/ark:/87278/s6j4kt40> : 30 September 2024. See pages 5-7; see also "Historic Holy Cross Chapel in Salt Lake City, <https://ensignpeakfoundation.org/historic-holy-cross-chapel> : Accessed 30 September 2024.

<sup>24</sup> William N. Jones, "Hospitals," in Daniel H Ludlow, ed., *Encyclopedia of Mormonism* (New York: Macmillan Publishing): pp 659-661). Accessed online: <https://contentdm.lib.byu.edu/digital/collection/EoM/id/3778> : Accessed 30 September 2024. See also The First Fifty Years of the Relief Society p 497-501. See also "Report of Deseret Hospital Dedication, July 17, 1882", ed. Jill Mulvay Derr, Carol Cornwall Madsen, Kate Holbrook, Matthew J. Grow, ed., *The First Fifty Years of Relief Society: Key Documents in Latter-day Saint Women's History* (Salt Lake City, Utah: Church Historians Press, 2016), pp 497-506. See also the online copy: <https://onlineexhibits.lib.byu.edu/early#richtext-history-of-nurs> : Accessed 30 September 2024.

<sup>25</sup> Miriam B. Murphy, "If only I shall have the right stuff": Utah Women in World War I," *Utah Historical Quarterly* 58 (Fall 1990). Ejournal. (UHQ, "[https://issuu.com/utah10/docs/uhq\\_volume58\\_1990\\_number4/s/161778](https://issuu.com/utah10/docs/uhq_volume58_1990_number4/s/161778) : 2024, p 341.

<sup>26</sup> *ibid*, p 343

<sup>27</sup> *ibid*, p349

# PIONEER MARY (BLAND) EWELL JONES of Santaquin, Utah

By Allen R. Peterson, AG, CG

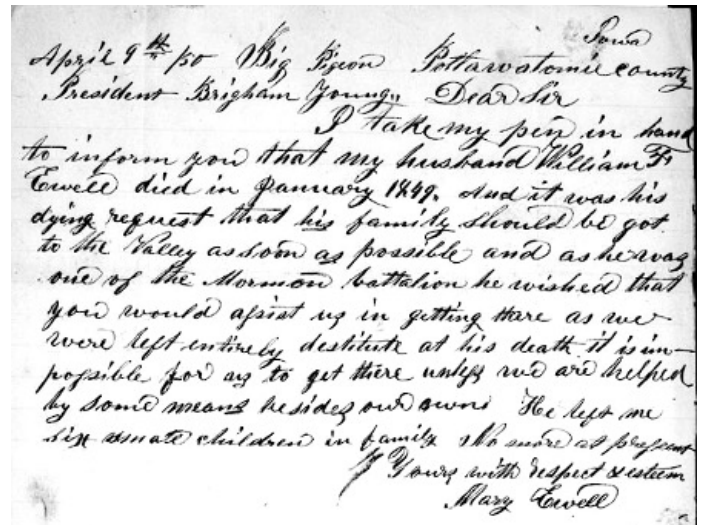
Mary (Bland) Ewell Jones of Santaquin, Utah County, Utah, secured her place in history as a pioneer of the Mormon migration to Utah. She and husband William Ewell joined the Church of Jesus Christ of Latter-day Saints—historically, the Mormons—in the mid-1830s in Missouri.<sup>1</sup> In 1850 widow Mary Ewell of Pottawattamie County, Iowa, wrote to Church President Brigham Young, asking for assistance (See figure 1). William had died. “It was his dying request that his family should be got to the Valley as soon as possible.” Mary was destitute, without means to make the journey.<sup>2</sup> Two years later she fulfilled her husband’s wish.<sup>3</sup>

“Unlike the thousands of pioneers streaming west to California and Oregon looking for a better life, the Latter-day Saint pioneers migrated involuntarily—the result of expulsion from Illinois and Missouri by hostile neighbors.”<sup>4</sup> Genealogical records identify Mary’s parents and other family members, and tell of her leaving Missouri as part of the early Mormon migration to Utah.

## William and Mary Ewell’s Family

Mary Ewell [Jones] of Santaquin was born 1 November 1817 at “Cumberland River,” Kentucky.<sup>5</sup> On 30 November 1834 Polly [Mary] Blann, just seventeen, married William Ewell on his nineteenth birthday in Carrollton, Carroll County, Missouri. William Fletcher Ewell, the son of Pleasant and Barbara (Fauber) Ewell, was born 30 November 1815 in Palmyra, Fluvanna County, Virginia.<sup>6</sup>

In 1850 Polly Ewell led a household in Pottawattamie County with six children; the first four were born



**FIGURE 1:** Mary Ewell’s letter to Brigham Young. Source: “Brigham Young office files, 1832–1878,” Church History Library (<https://catalog.churchofjesuschrist.org/assets/e0fc01d7-6f81-448f-866a-941093dea5de/0/0?lang=eng>), General Correspondence, Incoming, 1840–1877, surnames Co–G, 1850, Mary Ewell to Brigham Young, letter, 9 April 1850.

in Missouri, the last two in Iowa. The children and recorded ages are as follows:

1. Francis—fifteen
2. John—twelve
3. Sarah—nine
4. Barbara—six
5. William—four
6. Mary—one<sup>7</sup>

## John and Sarah (Lee) Bland, Mary’s Parents

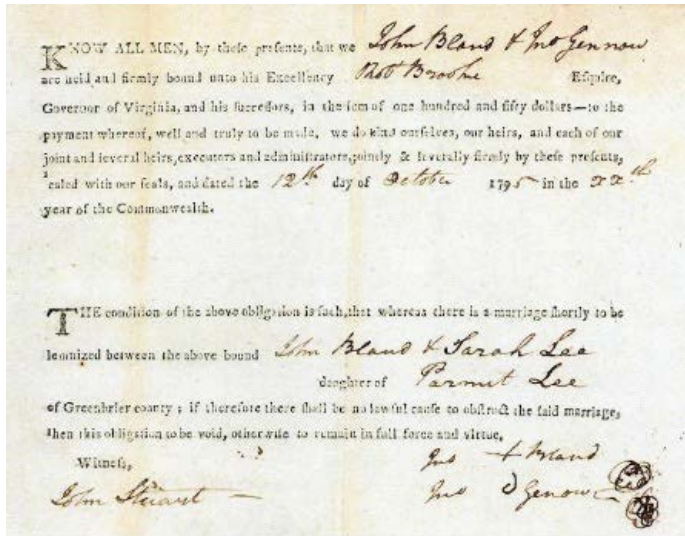
Missouri deeds indicate that Mary’s father was John Blann.<sup>8</sup> In 1842 John Blann of Livingston County, Missouri, gifted a horse to grandson John Pleasant



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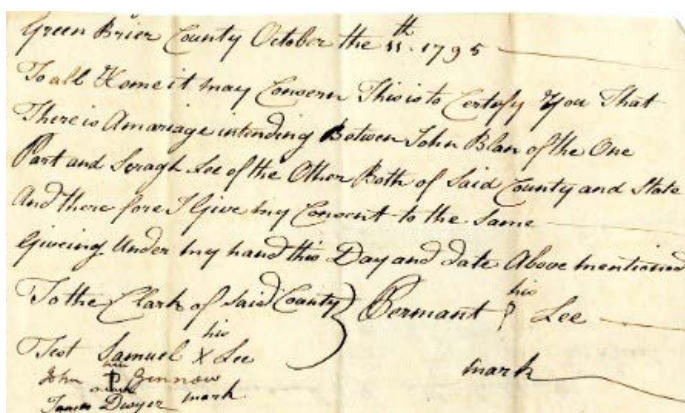


**FIGURE 2:** John Bland's marriage bond. Source: Greenbrier Co., W.Va., Original marriage bonds and document binders, Bland-Lee, bond 12 October 1795; Greenbrier Historical Society Archives, Lewisburg.

Ewell.<sup>9</sup> Mary and William's son John was apparently named after both grandfathers. On the same day Elizabeth Blann of Livingston County—probably John Blann's daughter and Mary's sister—gave a horse to nephew Francis Morison [Marion] Ewell.<sup>10</sup> In 1844 Elizabeth gave livestock, a bed, and bed clothes to Francis M., John P., Sarah E., and Barbara A. Ewell.<sup>11</sup>

John Bland signed a bond to marry Parmit Lee's daughter, Sarah, in 1795 in Greenbrier County, Virginia (now West Virginia). Samuel Lee witnessed Parment's consent to John's marriage (See figures 2 and 3).<sup>12</sup> Samuel was probably Sarah's brother.

Sarah's father, Permit Lee, appears in the 1782 tax records of Shenandoah County, Virginia. Samuel Lee was taxed beginning in 1789.<sup>13</sup> Samuel's father, Parmount Lee, gave his consent to Samuel's marriage



**FIGURE 3:** John Blann and Sarah Lee's marriage consent. Source: Greenbrier Co., W.Va., Original marriage bonds and document binders, Blann-Lee, consent 11 October 1795; Greenbrier Historical Society Archives, Lewisburg.

that year.<sup>14</sup> Purmert and Samuel Lee were first taxed in Greenbrier County, in 1791. Monroe County was created in 1799 from Greenbrier. Permit Sr. and Samuel last appear on Monroe's tax list in 1803.<sup>15</sup>

The Blands and Lees emigrated from Virginia to Tennessee. Purmurt Lea and John Blann witnessed Samuel Lea's Knox County, Tennessee, deed in 1807.<sup>16</sup> Purmurt Lea was certainly Samuel's father; John Blann was Samuel's brother-in-law.

### Mary's Family in Kentucky

In 1841 William F. Ewell witnessed a Livingston County, Missouri, deed between John Blann and John's presumed son, Zachariah.<sup>17</sup> Zachariah was born in Tennessee in 1811.<sup>18</sup> John left Tennessee for Kentucky after Zachariah's birth but before Mary's birth in 1817.

In 1818 John bought fifty acres on Bland's Fork of Meshack Creek, a tributary of the Cumberland River in Cumberland County, Kentucky.<sup>19</sup> Two years later John lived in Paoli Township, east of Meshack Creek. His wife, Sarah, was perhaps the woman over forty-five living with him. John's household probably included Mary, the girl under ten.<sup>20</sup>

John Bland's Kentucky neighbors were Permit Lee Sr., Permit Lee Jr., and Thomas Coats.<sup>21</sup> Permit Sr. was John's wife's father. Permit Jr. and Thomas may have been John's brothers-in-law. Thomas obtained a license in 1812 in Tennessee to marry Alsey Lee—probably Permit Sr.'s daughter and Sarah's sister.<sup>22</sup>

### The Blands Move to Missouri

By 1830 John Blann had moved to Ray County, Missouri. Wife Sarah was likely the sixty-to sixty-nine-year-old in his household; the girl ten to fourteen was probably their daughter, Mary Blann.<sup>23</sup> William Ewell joined the Church of Jesus Christ of Latter-day Saints in 1833—probably in Ray County.<sup>24</sup> Mary Blann likely joined in 1834, about the time they married.

John Bland's presumed son Purmarnt entered (put a claim on) 80 acres in 1829 in Ray County. Abraham Bland entered eighty acres in 1831 and another 80 in 1833.<sup>25</sup> Abraham, Zachariah, and Purmort Bland camped in what would become Monroe Township in Livingston County.<sup>26</sup>

Monroe township was one of the first settled in [Livingston] county. On the night of the 12th of November, 1833, memorable as the date of the great meteoric shower, or as “the time when the stars fell,” John Austin, James Austin, Abraham Bland, Zachariah Bland, Purmort Bland, Zachariah Lee and Isaac McCoskrie camped on Shoal creek, and afterward entered land in this township. The country along Shoal creek in this quarter was well favored and greatly pleased the pioneers. Game was abundant, the soil was rich, the water plenty and pure, and the woods were full of bee trees. Other settlers came from time to time, and it is said that a few Mormons lived [there] in 1838—probably the Ewells and others.<sup>27</sup>

were living out of sight, possibly because of earlier commotions aimed at removing the Latter-day Saints from Missouri.

During the Mormon War Livingston county was not an idle spectator but an active participant. No Mormons lived in the county, but the people sided with the Gentile population of Daviess and other counties, and demanded the expulsion or extermination of the “Jo. Smithites.” Early in the beginning of the troubles in 1838, a numerous signed petition was sent from this county to the Governor asking him to expel the Mormons from Caldwell and Daviess counties, and from the State.<sup>36</sup>

The Blands left Ray for Livingston County in the mid-to-late 1830s. In 1837 Abraham Bland sold his Livingston land to Purmount.<sup>28</sup> John and Sarah’s sons likely patented these Livingston tracts:

- Abraham—80 acres in 1838; 160 and 40 acres in 1845
- Purmourt/Permourt—40 and 120 acres in 1838
- Zachariah—160 and 40 acres in 1838; 40 acres in 1839<sup>29</sup>

John Bland received eighty acres in 1839.<sup>30</sup> William Ewell witnessed his father-in-law’s signature when he sold the land to Zachariah Blann in 1841.

