

As full time missionaries our personal and companion gospel study outline for this week is SACRIFICE. As Sister Butler and I discussed this I made the statement that my great grandmother, Caroline Farozine Skeen Butler, was one of the greatest examples of sacrifice. Although I have none of the written accounts with me here in Merced, CA., I would like to give the following from memory concerning her life.

Caroline would have been born approximately in 1810, in Northern Tennessee, just south of Simpson County, Kentucky, to Jesse Skeen and Keziah Taylor. Jesse was a wealthy plantation owner, and had a number of slaves. Caroline was reared under a pampered condition that it was said that she did not comb her own ~~long~~ hair from the time of birth until marriage.

About 1830 John Lowe Butler of Simpson County, Kentucky, wooed and won the heart of Caroline, and they were married. They were given a slave couple as a wedding gift from the Skeens, but John, having no love for slavery, gave them their freedom, creating a lifelong enmity with the Jesse Skeen family. The Butlers, John and Caroline, then settled down to a normal community life in Simpson County, where John taught school, and acted as a lay minister in the Baptist church. Children soon came into their home: Kenyon Taylor, William, and Charity, however, William died as a baby. Caroline, the pampered daughter, was now a busy mother with no slaves to help. John, upon the death of his father, now had responsibility for his mother, Charity Lowe Butler, and his three younger brothers, and younger sister, Edmund Ray, James Morgan, Lorenzo Dow, and Lucy Ann. Their father, James, had instructed them in blacksmithing, but John had taken up teaching due to early heart problems.

In March, 1835, Elders from the Church of Jesus Christ of Latter-day Saints, Mormons, came into their community, and John Lowe, brother of John's mother, Charity, invited them to preach in his home. John attended the meetings, and invited the missionaries into his home. Two weeks later John and Caroline were baptized. Caroline had a testimony, and supported John all the way, even though her father was bitterly opposed to Mormonism. James Emmett, one of the missionaries, became a close friend of John and Caroline, and their lives were much tied to him from that time until 1847. John's mother, Charity, along with the three younger sons and daughter, joined the Mormons soon after John joined.

In the spring of 1836 the Butlers, along with others in the community who had joined the Church, sold all their houses and lands, and <sup>with</sup> their wagons and ox teams pioneered into Missouri, arriving at Father Allred's home in Clay County in late spring or early summer. The Butlers were relatively well off financially at this time. The Saints had just been expelled from Jackson County, Missouri, and had been forced to settle in Clay County. Soon they were forced from Clay County, and moved northeast into Caldwell and Daviess Countys where they established the cities of Far West and Diahman. The Butlers settled at Diahman in Daviess County, and at the county seat, Gallitan, on August 6, 1838, John was involved in standing off a mob at the polls. At the counsel of the Prophet Joseph Smith, John hastily moved his family from Diahman to Far West, with the mob burning his home just hours after leaving it. I picture Caroline with her small babies being hastily loaded into the wagons and fleeing the mobs.

John took an assumed name in Far West, and was hunted by the mobsters, so he escaped the city by night, and fled on foot in November and December weather to Quincy, Illinois, where he taught school to provide for his means. Charity, with her children, John's mother, and others, followed John to Illinois, during the winter time, and Caroline went through much suffering and hardship to reach Quincy.

After the family was reunited John rented some land and planted a crop, and then went on a Church mission. The Prophet was in Liberty jail at the time. When the Prophet escaped, or was released, he went to Commerce, Illinois, where he purchased a large tract of land, and began the city that became Nauvoo. When John returned from his mission he went to Commerce, met with the Prophet, and was invited by the Prophet to stay in his home while John would build a home for his family and move them to Nauvoo. This came as a result of the Prophet's question, "John, what are your plans?", The answer, "I want to be where you are!"

By 1840 the Butlers were securely settled in Nauvoo, and from then until the Prophet's martyrdom I would presume it was likely the happiest time of Caroline's life. The Butlers were close to the leadership of the Church. John was called as a bodyguard to the Prophet, and was close to the daily events of the Church. In 1842 John, leaving his family in Nauvoo, took team and buggy and drove to Kentucky and Tennessee to visit the Butlers and Skeens. When he returned to Nauvoo he brought with him Caroline's sister, Charity, who was the only other member of the Skeen family to join the Church. Charity was hearing impaired, being deaf and mute. Charity lived in their home, and was sealed to John as his second wife. Thus John was one of the first to accept the doctrine of plural marriage. I would like to have had Caroline's feelings expressed in this regard.

Following the martyrdom of the Prophet in June, 1844, James Emmett, the man who had baptized John and Caroline, approached them with the idea that the Church was now ended with the death of the Prophet, and wanted them to go with him to California, for the Oregon Trail was open, and people were going west. John and Caroline refused, however, when Emmett persisted and lead about 100 people to Iowa City preparatory to going on west, Brigham Young called John and his family to join Emmett and use their influence to bring them back into the Church.