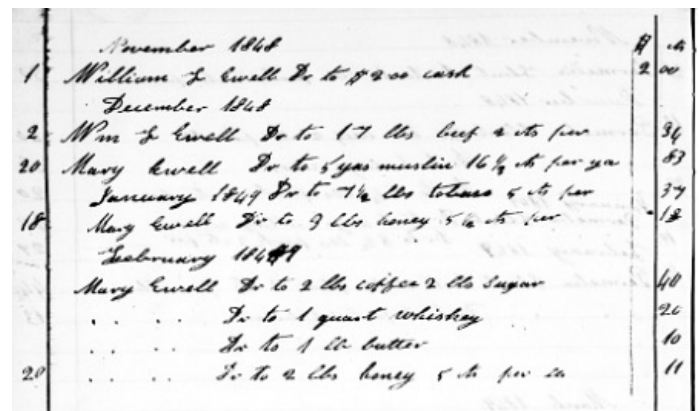
In October 1837 William F. Ewell served on a jury that declared John D. Martin insane.<sup>31</sup> Ewell and assumed brother-in-law Abraham Blan were empaneled for grand jury service in July 1838. They indicted Henry Carsoner for perjury and William Yancy for selling liquor after 9:00 a.m. on the Sabbath.<sup>32</sup>

John Blan’s wife, Sarah, likely died, because a woman John’s age did not live with him in 1840. Probable sons Abraham and Perman are listed above John, and Zachariah appears below, suggesting they lived nearby.<sup>33</sup> John likely died shortly after giving grandson John Pleasant Ewell a horse in 1842.

William Ewell’s family is not identified in the 1840 census in Livingston County.<sup>34</sup> However, they were there in August when W. F. Ewell witnessed a court case.<sup>35</sup> The Ewell’s absence in the 1840 census suggests they

The Ewells surely knew of the 1838 anti-Mormon siege at DeWitt in Carroll County, close to where they married.<sup>37</sup> They would have been alarmed by the 1838 vigilante assault at Haun’s Mill in neighboring Caldwell County that left seventeen dead and twelve wounded.<sup>38</sup> They might have been concerned that such behaviors would soon come to their county.

The Ewells concluded that it was time to leave Missouri. They desired to be with other Latter-day Saints who had fled Illinois and Missouri, and were gathering in Iowa for the westward trek to Utah.



Date	Description	Amount
November 1848	William F. Ewell Dr to \$2.00 cash	2.00
December 1848	Wm F. Ewell Dr to 17 lbs beef & its fat	34
20	Mary Ewell Dr to 5 yds muslin 16 1/2 ct per yd	83
January 1849	Dr to 7 1/2 lbs tobacco & its fat	37
18	Mary Ewell Dr to 9 lbs honey 5 1/2 ct per lb	18
February 1849	Mary Ewell Dr to 2 lbs coffee & 2 lbs sugar	40
	Dr to 1 quart whiskey	20
	Dr to 1 lb butter	10
20	Dr to 2 lbs honey & its fat	11

**FIGURE 4:** William and Mary Ewell’s tithing payments. Source: “Big Pigeon Branch tithing record, 1848–1852,” Church History Library (<https://catalog.churchofjesuschrist.org/assets/ca554ca6-e01a-4fdf-8c10-0c5f9a63c86a/0/42?lang=eng>), Tithing records, 1848–1852, William F. Ewell and Mary Ewell (1848).

### The Ewells in Iowa

William Ewell’s father, Pleasant, lived in Hancock County, Illinois, in 1840, but had moved to Iowa by 1850.<sup>39</sup> He

was probably part of the large gathering of Latter-day Saints that had been expelled from Illinois in the summer of 1847.<sup>40</sup> Pleasant joined William and Mary in Council Bluffs, Iowa, “a major outfitting point for Latter-day Saints and countless others heading west during most of the overland emigration period.”<sup>41</sup>

William and Mary’s plans to move to Utah were interrupted when war broke out with Mexico. William mustered with Company E of the Mormon Battalion on 16 July 1846 in Council Bluffs. He was discharged in Los Angeles, California, on 16 July 1847. William departed California on 26 August 1847 and arrived in Deseret, Utah, on 16 October. He left Utah, returning to Council Bluffs in 1848, where he died from an unknown illness on 18 December.<sup>42</sup> William last paid tithing to the Church on 2 December 1848 (See figure 4). Mary tithed on 20 December and later, confirming that William had died.<sup>43</sup>

In 1850 thirty-three-year-old widow Polly Ewell led a household with her six children in Pottawattamie County. Destitute, she wrote Brigham Young requesting assistance for the journey west.

Before his death, William applied for bounty land for service in the Mexican War.<sup>44</sup> Andrew Taylor purchased William’s 160-acre military warrant in Davis County, Iowa.<sup>45</sup> Mary likely used the proceeds from the sale to help move her family to Utah.

Thirty-three-year-old Mary Ewell and her six children appear on an 1852 emigration list as members of the 2nd 10 of the 16th Company of 50.<sup>46</sup> The company led by Uriah Curtis departed Council Bluffs on 28 June 1852 and arrived in Utah on 1 October.<sup>47</sup>

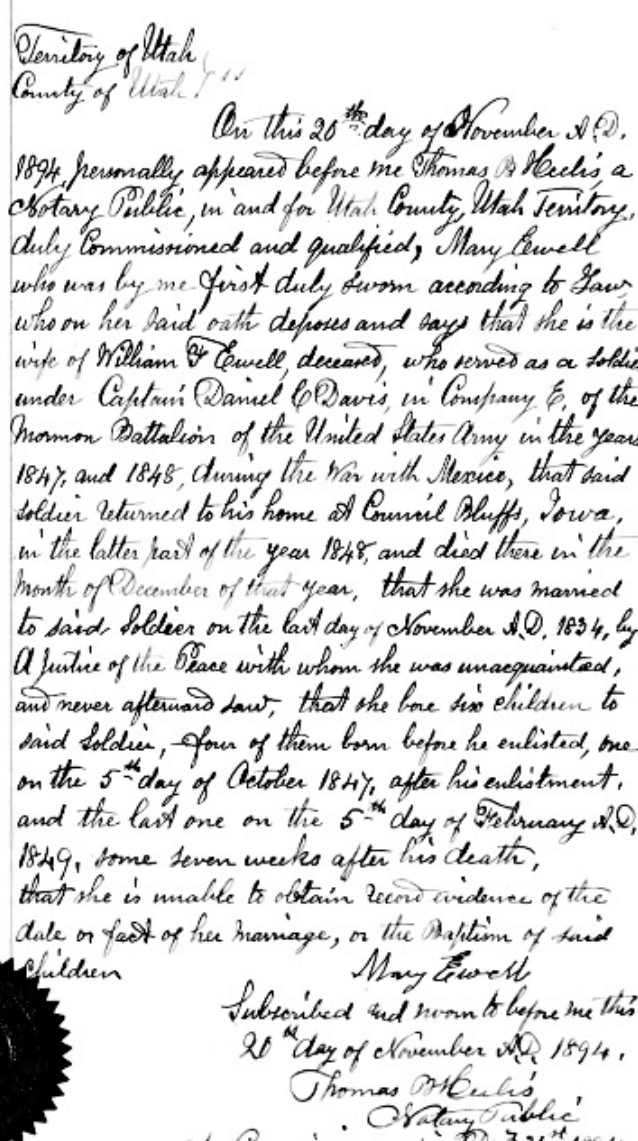
### Peter and Mary (Bland) Ewell Jones in Utah

Mary Ewell married Peter Jones in Utah, possibly in 1853–54.<sup>48</sup> Peter, born 25 October 1819 in Worcestershire, England, was the son of James and Mary Jones.<sup>49</sup> Peter and Mary had two children:

1. Zachariah—born 1855 in Ogden, Weber County, Utah.<sup>50</sup> He was perhaps named after Mary’s presumed brother, Zachariah Blan, born in 1811 in Tennessee.
2. Emma Kezziah—born 1858 in Provo, Utah County, Utah.<sup>51</sup> Zachariah Blan married Keziah Ogles, in 1837 in Livingston County, Missouri.<sup>52</sup> Emma was Keziah’s namesake.

In 1860 forty-year-old Peter Jones, born in England, led the family in Goshen, Cedar County, Utah. His household included forty-two-year-old Mary, born in Kentucky, and children Sarah E., eighteen; Barbara A., sixteen; Wm [T.], thirteen; Mary J., eleven; young Peter, four; and Emma [K.], two.<sup>53</sup>

Peter and Mary’s 1870 Santaquin household included a young adult and two children, all surnamed Jones: William, twenty-three, born in Iowa; and fourteen-year-old Zachariah and twelve-year-old Emma K., born in Utah.<sup>54</sup> Zachariah was mistaken for four-year-old Peter in 1860.



Territory of Utah  
County of Utah

On this 20<sup>th</sup> day of November A.D. 1894, personally appeared before me Thomas McKee a Notary Public, in and for Utah County, Utah Territory, duly Commissioned and qualified, Mary Ewell who was by me first duly sworn according to Law who on her said oath deposes and says that she is the wife of William Ewell deceased, who served as a soldier under Captain Daniel O'Davis, in Company E, of the Mormon Battalion of the United States Army in the years 1847, and 1848, during the war with Mexico, that said soldier returned to his home at Council Bluffs, Iowa, in the latter part of the year 1848, and died there in the month of December of that year, that she was married to said soldier on the last day of November A.D. 1854, by a Justice of the Peace with whom she was unacquainted, and never afterward saw, that she bore six children to said soldier, four of them born before he enlisted, one on the 5<sup>th</sup> day of October 1847, after his enlistment, and the last one on the 5<sup>th</sup> day of February A.D. 1849, some seven weeks after his death, that she is unable to obtain record evidence of the date or fact of her marriage, or the baptism of said children

Mary Ewell  
Subscribed and sworn to before me this  
20<sup>th</sup> day of November A.D. 1894.  
Thomas McKee  
Notary Public  
My Commission expires Dec 31<sup>st</sup> 1894

FIGURE 5: Mary Ewell’s widow’s pension affidavit. Source: “U.S., Selected Pension Application Files Relating to the Mormon Battalion, Mexican War, 1846–1848,” Fold3 (<https://www.fold3.com/image/18850244>), affidavit, pension no. 11633, Mary Ewell, 20 November 1894; RG 15, publication T1196, roll 8, National Archives—Washington, D.C..

In 1880 sixty-year-old Peter lived in Santaquin with wife Mary, sixty-two, born in Kentucky.<sup>55</sup> He died on 15 October 1891.<sup>56</sup>

In September 1893 Mary filed a claim for a widow's pension from Cannonville, Garfield County, in southern Utah.<sup>57</sup> She had probably been assisting the family of her recently deceased daughter Sarah, who had died in July in adjacent Kane County.<sup>58</sup>

Mary's pension affidavit declares she was William F. Ewell's widow, married on 30 November 1834 (See figure 5). She confirmed they had six children: four were born before he enlisted, one on 5 October 1846 after his enlistment, and the last on 5 February 1849, seven weeks after William's death. She verified that

William died in December 1848.<sup>59</sup> Mary (Bland) Ewell Jones died nearly fifty years later on 24 May 1898 in Santaquin.<sup>60</sup>

## Conclusions

Mary earned the title "pioneer" for the part she played in the Mormon migration to Utah, a removal likely levied by persecution from hostile neighbors. It was no easy task for a widow to cross the plains with six children, the youngest just three years old. However, Mary was determined to make good on the promise made to William that she would settle their family in Utah. Her descendants are grateful for her pioneer courage and sacrifice.

<sup>1</sup> "List of Mormons in Missouri 1831–1841," *Brigham Young University* (scholarsarchive.byu.edu/cgi/viewcontent.cgi?article=5875&context=etd), PDF p. 117. "Membership of The Church of Jesus Christ of Latter-day Saints, 1830–1848," *Ancestry* (www.ancestry.com/discoveryui-content/view/27986:5333), William Ewell was baptized 22 October 1833. Dean C. Jessee, Mark Ashurst-McGee, and Richard L. Jensen, eds., *The Joseph Smith Papers, Journals, 1832–1839*, vol. 1 (Salt Lake City, Utah: The Church Historian's Press, 2008), 236, the Church of Jesus Christ of Latter-day Saints became the official name on 26 April 1838.

<sup>2</sup> "Brigham Young office files, 1832–1878," *Church History Library* (catalog.churchofjesuschrist.org/assets/e0fc01d7-6f81-448f-866a-941093dea5de/0/0?lang=eng), General Correspondence, Incoming, 1840–1877, surnames Co–G, 1850, Mary Ewell to Brigham Young, letter, 9 April 1850.

<sup>3</sup> "Brigham Young office emigrating companies reports, 1850–1862," *Church History Library* (catalog.churchofjesuschrist.org/assets/79904b1f-be69-469a-9fd1-34f23b3305c9/0/5), Reports, 1850–1852, 16th Company of 50 report, entries 19–25, Mary Ewell family, 4 July 1852.

<sup>4</sup> "Pioneer Trek," *The Church of Jesus Christ* (newsroom.churchofjesuschrist.org/article/pioneer-trek).

<sup>5</sup> "U.S., Selected Pension Application Files Relating to the Mormon Battalion, Mexican War, 1846–1848," *Fold3* (www.fold3.com/image/18850253), Declaration of Widow for Pension, pension no. 11633, Company E, Mormon Battalion, Private William F. Ewell, 8 September 1894; Record Group 15, publication T1196, roll 8, National Archives (NA)—Washington, D.C.

<sup>6</sup> *FamilySearch*, digital film 007425500, images 19–20, Carroll Co., Mo., Marriage records, 1833–1950, vol. A:5–6, entry 25, Ewell-Blann, 30 November 1834. "Membership of The Church of Jesus Christ of Latter-day Saints, 1830–1848," *Ancestry*.

<sup>7</sup> 1850 U.S. census, Pottawattamie Co., Iowa, pop. sch., district 21, fol. 107r-v, dwell./fam. 689, Francis, John, Sarah, Barbara, William, and Mary in Polly Ewell household; microfilm publication M432, roll 188, National Archives and Records Administration (NARA), Washington, D.C.

<sup>8</sup> Blan, Bland, and Blann are used interchangeably in the records.

<sup>9</sup> Livingston Co., Mo., Deeds 1838–1848, vol. C:37–38, transcription, John Blann to John Pleasant Ewell, deed of gift, 2 November 1842, recorded 28 December 1843; Family History Library, microfilm 964,660, Salt Lake City, Utah. The typed transcription suggests the deed books were reconstructed in the 20th century.

<sup>10</sup> Livingston Co., Mo., Deeds 1838–1848, vol. C:38–39, transcription, John Blann to Francis Morison Ewell, deed of gift, 2 November 1842, rec. 28 December 1843. His middle name, "Morison," was likely a transcription error that should have been "Marion." See *Find A Grave* (www.findagrave.com), memorial 19909976, digital image, 2 August 2009, by Jodi Gooch, gravestone for Francis Marion Ewell (Provo City Cem., Provo, Utah Co., Utah).

<sup>11</sup> Livingston Co., Mo., Deeds 1838–1848, vol. C:488, transcription, Elizabeth Blann to Francis M., John P., Sarah E., and Barbara A. Ewell, deed of gift, 21 December 1844, rec. 3 March 1846.

<sup>12</sup> Greenbrier Co., W.Va., Original marriage bonds and document binders, John Bland/Blan-Sarah/Saragh Lee, consent 11 October 1795, bond 12 October 1795; Greenbrier Historical Society Archives, Lewisburg.

<sup>13</sup> *FamilySearch*, digital film 007856300, image 424, Shenandoah Co., Va., Personal property tax lists, 1782–1799, p. 14, Permert Lee (1782); and image 587, Samuel Lee (1789).

<sup>14</sup> *FamilySearch*, digital film 007747880, image 131, Shenandoah Co., Marriage bonds and licenses, 1789–1791, vol. 2, Samuel Lee, consent, 13 March 1789.

<sup>15</sup> *FamilySearch*, digital film 007849126, image 190, Greenbrier Co., Va., Personal property tax lists, 1782–1816, p. 6, Purmert and Samuel Lee (1791). *FamilySearch*, digital film 007857028, image 77, Monroe Co., Va., Personal property tax lists, 1799–1834, p. 14, Permit Sr. and Samuel Lee (1803). "Monroe (W.Va.)," *Newberry Library* (digital.newberry.org/ahcb/documents/VA\_Individual\_County\_Chronologies.htm#MONROE), Monroe (W.Va.) created by Virginia from Greenbrier (W.Va.) 1 May 1799.

<sup>16</sup> *FamilySearch*, digital film 008150970, images 618–19, Knox Co., Tenn., Land Grants and Indentures, 1808–1812, vol. N-1:339–40, Stephen Pate to Samuel Lea, sale, 22 November 1807, rec. 6 December 1809.

<sup>17</sup> *FamilySearch*, digital film 008185944, images 259–60, Livingston Co., Deeds 1837–1842, vol. A:485–86, John Blann to Zachariah Blann, sale, 17 February 1841, rec. 1 June 1841.

<sup>18</sup> 1850 U.S. census, Livingston Co., Mo., pop. sch., district 51, fol. 89v, dwell./fam. 623, Zachariah Blann household; NARA microfilm M432, roll 405. Born in Tennessee about 1816. *Find A Grave*, memorial 28744182, digital image, 3 August 2008, by "Nancy-;" gravestone for Zachariah Blann (Lower Lake Cem., Lower Lake, Lake Co., Calif.), born 15 May 1811.

<sup>19</sup> *FamilySearch*, digital film 008192407, image 157, Kentucky grants south of Green River, 1797–1866, Land grants, 1819, vol. 23:302–3, John Bland, 27 December 1818.

<sup>20</sup> 1820 U.S. census, Cumberland Co., Ky., pop. sch., Paoli Twp., p. 153, John Bland household; NARA microfilm M33, roll 19.

<sup>21</sup> 1820 U.S. census, Cumberland Co., Ky., pop. sch., Paoli Twp., p. 153, Permit Lee Sr., Permit Lee Jr., and Thomas Coats households.

<sup>22</sup> *FamilySearch*, digital film 004538925, image 789, Knox Co., Tenn., Marriage licenses and bonds, 1807–1816, Coates-Lee, license, 21 July 1812.

<sup>23</sup> 1830 U.S. census, Ray Co., Mo., p. 394, John Blann household; NARA microfilm M19, roll 7.

<sup>24</sup> "List of Mormons in Missouri 1831–1841," *Brigham Young University*.

<sup>25</sup> Bureau of Land Management, "Land Patent Search," *General Land Office Records* (glorerecords.blm.gov/search/default.aspx), no. 866, Purmarnt Bland, 2 April 1829; no. 1546, Abraham Bland, 1 April 1831; and no. 1787, Abraham Blan, 5 December 1833.

<sup>26</sup> Monroe Township, "A History of Livingston County, Missouri," *Livingston County Library* (https://www.livingstoncountylibrary.org/History/County/1937/1937monroe.htm)

<sup>27</sup> Livingston, "Newberry Library" (digital.newberry.org/ahcb/documents/MO\_Individual\_County\_Chronologies.htm#LIVINGSTON), Livingston created from Chariton 6 January 1837. *The History of Caldwell and Livingston Counties, Missouri, Written and Compiled from the Most Authentic Official and Private Sources, Including a History of Their Townships, Towns and Villages...* (St. Louis, Mo.: National Historical Company, 1886), 984.

<sup>28</sup> *FamilySearch*, digital film 008185944, images 10–11, Livingston Co., Deeds 1837–1842, vol. A:3–4, Abraham Blan and wife Hannah to Purmount Blan, sale, 23 October 1837, rec. 11 November 1837.

<sup>29</sup> Bureau of Land Management, "Land Patent Search," *General Land Office Records*, no. 5674, Abraham Bland, 7 September 1838; no. 5673, Purmount Bland, 7 September 1838; no. 8797, Permount Blan, 7 September 1838; nos. 5559 and 9109, Zachariah Bland, 7 September 1838; no. 11973, Zachariah Blann, 20 September 1839; and nos. 4944 and 22658, Abraham Blan, 1 July 1845.

<sup>30</sup> Bureau of Land Management, "Land Patent Search," *General Land Office Records*, no. 11138, John Bland, 20 September 1839.

<sup>31</sup> *The History of Caldwell and Livingston Counties, Missouri*, 699.

<sup>32</sup> *FamilySearch*, digital film 007763503, image 42, Livingston Co., Court records, 1837–1856, vol. 1:11, William F. Ewell and Abraham Blan, grand jurors, 2 July 1838; image 47, vol. 1:20, State v. Henry Carsoner and State v. William Yancy, indictments, 3 July 1838.

<sup>33</sup> 1840 U.S. census, Livingston Co., Mo., Monroe, fol. 265v, John, Abraham, Perman, and Zachariah Blan households; NARA microfilm M704, roll 225.

<sup>34</sup> "1840 United States Federal Census," *Ancestry* ([www.ancestry.com/search/collections/8057/](http://www.ancestry.com/search/collections/8057/)), negative search for William Ewell, Yowell, and Youwell in Missouri.

<sup>35</sup> *FamilySearch*, digital film 007763503, images 116–17, Livingston Co., Court records, 1837–1856, vol. 1:154–58, Whitney v. Matson and McCoskrie, August term 1840.

<sup>36</sup> *The History of Caldwell and Livingston Counties, Missouri*, 700. For more on the expulsion, see "Extermination Order," The Church of Jesus Christ ([www.churchofjesuschrist.org/study/history/topics/extirmination-order?lang=eng](http://www.churchofjesuschrist.org/study/history/topics/extirmination-order?lang=eng)). "Gov Bogg's Extermination Order," *Missouri* ([www.sos.mo.gov/cmsimages/archives/resources/findingaids/misc-MormRecs/eo/18381027\\_ExtormOrder.pdf](http://www.sos.mo.gov/cmsimages/archives/resources/findingaids/misc-MormRecs/eo/18381027_ExtormOrder.pdf)).

<sup>37</sup> Jessee, Ashurst-McGee, and Jensen, *The Joseph Smith Papers, Journals*, 1:324.

<sup>38</sup> *The History of Caldwell and Livingston Counties, Missouri*, 145–60.

<sup>39</sup> 1840 U.S. census, Hancock Co., Ill., p. 171, Pleasant Ewell household; NARA microfilm M704, roll 60. 1850 U.S. census, Pottawattamie Co., Iowa, pop. sch., district 21, fol. 140r-v, dwell./fam. 203, Pleasant Euell household.

<sup>40</sup> "Pioneer Trek," *The Church of Jesus Christ*.

<sup>41</sup> "Council Bluffs," *Church of Jesus Christ of Latter-day Saints* ([history.churchofjesuschrist.org/content/trek/councilbluffs?lang=eng](http://history.churchofjesuschrist.org/content/trek/councilbluffs?lang=eng)).

<sup>42</sup> "U.S., Selected Pension Application Files Relating to the Mormon Battalion, Mexican War, 1846–1848," *Fold3* ([www.fold3.com/image/18850216](http://www.fold3.com/image/18850216)), Commissioner of Pensions, pension no. 11633, discharge, William F. Ewell, and ([www.fold3.com/image/18850244](http://www.fold3.com/image/18850244)), affidavit, Mary Ewell, 20 November 1894. "Utah, U.S. Mormon Pioneer Overland Travel Records, 1847–1868," database, *Ancestry* ([www.ancestry.com/search/collections/62414/](http://www.ancestry.com/search/collections/62414/)).

<sup>43</sup> "Big Pigeon Branch tithing record, 1848–1852," *Church History Library* ([catalog.churchofjesuschrist.org/assets/ca554ca6-e01a-4fdf-8c10-0c5f9a63c86a/0/42?lang=eng](http://catalog.churchofjesuschrist.org/assets/ca554ca6-e01a-4fdf-8c10-0c5f9a63c86a/0/42?lang=eng)), Tithing records, 1848–1852, William F. Ewell and Mary Ewell (1848).

<sup>44</sup> "Bounty Land Application File of Private William F. Ewell, Captain Davis' Company, Mormon Battalion (47-160-59795)," *National Archives* ([catalog.archives.gov/id/116762620](http://catalog.archives.gov/id/116762620)), Records of the Department of Veterans Affairs, Bounty Land Warrant Application Files, no. 59795, PDF image 4, William F. Ewell, 2 September 1848; RG15, NA—Washington, D.C.

<sup>45</sup> *FamilySearch*, digital film 007111240, image 338, Bureau of Land Management, Tract books, 1800–c.1955, vol. 30:85, warrant no. 59795, William F. Ewell to Andrew Taylor, 12 July 1849. Bureau of Land Management, "Land Patent Search," *General Land Office Records*, no. 59795, William F. Ewell, 20 December 1850.

<sup>46</sup> "Brigham Young office emigrating companies reports, 1850–1862," *Church History Library*, Reports, 1850–1852, 16th Company of 50 report.

<sup>47</sup> "Utah, U.S., Mormon Pioneer Overland Travel Records, 1847–1868," *Ancestry* ([www.ancestry.com/search/collections/62414/?name=Uriah\\_Curtis](http://www.ancestry.com/search/collections/62414/?name=Uriah_Curtis)).

<sup>48</sup> Evidence for Mary's marriage to Peter comes from a letter written in 1864–65 by Peter's sister Hannah (Jones) Rogers to their brother Henry Jones in England. She states, "[Peter] married a widow in Salt Lake City with some children of her own. The oldest is a boy about 19 years old, the youngest is a girl about 16 years old." See "Hannah Jones Rogers Letter #2," *Word Press* ([bootmakers.wordpress.com/letters-from-america/hannas-letters/](http://bootmakers.wordpress.com/letters-from-america/hannas-letters/)).

<sup>49</sup> *FamilySearch*, digital film 007100436, image 1610, Early church information file, 1830–1900, Recorded Historians Office, Patriarchal Blessings, vol. 12:12, card 255, Peter Jones.

<sup>50</sup> Utah State Board of Health, death certificate, file no. 329, Zachariah Jones (1931); Office of Vital Records and Statistics. Shows wife's birthdate instead of his. *Find A Grave*, memorial 37343898, digital image, 21 May 2009, by "Ziksby," gravestone for Zachariah Jones (Santaquin Cem., Santaquin, Utah Co., Utah).

<sup>51</sup> *Find A Grave*, memorial 55414431, digital image, 6 January 2012, by "Gravehopper1012," gravestone for Emma Kezziah Jones Cushing (Santaquin Cem.).

<sup>52</sup> *FamilySearch*, digital film 007514106, image 97, Livingston Co., Marriage records 1837–1863, vol. 1:4, Blan-Ogles, marriage, 9 December 1837.

<sup>53</sup> 1860 U.S. census, Cedar Co., Utah, pop. sch., Goshen, p. 435, dwell. 3820, fam. 2881, Peter Jones household; NARA microfilm M653, roll 1314. "Cedar (Utah Terr., extinct)," *Newberry Library* ([digital.newberry.org/ahcb/documents/UT\\_Individual\\_County\\_Chronologies.htm#CEDAR](http://digital.newberry.org/ahcb/documents/UT_Individual_County_Chronologies.htm#CEDAR)), Cedar eliminated on 17 January 1862.

<sup>54</sup> 1870 U.S. census, Utah Co., Utah, pop. sch., Santaquin, fol. 310v, dwell. 99, fam. 94, Peter Jones household; NARA microfilm M593, roll 1612.

<sup>55</sup> 1880 U.S. census, Utah Co., Utah, pop. sch., Santaquin, ED 85, fol. 238v, dwell. 254, fam. 255, Peter Jones household; NARA microfilm T9, roll 1338.

<sup>56</sup> *Find A Grave*, memorial 37343900, digital image, 21 May 2009, by "Ziksby," gravestone for Peter Jones (Santaquin Cem.).

<sup>57</sup> "U.S., Selected Pension Application Files Relating to the Mormon Battalion, Mexican War, 1846–1848," *Fold3* ([www.fold3.com/image/18850227](http://www.fold3.com/image/18850227)), Mexican War, Claim of Widow for Pension, pension no. 11633, Mary Ewell, 19 September 1893.

<sup>58</sup> *Find A Grave*, memorial 29428656, digital image, 30 August 2008, by Sandra Harmon, gravestone for Sarah E. Stewart (Georgetown Cem., Georgetown, Kane Co., Utah).

<sup>59</sup> "U.S., Selected Pension Application Files Relating to the Mormon Battalion, Mexican War, 1846–1848," *Fold3*, affidavit, pension no. 11633, Mary Ewell, 20 November 1894.

<sup>60</sup> *Find A Grave*, memorial 37343897, digital image, 21 May 2009, by "Ziksby," gravestone for Mary Ewell Jones (Santaquin Cem.).

# SLIG Spring Virtual 2025

## February–April 2025

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Becoming an Accredited Genealogist Professional:  
The Why, the What, the How  
**Lisa Stokes, AG**



Researching Women from 1860 to 1950  
**Gena Philibert-Ortega, MA, MAR**

BCG Certification: Understanding and Meeting Standards  
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# ACCREDITATION EDUCATION: Exploring the Benefits of the SLIG Accreditation Course and the ICAPGen Study Groups

By Lisa Stokes, AG

Earning the Accredited Genealogist (AG) credential with the International Commission for the Accreditation of Professional Genealogists (ICAPGen) provides opportunities to demonstrate research proficiency in a chosen region. Benefits include the following:

- Strengthened research skills
- Confidence in performing client work
- In-depth knowledge of research in a geographic region
- Respect in the genealogy community

Are you preparing for accreditation with ICAPGen and wondering which educational path will best prepare you for the Four Generation Project and the Written Exams? Whether you're just starting the journey or fine-tuning your skills, two standout options can help you achieve your goal: the Salt Lake Genealogical Institute (SLIG) course, "Becoming an Accredited Genealogist: The Why, the What, the How," and the ICAPGen Study Groups. Both offer expert instruction, hands-on activities, and invaluable feedback—but which one is right for you? This article will break down the similarities and differences between the two, so you can choose the path that aligns with your experience and accreditation readiness.

First, let's explore how both educational options can support your successful accreditation journey. Here's what they have in common:

**Convenient Online Learning:** Access the programs from anywhere with online sessions via Zoom.

**Skill Development:** Sharpen research and writing skills to boost accreditation readiness. Improve skills

such as report writing, citation creation, transcription, abstraction, evidence analysis, workflow, timed client research, and understanding research methodologies.

**Interactive Learning:** To enhance readiness skills, participants will engage in hands-on activities, collaborate with peers, and receive expert feedback. They will also join breakout room discussions to facilitate learning.

**Professional Networking:** Build meaningful connections and friendships with others on the same accreditation journey.

**In-depth Learning:** Dive deeper into topics through class presentations, Q&A sessions, and interactive discussions with instructors.

**Preparation & Reinforcement:** Strengthen understanding of the accreditation process with homework assignments and activities that aid in knowledge retention.

**Final Project Practice Test:** Build confidence and sharpen research skills by completing a Final Project practice test. This four-hour, region-specific exam, part of the ICAPGen Written Exams, is designed to help enhance your research workflow, improve your writing skills, and prepare you for real-world client work. While the practice tests offered in the SLIG course and ICAPGen Test Prep Study Group have different questions, both offer valuable feedback from instructors and peers.

Now that we've covered several features these programs share, let's discuss how they are unique. Although both educational options have similar benefits, there are some distinct differences. Let's look at the details of each.



*Lisa Stokes, AG is a professional genealogist accredited in the U.S. Mid-South. She serves as a President of the International Commission for the Accreditation of Professional Genealogists (ICAPGen). Previously, she led the ICAPGen Education Committee by coordinating the ICAPGen Study Groups and mentoring aspiring genealogists as they learn about accreditation. Lisa has a Bachelor of Science in Education from Brigham Young University and loves to teach, lecture, and coach others in overcoming research challenges. She writes a blog and teaches a citation course called Genealogy Source Citations Simplified to help genealogists with this vital skill.*

## Overview of the SLIG Course:

I will coordinate the 2025 SLIG course, "Becoming an Accredited Genealogist: The Why, the What, the How" with a team of seasoned instructors, including Alice Childs, AG; Jana Greenhalgh, AG; Jenny Hansen, AG; Torhild Shirley, AG; and Mindy Taylor, AG. All are industry professionals with many years of experience teaching and mentoring aspiring professional genealogists.

The course runs on Thursdays from March 27th to April 24th. The registration deadline is in the beginning of February. Twenty hours of instruction will focus on skill building and cover a wide array of topics for both the ICAPGen Four Generation Project and the Written Exams. Integrated hands-on activities throughout the course will enhance the learning experience.

Plan to spend a few hours each week outside of class preparing for the weekly sessions. Two major assignments are the Proof Argument and the Final Project Practice Test. Instructors and peers will review these assignments; all other homework will be reviewed during the morning homework review session. The highlight of the course is a personal consultation with an Accredited Genealogist expert to address your region-specific accreditation questions and offer tailored preparation advice.

There is no application process to enroll in the SLIG course, but we highly recommend meeting the following prerequisite suggestions before the course begins:

- Read the ICAPGen "Guide to Applying for an Accredited Genealogist Credential."
- Choose an accreditation region. See a list of testing regions at ICAPGen.org.
- Develop an outline for one generation of your Four Generation Project. The outline should include a list of sources that prove birth, parentage, marriage, and death for the main research subject of that generation.
- Be prepared to write or revise one proof summary or argument for your Four Generation Project. Consider working on this before the course begins.
- Practice writing genealogical reports, narratives, and proof summaries or arguments.
- See prerequisite links on the SLIG Spring Virtual page: <https://slig.ugagenealogy.org/cpage.php?pt=653>

## Overview of the ICAPGen Study Groups:

Torhild Shirley, AG, and a team of seasoned study group leaders and mentors will work hard to help you hone your accreditation skills with personalized feedback and discussion. We will pair each participant with an AG mentor for individualized guidance on assignments. Breakout sessions allow you and your peers to discuss projects and skills. Sessions are scheduled two to three weeks apart, giving students ample time for the intensive homework assignments. Required assignments build upon each other to ensure continuous development. ICAPGen offers two different study groups to help prepare applicants.

**Four Generation Study Group:** This study group is offered twice each year. One session runs from January through May and one from July through November.

The group meets every two to three weeks on Thursdays at 6 p.m. Mountain time, for seven meetings over seventeen weeks.

Preparation for each meeting includes watching videos and reading materials to help participants prepare for discussions. We focus on assignments to improve your Four Generation Project readiness. You will receive thorough feedback from peers and mentors, followed by two to three weeks to revise your work based on the critiques. Each participant is assigned a personal mentor who provides detailed written feedback and one-on-one interaction during breakout sessions. Peer reviews are also essential to the process.

**Application Process:** The Four Generation Study Group application process includes submitting a three to five-page proof summary or proof argument adapted from the applicant's Four Generation Project into a report format. The report should prove a parent-child relationship from the applicant's Four Generation Project. Applicants will also submit their Four Generation Project outline. The Applicant Panel evaluates readiness in writing abilities, citation skills, evidence analysis, and research skills.

**Test Prep Study Group:** This study group, open to those who have passed their Four Generation Project or who have completed the Four Generation Study Group and submitted their project, has two session options. One session runs from April through June, and one runs from September through November. The group meets every other Wednesday at 6 p.m. Mountain time for five meetings over eight weeks.



This group focuses on developing the skills necessary to pass the ICAPGen Written Exams. Participants begin or refine their Personal Reference Guide, practice for the two exam components, and complete a four-hour practice Final Project exam. As with the Four Generation Study Group, preparation includes watching videos and reading materials before each session.

**Who Are These Programs For?**

**SLIG Course:** Best suited for those developing genealogical research and writing skills, the SLIG course is open to students working on accreditation skill building and students actively working on their Four Generation Project. This course also benefits those closer to submission by strengthening their skills and giving them valuable feedback. We also welcome those who simply wish to learn more about the ICAPGen process.

**Four Generation Study Group:** This study group was created for participants with a solid skill set, who have completed most of the research for their Four Generation Project and who have drafted much of the report. Admission is by application only, ensuring participants are prepared for in-depth reviews and revisions and have solid research, writing, and evidence analysis skills.

**Test Prep Study Group:** This group is open to those who have successfully passed their Four Generation Project or completed the Four Generation Study Group and submitted their project. It focuses on preparing group members for the Written Exams with in-depth assignments.

Which of these education options will help you reach your accreditation goals? The choice is yours. Both the SLIG course and the ICAPGen Study Groups are designed to deepen understanding, sharpen research techniques, and build the confidence needed for accreditation. With personalized guidance, hands-on learning, and a supportive community, you will be equipped to achieve your accreditation goals and take your genealogical expertise to the next level.

# WHAT STUDENTS SAY

**ICAPGen Study Groups:**

*Participating in the ICAPGen Study Groups was an essential part of my preparation. I cannot recommend the study groups highly enough. If you are interested in accreditation with ICAPGen, consider participating in the study groups. ~Amberly Beck*

**SLIG Course, Becoming an Accredited Genealogist:**

*As I began the accreditation process, I felt overwhelmed, so I enrolled in the SLIG course Becoming an Accredited Genealogist Professional. This course offered a comprehensive understanding of the accreditation process, breaking it down into manageable components that demystified the journey.*

*The instructors were incredibly knowledgeable, provided a wealth of resources, and created a collaborative learning environment. I appreciated the opportunities to receive peer and mentor feedback and the personal meeting with an AG professional. The four-hour practice project provided practical experience that helped reinforce the concepts discussed.*

*Through this course, I gained confidence in my abilities and a better understanding of the path to achieve my accreditation goals. I wholeheartedly recommend taking this course if you are serious about taking your genealogy skills to the next level. It was a transformative experience for me, and I am excited to continue my journey toward earning the Accredited Genealogist credential.*

*~Kim Jenkins*

**The next session of "Becoming an Accredited Genealogist Professional: The Why, the What, the How" starts this March.**

Visit <https://slig.ugagenealogy.org/> to register. Sign up by the first week in February.





# EXPLORING CHANGE CAN ENRICH OUR ANCESTORS' STORIES

“A Century of Change: The Emigrant-Immigrant-Migrant Experience in the US, 1825 to 1925” (SLIG, Spring 2025)

By Pamela Vittorio

*My great-great grandmother, once an orphan from Scotland, passed away at 101.<sup>1</sup> I was ten. I marveled at her longevity and found myself fascinated by the century of historical events she had witnessed and the various transportation or technology she had used during her lifetime, from telephones to automobiles to astronauts on the moon. Her story encouraged a life-long fascination with genealogy and history. Many topics included in the forthcoming Spring 2025 course, “A Century of Change...,” were inspired by a desire to better understand my ancestors’ emigration, acculturation, and assimilation experiences.*

## The Traveler Prepares: Handbooks and the Emigrant Experience

How did our ancestors prepare to move and permanently live thousands of miles from home? Before a visit to Italy, I purchased both the *Lonely Planet Guide* and a *Fodor’s* to learn *what to do*, literally, *when in Rome*. If your ancestors were literate, they may have used something similar—an *Emigrant Guide*.<sup>2</sup> Though typically written in English, nineteenth- and early twentieth-century guidebooks provided emigrants to North America with vital information. These guides doubled as gazetteers, showing up-to-date transportation routes, recommendations for lodging or settlement, schedules, maps, prices, and other useful information. Reading emigrant guides helps us better understand our ancestors’ experiences: their expectations, the risks, available help (e.g., Emigrant Societies), and how they reached their final destinations.

Have you ever used a travel agent? Our ancestors often contacted an agent employed by a merchant shipping company. These companies had offices in port cities overseas, like New York, Boston, and Philadelphia,

where their agents could help a family arrange and pay for their transatlantic passage or the passage of another person.<sup>3</sup> When scouring newspapers for maritime news or ads, we may discover the names of ships, captains, and agents as well as ship arrival and departure locations.<sup>4</sup>

## Beyond the Manifest: It’s Going to be a Bumpy Ride

Have you ever traveled and experienced scary or uncomfortable conditions? Our ancestors’ situations were likely unimaginable. Let’s talk about turbulence. Stagecoach trips were hot, bumpy, cramped, and miserable—especially during inclement weather. A ship at sea could be tossed on its beam ends during a gale. Steam engines jostled passenger cars along primitive tracks. Sleeping on a canal boat meant a person was subjected to the nighttime sounds and smells of forty people in one room. We have all read about the deplorable conditions spent in “steerage” on a transatlantic voyage. While it’s wonderful to discover an ancestor’s name on a ship’s manifest, don’t assume the voyage was “smooth sailing.”



*Pamela Vittorio is a professional genealogist, historian, and part-time Associate Professor in the department of English Language Studies at the New School in Manhattan. She obtained a certificate in genealogical research from Boston University, a PLCGS from the International Institute of Genealogical Studies, and completed ProGen Studies. Among her research interests are artifacts, DNA, maps, land records, military history, communication, migration and transportation, socio-linguistics, and people with African American, Canadian, English, French, German, Irish, Italian, Jewish, or Scottish ancestry—many of whom lived near or worked on canals or railroads. Pamela has taught for AppGen Institute and mentors for NGS.*



Until the birth of the steam-powered packet in 1838, merchant companies advertised and sold spots in the lower berths (i.e., steerage) of barques and packets that carried both cargo and people.<sup>5</sup> Merchants often put ads in newspapers stating that they had excellent captains and “all the best and most commodious accommodations,” with good food and water rations for all passengers. People were aware of the dangers of sea travel, but the “pull” to America outweighed the fear. In one of the course’s case studies, you’ll learn of a Swiss family, en route to New York, who experienced a harrowing transatlantic trip. The 1825 manifest doesn’t tell the whole story.



FIGURE 1: Arthur Boyd Houghton (British, Madras, India 1836–1875 London), “Steerage Emigrants,” <https://picryl.com/media/steerage-emigrants-the-graphic-6bee4e>

### What’s in a Name? ... and The Peril of Processing Centers

In Egypt, I learned quickly that my first name and surname would be challenging for the people I met. Neither “p” nor “v” are common sounds in Arabic. Let’s face it, “BAM-ella” is not a pleasant-sounding name. My friends dubbed me “Lamis” (La-meas). Consider the newly-landed emigrant answering the question, “What’s your name?” Often, the enumerator or clerk didn’t comprehend the name, and perhaps our ancestor could not speak English or spell. As genealogists, we understand this issue, especially when we find many misspellings of our ancestors’ names in a census.

Have you ever been stopped at customs? It’s a terrible, heart-pounding experience. When I checked in at the Cairo airport after a summer-long stay, the officials detained me for hours in a small room. I nearly missed my flight, all because my host family had forgotten to

register me at the local police station (during martial law). Though trivial in hindsight, these incidents left me with a deep sense of empathy for our ancestors’ experiences; many had names that were difficult to pronounce; some unknowingly failed to follow the rules; and others found themselves in situations where a language barrier and lack of an advocate elicited fear of penalty or deportation. When I read a description of my 80-year-old Sicilian great-great-grandfather being held at Ellis Island for two days in 1914, his fear was palpable. If your ancestor was in danger of deportation, a lesser-used set of records at the National Archives and Records Administration might help tell the story.<sup>6</sup>

### Linguistic Family Trees: Our Ancestors Learning (or Not Learning) English

Have you ever studied another language? Though English is not the official language of the United States, it has long been the main language of communication.<sup>7</sup> According to the Census Bureau, the number of people in the US who speak a first language other than English has tripled in the last thirty years.<sup>8</sup> Fewer than 20 percent of native English speakers know another language. Several factors may affect the ability to learn a new language, including age, first language, personality, motivation, and learning environment.<sup>9</sup>

Nothing prepared me for studying Arabic, Hungarian, or Russian. Each language belongs to a different branch of the linguistic tree and varies in orthography, grammar, and the pronunciation of sounds. I had no frame of reference when I began, because I could not draw upon knowledge of Latin or Germanic languages. My own language learning struggles compelled me to investigate my ancestors’ experiences.

My great-grandparents arrived at the Barge Office in 1898. They spoke Sicilian (yes, an official language) and Italian.<sup>10</sup> The couple migrated to northern New York State, eventually settling into an Italian enclave in the city of Watertown. After nearly fifty years in the US, my great-grandfather received his citizenship. He understood English but could barely speak it or sign his name. Even so, between 1900–1950 he answered “yes” in the “reads, writes, and speaks English” category on every census on which his name appears. According to discussions with my grandfather and my dad, this was not true. Genealogists are aware that people often

lied to enumerators for a variety of reasons—my great-grandfather just wanted to “belong.”



FIGURE 2: Castle Garden & Barge Office: Picryl

According to my father, his Sicilian grandmother’s interactions with her grandsons were limited to offering Italian food, coffee, a lot of physical affection, and occasionally taking them to see action movies, like *King Kong*.

The motivation? My great-grandparents wanted their children to be “American”—and as my grandfather once told me, they adamantly discouraged him and his siblings from speaking anything other than English outside the home. I found this annoying because, as a child, I thought being fluent in Italian was my birthright. My great-grandfather’s motivation to understand English was rooted in his employment, but at age 30 learning English proved challenging. Being immersed in an Italian enclave and working alongside other Italian speakers curbed his motivation. He could “get by” with a few key phrases. But it is also possible that he just wasn’t a good language learner.

Cultural perceptions or misconceptions of “the other” can have a long-lasting impact. In the small city of Watertown, New York, in the early twentieth-century, Italians were often viewed as hot-tempered and prone to violence. Case in point: In 1916, my then five-year-old grandfather was hit by a car, and the perpetrator fled the scene—a “hit and run.” When the police later nabbed the culprit, he complained that he had left the injured child on the roadside because he was afraid of what the Italians might do to him. The case for my grandfather and his siblings to speak “English only” outside of the home, so as not to be seen as “foreigners,” seemed more logical after this event. The underlying message was “You can speak Sicilian at home, but outside, be American. Your surname will already give you away, so, talk English.”

## Transportation, Industrial, and Technological Revolutions: Experimentalists vs. Luddites

*“New ideas are not only the enemy of old ones; they also appear often in an extremely unacceptable form.”*

— Carl Gustav Jung

Do you know one or two people who don’t use a smart-phone? It’s unusual to encounter an individual who doesn’t own a cell phone.<sup>11</sup> Resistance to technological change has persisted throughout the centuries. Some fear the learning curve when change happens too quickly. Others resist new technology, because the disruption may threaten their employment.<sup>12</sup> This is a likely sentiment among those who are skeptical about the use of AI.<sup>13</sup>

The term “Luddite” comes from the English Luddites, a group of workmen in the early nineteenth century who destroyed laborsaving machinery in protest. They were concerned about the economic implications of improving technology in regard to industrialization.<sup>14</sup> As the landscape of the US changed with the construction of canals, railways, and later, the transcontinental railroad and better roads, instances of resistance occurred—from farmers to factory workers, technology had an impact on productivity. Technological disruption was not always easy to accept.



FIGURE 3: Luddites: Picryl

## The Train will Suffocate Us

Can you believe that two hundred years ago riding on a canal boat was considered a novelty? It wasn’t always comfortable, but it was rarely frightening—except when someone shouted “Low bridge!” and you weren’t listening. In contrast, the steam-powered locomotive instilled fear. The German term, often used by Freud, is *eisenbahnangst*, which morphed into the Greek, *siderodromophobia*—a phobia of trains.<sup>15</sup> Half a century after people boarded the first “iron horse,” many people still questioned whether traveling by railway induced illnesses like apoplexy.<sup>16</sup>



The historian Wolfgang Schivelbusch claims, "Compared to what it replaced, the journey by stage coach, the railway journey produced novel experiences—of self, of fellow-travelers, of landscape (now seen as swiftly passing panorama), of space and time."<sup>17</sup> Over time, the phenomenon of rapid transit became more acceptable—but cost, location, and skepticism compelled some of our ancestors to purchase wagons and take the scenic route.



FIGURE 4: Steam locomotive, ca 1900: Picryl

**"A man who drives that fast is doomed."**

This phrase is attributed to my second great-granduncle Sam Wallace (an emigrant from Northern Ireland) who saw his nephew, Bruce, "speed" down the road at thirty miles per hour in the 1930s. According to my grandmother who thought it was quite humorous, her uncle wasn't fond of "fast motor cars." He wouldn't dare set foot in one for another decade.

The dream of a "horseless carriage" appears in records as early as 1812, though it would not be realized until eighty years later. The introduction of the automobile into cities was seen as an intrusion—some claim that the public reactions were "hostile."<sup>18</sup> Inventor Alexander Winton sold his first auto in 1897 for one thousand dollars. The public viewed it with skepticism. People disliked everything from its noise to the dust and exhaust it produced. Old streets were not constructed for this type of vehicle. Although public works introduced new jobs in road construction, many feared an end to horse and buggy and their way of life. Thomas Edison said, "the horse is doomed."<sup>19</sup>

And it was. Horses were relegated to dusty farm roads and side streets, while omnibuses, trucks, trolleys,

subways, and other electric and motor cars replaced them. Many claimed that the unattractive "horseless carriage face" would replace the previously distasteful, "bicycle face." In 1895 supporters said that the *horseless carriage* was all the newest craze in France.<sup>20</sup>

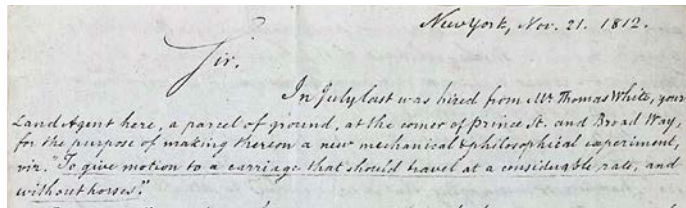


FIGURE 5: Appeal from Benjamin Taylor to Stephen Van Rensselaer, 21 November 1812. SC7079, Box 77, Folder 5, Correspondences; New York State Library Manuscripts & Special Collections, Albany, New York.

**A Century of Change – Melting Pot to Mosaic**

*"We have become not a melting pot but a beautiful mosaic. Different people, different beliefs, different yearnings, different hopes, different dreams... A strong nation, like a strong person, can afford to be gentle, firm, thoughtful, and restrained. It can afford to extend a helping hand to others."* — Jimmy Carter, "Mosaic" – Department of Education, February 1977.

For researchers, the evolution of the colorful mosaic of the US population can be seen in 1850-1950 censuses. But records reflecting our country's diversity began long before decennial enumerations. After construction of the Erie Canal (1825), the economy of New York City boomed and the cities and villages that dotted its 363-mile path became "boomtowns." Hand bills, broadsides, and advertisements in languages like German and Welsh, attracted newly-landed emigrants to unpopulated areas of the state, providing a faster, better method for westward travel. This concept spread outward from New York to neighboring states and beyond. Midwestern states began their own internal improvement projects in the 1830s. "Canal Mania" and the jobs it provided pulled people to Ohio, Illinois, and other states. Many canal laborers moved from New York to other states and shifted quickly to working for railway companies. Passengers would soon see telegraph lines, then telephone poles erected along nearly every train line. The close connections between transportation and communication innovations created new jobs and opportunities for groups of laborers to move and settle in new places.

Beyond manifests, federal and state censuses, deeds and land records, and naturalization papers, other documents help expand our ancestors' stories—canal records, ephemera and pamphlets from trains, letters, diaries, and newspaper articles. These diverse documents reflect the eclectic groups of people who moved across the country—some carving out ethnic enclaves in the cities, while others strived to assimilate and be part of a diverse neighborhood. While land may have compelled a family to relocate and transportation provided the means, a strong community gave the family a meaningful reason to stay.

Nineteenth-century UK Prime Minister Benjamin Disraeli once said, "Change is inevitable in a progressive

country. Change is constant."<sup>21</sup> Can we evaluate how our ancestors adapted to or rejected change by thoroughly interpreting the records? Did they hold on tightly to their "old" ways? Accept or refuse vaccines? Buy cars? Join a fraternal organization or change religious affiliation? From learning a new language to cultural or religious traditions to medicine, we can dive deeply into how our ancestors navigated through daily life. Through research, we may find that our own experiences mirror theirs in many ways. Putting oneself in another's shoes and understanding that person's struggles might stir our ability to empathize, and in turn, enhance our family stories.

### ***Interested in learning how you can research these topics for your own family?***

*Sign up for "A Century of Change: The Emigrant-Immigrant-Migrant Experience in the US, 1825 to 1925" at <https://slig.ugagenealogy.org/>*

<sup>1</sup> NYS Department of Health, Death Certificate, Watertown, New York, 21 May 1973, Florence M. Peer. [privately held by author].

<sup>2</sup> Certain early to mid-nineteenth century guides included in this course targeted the geo-political areas of the U.S. that were expanding at the time, as well as relevant ethnic groups: William Darby, *The Emigrant Guide to the Western and Southwestern States and Territories*, (New York: Kirk & Mercein, 1818); S.H. Collins, *The Emigrant's Guide to the United States of America...*, (Hull: Joseph Noble, 1829); Lansford Hastings, *The Emigrant Guide to Oregon and California*, (New York, 1845); J. (John) O'Hanlon, Rev., *The Irish Emigrant's Guide to the United States*, (Boston: Patrick Donohue, 1851).

<sup>3</sup> Many newspapers from the nineteenth-century published "Maritime News." Many also published lists of passengers (usually in the salon class). See: The Maritime Heritage Project, "Ship Passengers: 1846-1899... Newspapers," *Maritime Heritage*; (<https://www.maritimeheritage.org/news/California-Newspapers-1800s.html>).

<sup>4</sup> The Maritime Heritage Project; <https://www.maritimeheritage.org/passengers/index.html>.

<sup>5</sup> Robert Greenhalgh Albion, *Square-riggers on Schedule*, (Princeton: Princeton U Press, 1938), appendices.

<sup>6</sup> NARA, "Researching Deportation and Exclusion Records," (<https://www.archives.gov/research/immigration/deportation-and-exclusion>). See also, "INS Boards of Special Inquiry, BSI Records," (<https://www.archives.gov/research/immigration/boards-of-special-inquiry>).

<sup>7</sup> "Official language of the United States," *USA.gov*; (<https://www.usa.gov/official-language-of-us>).

<sup>8</sup> Sandra Dietrich and Erik Hernandez, "What Languages Do We Speak in the U.S.?" Dec 6, 2022; *Census.gov*; (<https://www.census.gov/library/stories/2022/12/languages-we-speak-in-united-states.html>).

<sup>9</sup> Stephen Krashen, *Second Language Acquisition: Theory, Application, and Some Conjectures*. (Cambridge U Press, 2013); ([https://www.sdkrashen.com/content/articles/krashen\\_sla.pdf](https://www.sdkrashen.com/content/articles/krashen_sla.pdf)).

<sup>10</sup> Sicilian is recognized by UNESCO as a language, not a dialect. There are various dialects across the island of Sicily (as there are on the mainland of Italy. See: (<https://en.wal.unesco.org/languages/sicilian>). See also: Mango Languages, "Sicilian and Italian: What's the Difference?" August 30, 2024, Mango, (<https://mangolanguages.com/resources/learn/general/language-culture/sicilian-and-italian-what-s-the-difference>)

<sup>11</sup> Pew Research Center, "Mobile Fact Sheet: Fact Sheets, Tech Adoption Trends," (<https://www.pewresearch.org/internet/fact-sheet/mobile/>); At least 94 percent of people over 65 own a cellphone, while fewer, about 74 percent, reported owning a smartphone.

<sup>12</sup> Calestous Juma, *Innovation and its Enemies: Why People Resist New Technologies*, (Oxford U. Press, 2016), (<https://academic.oup.com/book/25649>).

<sup>13</sup> Jamie Ballard, "Americans' top feeling about AI caution," April 9, 2004, *YouGov*; (<https://today.yougov.com/technology/articles/49099-americans-2024-poll-ai-top-feeling-caution>).

<sup>14</sup> "What's a Luddite? An Expert on Technology and Society Explains," May 12, 2023; *The Conversation*; (<https://theconversation.com/whats-a-luddite-an-expert-on-technology-and-society-explains-203653>).

<sup>15</sup> Wolfgang Schivelbusch, *The Railway Journey: The Industrialization of Time and Space in the Nineteenth Century*, (University of California Press, 2014). lv.

<sup>16</sup> "Does Railway Travel Induce Apoplexy," from the *Medical Times, Aris's Birmingham Gazette, Supplement to Arts*, Oct 13, 1845, p. 8, col.5.

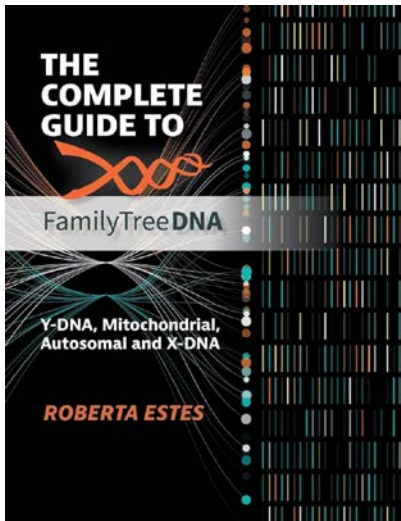
<sup>17</sup> Schivelbusch, *The Railway Journey...* Alan Trachtenberg, "Foreward," xiv.

<sup>18</sup> Peter D. Norton, *Fighting Traffic: The Dawn of the Motor Age in the American City*, (MIT Press, 2011),

<sup>19</sup> Alexander Winton, "Get a Horse! *The Saturday Evening Post*, February 8, 1930, reprint January 9, 2017, "Automobiles; The 1910s," Special Collector's Edition: Automobiles in America, (<https://www.saturdayeveningpost.com/2017/01/get-horse-american-skepticism-toward-first-automobiles/>).

<sup>20</sup> "Paris' New Craze. The Horseless Carriage Takes a Firm Hold," *The Courier-Journal*, (Louisville), Jul 07, 1895, p.22, cols. 4-6.

<sup>21</sup> Benjamin Disraeli, *Wit and Wisdom of Benjamin Disraeli, Earl of Beaconsfield, from "Speech at Conservative Banquet, Edinburgh, Scotland, October 29, 1867;"* (New York: Appleton & Co, 1881), p. 36.



# THE COMPLETE GUIDE TO FAMILY TREE DNA

Reviewed by Elise Godfrey

The Complete Guide to Family Tree DNA: Y-DNA, Mitochondrial, Autosomal, and X-DNA

By Roberta Estes

ISBN 9780806321288

In *The Complete Guide to Family Tree DNA: Y-DNA, Mitochondrial, Autosomal, and X-DNA*, Roberta Estes sets out to make understandable the breadth and depth of what is possible with the tools and tests available through FamilyTreeDNA. And, wow, does she deliver! The guide begins with a brief history of the use of DNA in genealogy as well as the genesis of FamilyTreeDNA itself. One of the forerunners to utilize DNA in genealogy work, FamilyTreeDNA has maintained their position as a leading innovator in genetic genealogy as the world has continued to modernize. The book is divided into sections defining the available types of DNA tests, explaining what each tests for and what the results will allow you to look for in your own genealogy. All of these are specific to tests offered by FamilyTreeDNA.

Estes diligently details each test to help the reader identify which will help them accomplish their goals. She briefly describes the test's previous limitations, how it has evolved, and what it is now capable of. She also acknowledges the price barrier some may encounter when trying to determine which test to take and offers the advice "It's always better to have something than nothing..." and explains more budget friendly avenues when working toward particular goals.

Estes highlights features, like Discover™, that are available to the public at no charge. If you have tested with another company you can still utilize some FamilyTreeDNA tools. She also explores fascinating features like Globetrekker, which maps the history and migration of a certain haplogroup, going so far

as to take "terrain, elevation, sea level, currents, and even glaciation" into account. This is only available to individuals who purchased the "Big Y" test.

Estes helpfully begins the book by telling you how to use it based on your level of experience. Beginners or less-experienced users will get the most out of it by using it in conjunction with their own set of data from one of FamilyTreeDNA's tests and following along with Este's recommendations in real time. Those experienced with genetic genealogy may "simply want to read" it. You can be like Estes and read it through once and then go back and use it as a reference guide. I found it read as a true reference guide and would be the most useful when used simultaneously with DNA research and understanding personal results from one of FamilyTreeDNA's tests. Portions of the book are more difficult to engage with when reading it like a traditional book from start to finish.

Estes acknowledges the difficulty of writing a guidebook on "how to use a website interface" when that interface may change by the time the book is published. Having written the book with that in mind, she focused on giving the reader a foundational genetic education so that as the website is updated, changes will not prove "too disruptive" and ensure that the information contained is still pertinent

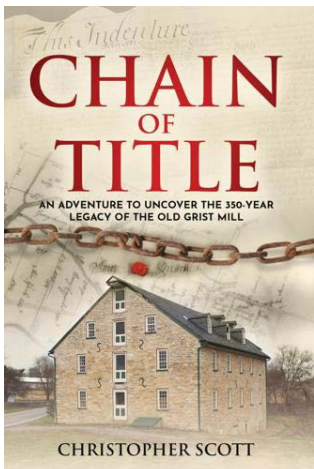
As someone who has thus far had minimal experience with using DNA in conjunction with my research and therefore new to wrapping my head around the intricacies of genetic genealogy, there was obviously a learning curve involved. I read it digitally and kept

finding myself wishing I had it as a hard copy so that I could easily flip between sections, reminding myself of definitions while the book continued to dig deeper on the topic. The many excellent tables and color-coded graphs make another case for owning a physical copy or reading on a device with a large screen. Having plenty of room to study the helpful charts in detail is a must.

One of my favorite features in the book is Estes's numerous examples and case studies that illustrate the methodology she is explaining. Seeing the tools used in a real-life DNA problem help drive home their usefulness and make them more readily

understandable. However, Chapter 11: Creating Your Step-by-Step Roadmap may be the most valuable addition to the book. It synthesizes and condenses the entirety of the guidebook, illustrating a clear path to personally utilize the tools with your own DNA results. Although a monumental task, Estes delivers a thorough crash course in DNA methodology, expertly guiding us through the nuances of the FamilyTreeDNA website, testing capabilities, and research tools. If you are trying to decide what type of test to purchase or to better use and understand your own DNA results (whether purchased through FamilyTreeDNA or not), this guide is a must!

## ALSO ON OUR BOOKSHELVES...

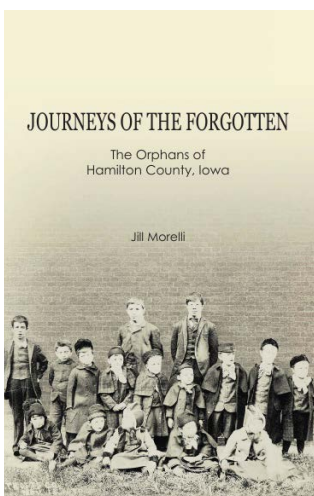


### “Built by George & Susanna Lefever – 1846”

These names and dates carved in stone above the front door of the Lancaster County, Pennsylvania, grist mill Christopher Scott calls home inspired a two year journey. In *Chain of Title*, Scott traces the owners of his property, starting with the Native Americans who signed treaties with William Penn. Each chapter, written in the first person with a conversational tone, connects a different link in the chain. The chain itself provides a framework to examine local history and reevaluate widely held assumptions. The reader travels along with Scott to the archives as he learns more, not just about the history of his property, but about the history of early Pennsylvania settlement.

**Chain of Title** by Christopher Scott

ISBN 979-8325671012 • Independently Published 2024



The Orphan Train Movement transported 200,000 children primarily to farms where their labor would be useful. In *Journeys of the Forgotten*, Jill Morelli attempts to reconstruct the identities of the forty-six orphans who arrived in Hamilton County, Iowa in 1890.

Morelli identifies and profiles thirty-five children with a life sketch and chart summarizing records related to the child's birth, families. One chapter compares the Hamilton County orphans with the general population and other orphans in areas such as education, marriage, and success. This section also includes statistics about the people who took in these children. By researching and documenting individuals, the author uncovers new information about this unique group.

**Journeys of the Forgotten: The Orphans of Hamilton County, Iowa**

by Jill Morelli

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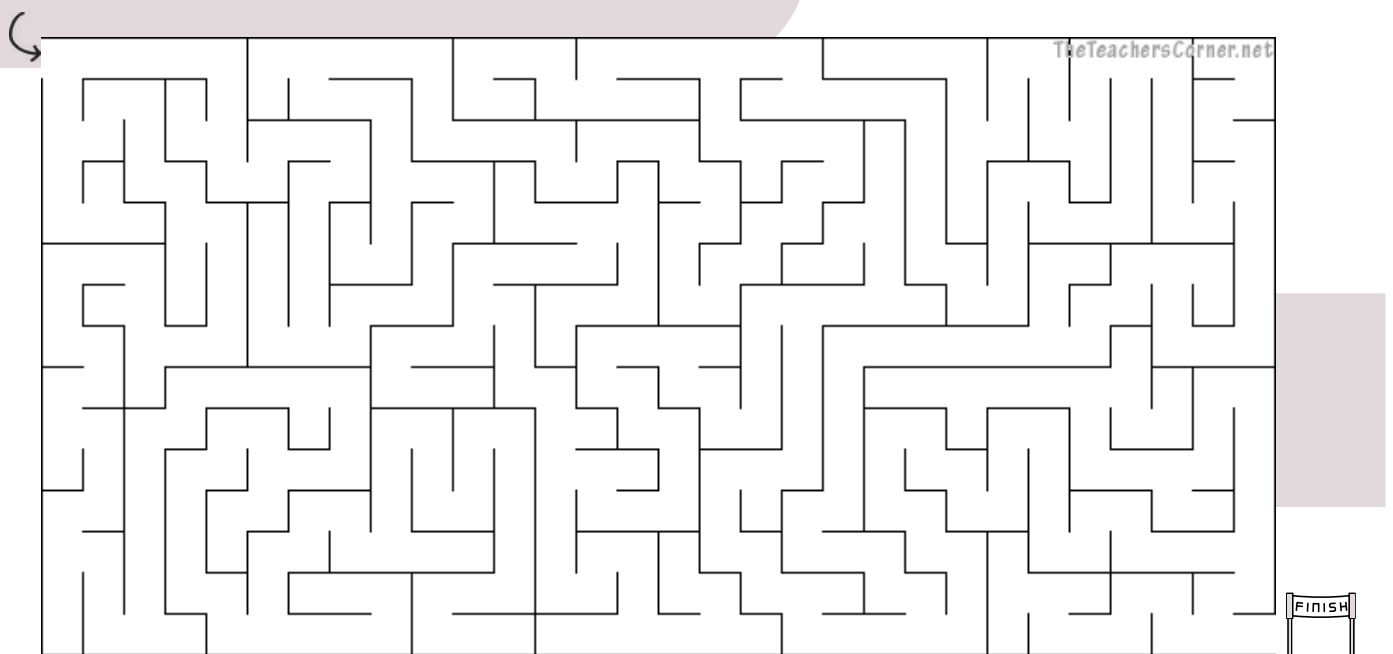
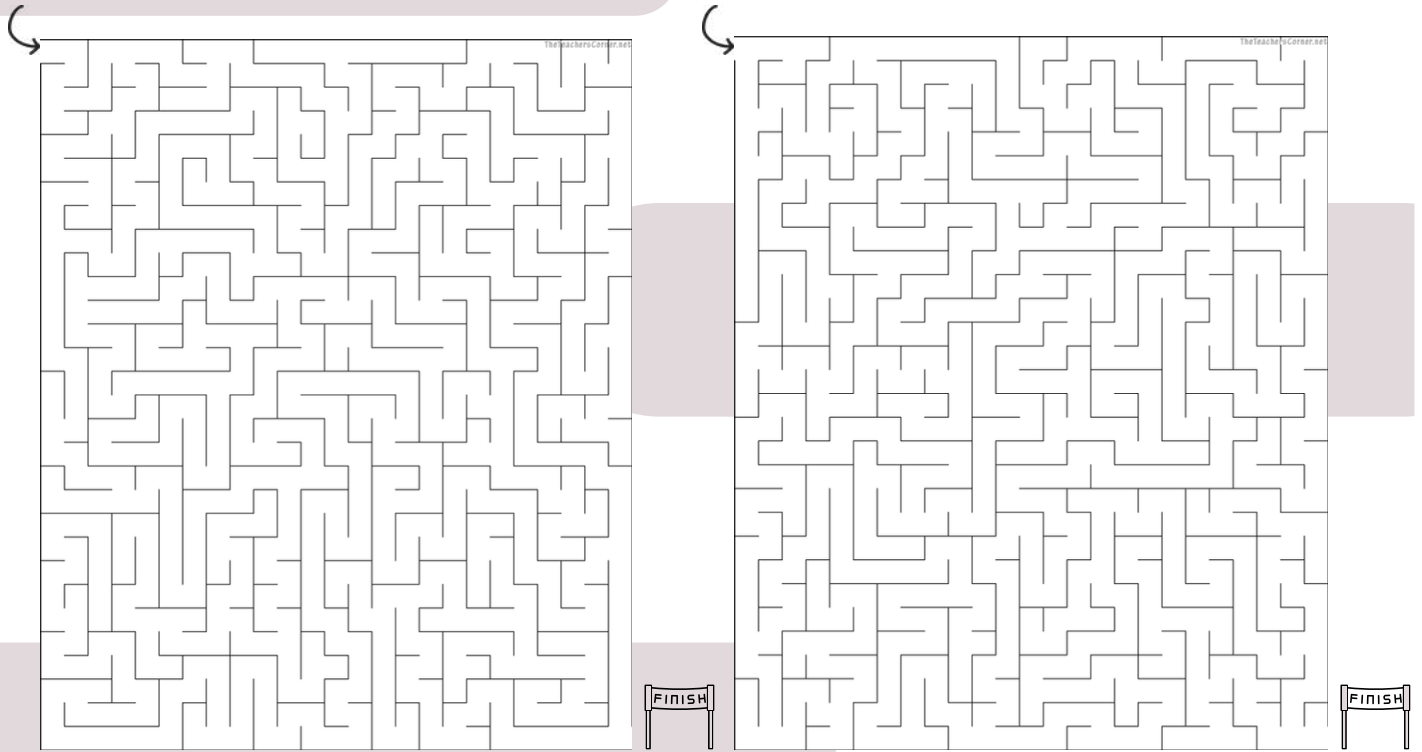


# CROSSROADS FOR KIDS

inviting kids to connect with their ancestors

# KIDS

## MAZE CRAZE





# FIND SOMEONE WHO...

Becoming familiar with your living family is a great way to begin your adventures in family history. Ask living family members (via phone, email, text message, in-person gathering) to fill in as many spaces on the bingo board below as you can.

has traveled to another country	has broken a bone	has sung a song in front of a crowd	is lefthanded	has driven a motorcycle
is allergic to something	has ever had a pet	has 3 or more children	can speak another language	has eaten octopus
was married before they were 20	can play a musical instrument	<b>FREE</b>	has cut their own hair	can wink with their right eye and left eye
moved more than two times	has ridden an elephant	has 3 or more siblings	grew up in the country	is afraid of spiders
has climbed a mountain	has swam in the ocean	has gone camping	has lived in another country	has piloted an airplane



# MIND GAMES

Circle the differences in the image below.



## WORD JUMBLE!

Below are some common family history and genealogy terms that have gotten mixed up! Discover the word by unscrambling the letters.

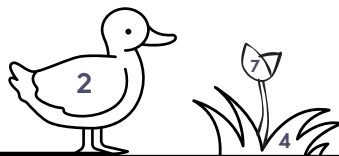
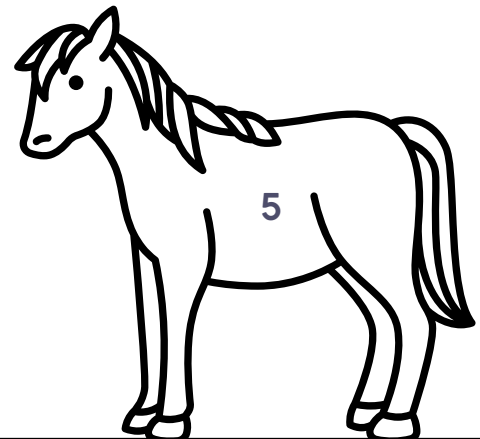
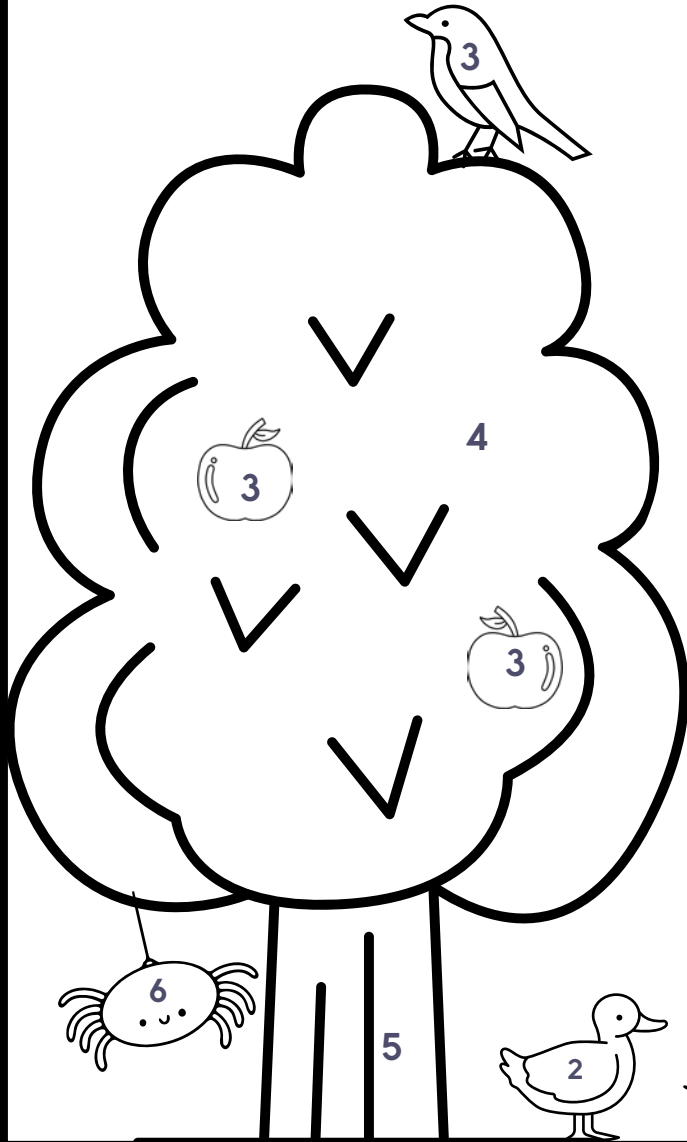
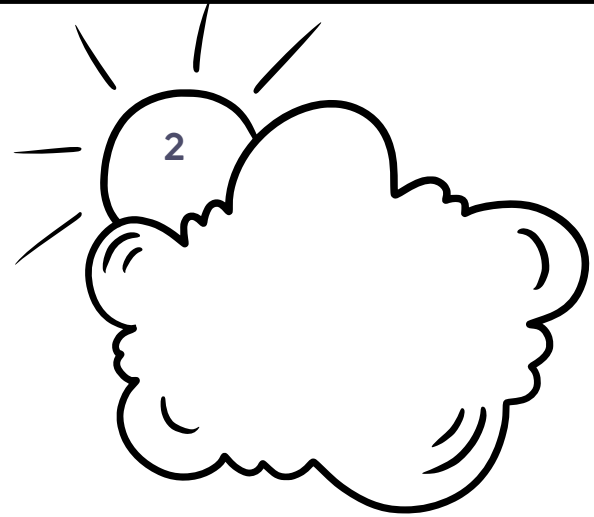
- 1. EGEALNOY \_\_\_\_\_
- 2. YIMFLA HOYIRTS \_\_\_\_\_
- 3. TBRIH \_\_\_\_\_
- 4. RRMAIEGA \_\_\_\_\_
- 5. EDAHT \_\_\_\_\_
- 6. SUNCSE \_\_\_\_\_
- 7. YTRCUNO \_\_\_\_\_
- 8. NAD \_\_\_\_\_
- 9. AHCTM \_\_\_\_\_
- 10. RECASNOT \_\_\_\_\_
- 11. RELTIAEV \_\_\_\_\_
- 12. CYTI \_\_\_\_\_
- 13. HOEM \_\_\_\_\_
- 14. OIGNRI \_\_\_\_\_

1. GENEALOGY, 2. FAMILY HISTORY, 3. BIRTH, 4. MARRIAGE, 5. DEATH, 6. CENSUS, 7. COUNTRY, 8. DNA, 9. MATCH, 10. ANCESTOR, 11. RELATIVE, 12. CITY, 13. HOME, 14. ORIGIN

# COLOR BY NUMBER

Follow the number clues to color the picture with the corresponding color.

- 1 = Blue
- 2 = Yellow
- 3 = Red
- 4 = Green
- 5 = Brown
- 6 = Grey
- 7 = Pink



# NETWORKING BENEFITS AND STRATEGIES

By Pam Pracser Anderson, CG

When I attended my first National Genealogical Society Conference in 2014, I knew no one. It was lonely and scary. I kept my head down, attended sessions, and met only one genealogist who was staying at my hotel. Three years later, it was different. I was enrolled in ProGen, had reached out to other genealogists, and began developing my own network that grew with each connection—and that has made all the difference.

## NETWORKING MYTHS —MEET, CONNECT, INTERACT

To some, the anxiety of walking into a large room of strangers who all seem to know each other ranks just below public speaking. Thoughts such as, “I’m an introvert,” or “I don’t belong with these ‘famous’ well-educated people,” might run through your head and keep you from achieving your full networking potential. Change your mindset to take stock of what you already have in your networking tool-bag. You may not realize it, but you are already networking with colleagues.

Networking is connecting. Genealogists need to meet people who share interests and passions, to discuss the vast array of topics in our field. Although these events typically occur in social settings, other activities can prepare participants and reduce apprehension. Networking is a life-long activity that requires focused persistence, attention, and good will.

Contrary to popular belief, genealogy isn’t a solitary activity that occurs in a vacuum. No one completes genealogical projects without the help of others—pulling records, recommending resources, sharing locality information, reviewing written work, and just encouraging each other to “get it done.” We often hear that genealogists are a supportive community—because it’s true.

While people think that the purpose of networking events

is to promote themselves and advance their own careers, it’s about much more. It’s an opportunity to assist others and build genuine connections that can develop into true friendships. While getting to know fellow genealogists who might help you, it’s more important to determine how you can help them. Networking is less about taking and more about giving.

## A GIVING MINDSET

People who join organizations or attend networking events expecting personal gain, leave disappointed and discouraged with the organization, event, or attendees. Why did they waste their time getting to know these people when they got no referrals? Those who attend with a goal to give back by helping others are taking responsibility for their actions. Colleagues will gravitate to them because of their giving reputation.

Volunteering occurs on organizational and personal levels. It also builds your brand—how you want people to “see” you. Dedication and participation enhance your professional image, heighten your reputation, and build name recognition. Genealogical organizations are constantly searching for committee chairs, board members, and booth workers. These opportunities help grow personal networks. Groups of 3-4 connected people will develop into groups of 30-40 over time, especially if



**Pam Anderson**, Certified Genealogist, is the owner of Anderson CoGen in Franklin County, Pennsylvania. She mentored ProGen 47 in 2020–2021 and taught a twelve-hour AppGen Institute course on “The Art of Self-Editing for Genealogists” in 2024. Pam is a member of the Association of Professional Genealogists, National Genealogical Society, New England Historical and Genealogical Society, New York Genealogical and Biographical Society, and the Maryland Genealogical Society. Pam has written articles for, and presented to, many of these and other local organizations.

your dependability is what they see. On a personal level, one-on-one coaching and mentoring also grow your reputation with those you guide and their networks.

Genealogical bartering—trading goods or services without using money—is a great way to help others while saving money on personal projects. Just as you are reluctant to charge friends for your work, the same attitude develops between close colleagues. Building a “giving” mindset and reputation attracts others to you.

Examples of bartering activities:

- Client referrals
- Recommendations as a speaker
- Shared educational opportunities
- Shared insights, current events, and new developments
- Reviewing and editing written projects

## PREPARATION —DO YOUR WORK BEFORE YOU GO

The email just appeared in your inbox. Register for This Conference/That Institute—and don't forget to sign up for These Networking Sessions. In-person opportunities to connect with other genealogists occur locally, regionally, nationally, and internationally. People come together at organized meet-ups of alumni from educational programs, arbitrary seating arrangements in sessions and lunches, and random meetings in hallways. But there are ways to reduce anxiety and prepare for these events.

### Connect with Yourself

The first step in successful networking is to inventory yourself. What are your skills? What do you like to do? What do others often ask you to help with—speaking, researching specific localities or groups, coaching or mentoring others? Have your activities shown you to be a generous person? Specifically, how can you help others now or in the future?

What subjects are you knowledgeable about or are your favorites? Think through subjects such as methodology, geographic areas, time periods, repositories, or ethnic groups. Before deciding that you are not an expert on anything, remember that there is always something you can share with others, especially if they are not familiar with your geographic area or repositories. Perhaps the

most difficult task is to believe in yourself and decide how to present yourself confidently as someone who people want to talk to.

### Connect with Others

The easiest way to prepare for in-person events is by reaching out to individuals to develop networks prior to scheduled meetings. First and foremost, reconnect with old acquaintances—maybe you completed ProGen ten years ago. Invite former classmates to the event and set up a time and place to meet. They may feel the same angst and didn't plan to attend until you reached out. If you are traveling to research in a new location, or you know someone is coming to your area, set up lunch to share information and get to know each other. Always ask the person to invite any others who might like to join you. It will only increase your network.

Consider reaching out to authors and speakers by commenting on their articles or presentations. They will be thrilled that you noticed, and your reputation will rise in their mind. Be specific about your comments and ask questions for clarification. Note what you found interesting and why. Discuss the geographic area. Explain how the article/presentation benefited you and your research. If you have a suitable venue, invite the author/speaker to meet with a small group, either in person or virtually, to promote their area of expertise.

Social media connections are some of the most prevalent. Commenting on or asking for clarification on specific Facebook posts will grab the poster's attention. Joining and contributing to Facebook groups will help develop your reputation and name recognition. It is also a great place to announce and share events you may be attending, and you can invite others.

### Connect with Small Groups

When making connections with small groups, choose one where you are comfortable—maybe your peers are already involved, and you can offer something specific to the group. It's usually easier to begin locally, work up to regional groups, then statewide or larger groups. Look at a variety of organizations beyond genealogical and historical societies. Check out libraries, benevolent community organizations, county visitors bureaus and chambers of commerce. Specifically, figure out what you can offer these groups and what you can bring to the table, including other connections.

Online educational activities, such as week-long institutes and ProGen, offer excellent opportunities for networking prior to an in-person event. People initially believed that virtual events were inferior to in-person events. However, several benefits have come to light. When physically attending classes, attendees typically see only the instructor and the backs of people's heads. On virtual platforms, most attendees or their photographs with their names are visible. We get to know each other before an in-person meeting. In this same vein, it is suggested that cameras be kept on as much as possible. Comment on others' verbal or written comments by using their name and expanding on their thoughts. They will appreciate the recognition and consider you an ally.

Finally, register for the event. Register for lunches. Sign up for informal get togethers. Contact specific organizations to help work their booths: if you are credentialed, take a turn at the credentialing body's booth, your state's booth or the booth of a state/regional organization you are a member of; or professional booths such as the Association of Professional Genealogists. As most booths require at least two people, it's a great way to meet and get to know your coworkers. You may get to choose a person to work with and meet their connections.

## TAKE PREPARATIONS TO EVENTS

It's time to step into the room with your open and friendly self. Remember that you are here to help others you meet at this event. While you want to tell others about how wonderful you are, tell them in a way that they will know how you can help them. "I pull records from the State Archives, so let me know if you need anything." To offer relevant assistance, it's important to listen to others to figure out what they need. Just as important is connecting acquaintances with other genealogists, archivists, librarians, speakers, historians. Connecting others is as important as connecting yourself. Because you know who else will be attending the event when doing your preparation, begin by networking with those you know. Then use your existing connections to expand into future networks.

Take initiative. Don't wait for the conversation to come to you. Look for others who appear to be outside of a group's conversation or by themselves. We all know what it's like to be the newbie and have that "look" of being lost. There is value in everyone you speak to, and your job is to find

it. Everyone has something to learn and share. Once you approach someone, quickly share who you are and why you approached this person. "Hi, I'm Pam Anderson. Is this your first time at this conference?" Once the conversation begins, it's time to delve into specifics with questions:

- Researching
  - How long have you been researching?
  - Do you take clients?
  - What was your pre-genealogy career?
  - Where do you live? Do you do record pulls?
  - Where do you research?
  - Where have you traveled to, to do research? Favorite places?
- Genealogical Writing
  - Where do you publish?
  - What editors have you worked with? Any tips?
- Public Speaking
  - Where do you present?
  - What are your favorite topics?
- Other
  - Are you working on a credential? Tell me about it.
  - What are your favorite educational opportunities, institutes, organizations?

When the conversation is winding down, make a few offers of assistance. End with, "It was great getting to know you and your passions. Thank you for [be specific]. Is there anything I can do to help you now? Is it OK if I contact you sometime in the future? Here is my card. Feel free to reach out to me anytime."

## AFTER THE EVENT

Do not drop your new connections. Keep notes on your phone about what you learned about new contacts: family, location, etc. Soon after the event, begin reaching out to new acquaintances via email, phone, or virtually. Thank them for the information, other contacts, or help they provided. Look for opportunities to reconnect in the future when traveling. Use new contacts to expand or break into new networks. Ask for introductions. Schedule time to reach out. Do not hesitate to reach out to ask for help. We are a giving and generous community. Finally, remember that you have a variety of networks to invite others to. Be the connector. It will pay you back in multiple ways you never imagined.



Portrait by Maryanne Maughan

*The UGA Utah First Families program honors both Founding and Territorial Pioneers of Utah. To learn more about this program, please visit [UGAGenealogy.org](https://UGAGenealogy.org).*

# LIFE SKETCH OF SARAH ELLEN (LOVELESS) WIGHT

Submitted by Allyson Maughan, AG

Sarah Ellen was born on the Loveless Ohio farm in early July 1827.<sup>1</sup> She was the first child of John and Rachel Mahala (Anderson) Loveless. When Sarah was four, her parents joined the Church of Jesus Christ of Latter-day Saints. Her family moved from Indiana to Missouri to live near their church community. They encountered mobs, militia, and an extermination order there. The mobs forced them from their home, took their property, and made them witness human atrocities.

The family then moved to Adams County and then Hancock County, both in Illinois. Unrest followed. When mobs destroyed this community, Sarah's family chose to move to Nauvoo, Illinois. There, Sarah witnessed the completion of the temple and participated in the temple ceremonies.<sup>2</sup> Her family left for Iowa when forced out of Illinois.

It was in Iowa that Sarah met her future husband, Charles Wight.<sup>3</sup> In June 1850, Sarah's father found cattle near their farm and secured them on his farm awaiting their owner. Later, Charles came for the cattle. His family, while traveling to Utah, lost the cattle during the night. The family story states:

"[John] said it was too late to start back home, and he asked Charles to stay overnight...[John] had a young daughter named Sara Ellen Loveless who Charles became acquainted with. The next morning Sara left with Charles, and they brought the oxen back to our camp....Before we left to finish our journey west, Charles and Sara were married..."<sup>4</sup> The couple married 20 June 1850.<sup>5</sup>

The two travelled to Utah with Charles's family.<sup>6</sup> Broken wagons, meager resources, sickness, and days of walking followed their marriage. They held prayers and sang songs. They struggled through high snow over the final mountain pass, finally arriving in Salt Lake City, Utah, on 13 October 1850. Sarah and Charles lived in West Jordan, Utah, a few years before permanently settling in Brigham City, Utah.<sup>7</sup> Sarah had eight children in Utah. Six children

died before her. Four baby girls, Mary, Sarah, Ann, and Lucy, died within a year of birth. Rosaline died in middle age. John died from suicide. Only Althea and Charles Jr. survived Sarah.

In Brigham City the settlers had to build, make, and produce everything.<sup>8</sup> There were no schools, stores, or houses to rent or buy in the town. They had to set up local governments and town buildings. Sarah and other women had to provide everything in the house, usually from scratch. They made clothes by raising sheep, spinning wool, making cloth, and sewing clothes. They would have used scraps of fabric for bedding and rugs. When Sarah's husband, Charles, fought in the Echo Canyon War, Sarah probably knitted gloves and hats and made coats from table linen donated by Scandinavian women. Charles worked with the town cattle and later worked at a sawmill with his father and brothers.<sup>9</sup> Sarah's descendants spoke of her love of her church. She served often to show her devotion to Jesus Christ. She died of dropsy (heart failure) on 25 October 1899. She is buried with her children and husband in the Brigham City Cemetery.<sup>10</sup>

<sup>1</sup> John Loveless, "Autobiography of John Loveless", (unpublished manuscript), written in 1859, p. 1, held at the Daughters of the Utah Pioneers Museum, Salt Lake City, Utah.

<sup>2</sup> The Church of Jesus Christ of Latter-day Saints, Temple Records Index Bureau, compiler, Nauvoo Temple endowment register: 10 December 1845 to February 1846, (1974), p. 67, entry for Sarah Ellen Loveless, FSL 977.343/N1 K29c.

<sup>3</sup> John Loveless, "Autobiography of John Loveless", (unpublished manuscript), written in 1859, p. 1, held at the Daughters of the Utah Pioneers Museum, Salt Lake City, Utah.

<sup>4</sup> Elaine Nielsen Neff, "The Wights," (Riverton, Utah: E. Neff) c1990, digital book, digital image 7-8, *FamilySearch* (<https://www.familysearch.org/library/books/viewer/464788/>: accessed 16 Sep 2024), p. 2-3.

<sup>5</sup> "Iowa, County Marriages, 1838-1934," Pottawattamie County, marriage of Charles Wight to Sarah E Lovelace, 20 Jun 1850, p. 57, digital image, image 114 of 540, *FamilySearch* (<https://www.familysearch.org> : accessed 17 Jan 2022), citing FSL microfilm 4320245.

<sup>6</sup> "Edward Hunter Company," *Church History Library*, (<https://history.churchofjesuschrist.org/chd/organization/pioneer-company/edward-hunter-company-1850>: accessed 24 Sep 2024).

<sup>7</sup> Edith Clay, "A Brief Sketch of Grandfather Charles Wight and wife Sarah Ellen Loveless", (unpublished manuscript), unknown date, p. 2, copy in possession of Allyson Maughan, Salt Lake City, Utah.

<sup>8</sup> Daughters of the Utah Pioneers, Lydia Walker Forsgren editor, "History of Box Elder County," (Brigham City, Utah: Daughters of Utah Pioneers) c193?, digital book, digital image 28, *FamilySearch* (<https://www.familysearch.org/library/books/viewer/508582/>: accessed 16 Sep 2024).

<sup>9</sup> Edith Clay, "A Brief Sketch of Grandfather Charles Wight and wife Sarah Ellen Loveless", (unpublished manuscript), unknown date, p. 2, copy in possession of Allyson Maughan, Salt Lake City, Utah.

<sup>10</sup> "Utah Death Registers, 1847-1966," Brigham City, Box Elder, Utah, death of Sarah E. Wight, 25 Oct 1899, unpagged, no. 94, digital image, image 5 of 8, *Ancestry* (<https://www.ancestry.com> : accessed 10 Jun 2021) citing Bureau of Vital Statistics, Utah Death Index, 1847-1966.

*Allyson Maughan is a genealogy speaker, writer, and consultant and Accredited Genealogist in the Southwest region. She completed Gen Proof in 2023, ProGen 53 in 2022, and a Genealogy Certificate from SLCC in 2019. She graduated from Idaho State University in 2001. She volunteers with UGA as a board member overseeing the Education Committee. She enjoys historical pictures and poetry writing and shares tips on [familypicturesandpoetry.blogspot.com](https://familypicturesandpoetry.blogspot.com). Her genealogy website can be found at <https://rememberingrelatives.weebly.com/>. She lives in SLC with her husband and three girls.*



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## 2025 CALENDAR

### UGA Virtual Chapter - Skye Cranor (3rd Thursdays)

January 16	7pm MT	Crash Course in Denmark: Part 1 <i>Masen Brandon</i>	online
February 20	7pm MT	A Last Name for Mary Ann - Finding Maiden Names for Women <i>Allyson Maughan, AG</i>	online
March 20	7pm MT	NotebookLM for the Genealogist <i>Robert Cameron Weir</i>	online

### Genealogy ProTalk Webinars - Allyson Maughan, AG (1st Tuesdays)

January 7	6pm MT	No meeting	online
February 4	6pm MT	Pricing Strategies for Professional Genealogists and Writers <i>Rhonda Lauritzen</i>	online
March 4	6pm MT	A Genealogy Dream Team: Combining Ancestry.com and Family Tree Maker <i>Rebecca Shamblin</i>	online

### UGA DNA - Tanner Tolman, AG (2nd Wednesdays)

January 8	6pm MT	TBA	online
February 12	6pm MT	TBA	online
March 12	6pm MT	TBA	online

## Chapter Meetings

### Hybrid Chapter

January 22	10am MT	Paleography: Reading and Understanding Old Writing <i>Kassidy Price</i>	online
February 26	10am MT	Caught in a Web of Laws: Women and Children Emigrating to Hawaii during the Chinese Exclusion Era <i>Kathy Bowman, MSc</i>	online
March 26	10am MT	In-person meeting	FamilySearch Library, Salt Lake City