Thus, in the fall of 1844 we find John, Caroline, Charity and the family, leaving their comfortable home in Nauvoo, and in the cold weather joining the Emmett Company at Iowa City, and enduring much hardship.

In 1845 the Emmett Company moved westward to Fort Vermillion, in the Southeast corner of what is now South Dakota, but, likely to the influence of the Butlers did not go further. It was here, in the fall of 1845, that two brethren, Fullmer and Reynolds (Sherwood), came representing Brigham Young, asking for Emmett to come with them to meet with the Church officials in Nauvoo. Emmett refused, but Butler returned with them when he elicited a promise from Emmett to care for his wives and family. Thus Caroline, Charity and the children were left without a husbands protection in the harsh winter of 1845-46, with teenager Kenyon Taylor being the man of the family. John did not return until late spring of 1846, and when he ~~returned~~ returned he found Emmett gone, and his family nearly starved. If it had not been for the kindness of "Grandma Squaw", a loving Indian woman who adopted them, they may not have survived.

John then took charge of the Emmett Company, and started them Southwestward to join with the other companies, the Young and Kimball Companies, to go to the Rocky Mountains. When the Companies reached Grand Island, Nebraska, word came that they should go no further, but to stay at Pawnee Village. Unknown to Brigham Young was that the Sioux had killed the Pawnee, and burned their village and grass lands. Ponca Indians from the Vermillion area, invited them to return with them to the Ponca lands where the Niobrara River enters the Missouri River, where there was plenty of feed for their stock. So once again Caroline and family winter along the Missouri, but this time John is with them. It is here at Niobrara that Newell Knight, one of the Company commanders, and many others died that difficult winter.

With Spring of 1847 the Companies joined the Saints at Winter Quarters, where Brigham counselled John and Caroline, his mother and brothers, to stay behind

because of their extreme poverty caused by their association with the Emmett Company, and to use their smithing talents to help the Saints go west. Brigham Young would send for them at the proper time.

While John had wintered with the Saints in Nauvoo in the winter of 1845-46 he had worked in the Nauvoo Temple, helping to finish it, and was among the first set apart temple workers. Here he married Sarah Lancaster and her daughter, Sarah Lancaster, having them sealed to him in the temple. When John left in April Sarah's mother, Sarah, returned to Illinois, for she was in her seventies, and did not feel capable of going west. John took the younger Sarah with him to join with Caroline and the family. At this time the brothers of Caroline and Charity came from Tennessee, and Charity returned with them to join with another deaf and mute sister that needed her help.

The five years<sup>in</sup> western Iowa on the frontier were not easy years for Caroline, as her family increased to ten children alive. One more was to be born in Utah. John's mother, Charity Lowe Butler, died and was buried at Pottawatomie. His brother, Edmund Ray, also died, and John tells of how he was buried in the burial ground of the Saints. The other brothers, James Morgan and Lorenzo Dow, settled on the rich Iowa lands, and when the call came in 1852 from Brigham Young to join the Saints in Utah, they refused to go, and stayed behind. Lucy Ann had married Reuben Allred, and was already in Utah.

Thus, in the spring of 1852 John, Caroline, Sarah and the children, were assigned to go with the Eli Kelsey Company to the Great Salt Lake Valley. John was assigned as Company blacksmith. Caroline had taught her older daughters well, and they were of great help with the younger children. Little John Jr., only eight, blessed by the Prophet Joseph just months before the martyrdom, walked most of the way driving cattle. Sarah appeared to be of great help to the family, and was a very capable woman--she never bore a child.

Getting settled in Utah had great difficulties. The Indians stole most of their stock, and John had to leave his family while he went to Green River one summer, and Fort Bridger another summer, to do blacksmithing along the Trails to recoup his fortune. This left ~~SARAH~~ Caroline home with the children, and to bear her last child, Alveretta Farozine. My heart cries out as I read of the difficult times before John could get established.

After four years in Utah, in 1856, John had become established in the Palmyra Settlements, along the Spanish Fork River, and was called to be the bishop. I would have thought the next few years, until 1860 when John died, would have been more choice years for Caroline. However, John, following the counsel of the brethren, took four more women as wives, having them sealed to him in the Endowment House. One wife he gave a writ of divorcement, by two of the others he had three children. It is my feeling that this was very difficult for Caroline to fully accept.

After John's death in 1860 Caroline stayed for a time in Spanish Fork. The older children were married, and she would have been enjoying some of her grandchildren. However, the other four wives were there, two of them soon remarrying, and Caroline felt the urge to get away. About 1866, John Jr. would have been the oldest not married, along with James, Thomas, Alveretta, and others, the family decided to go south to Panguitch and settle. This they did under the matriarchy of Caroline. Indian problems in Panguitch soon caused them to move to Parowan for a couple of years, and then to return to Panguitch. John, James and Thomas formed the famous Butler Bros. organization, running Morgan horses and sheep, with a ranch near Panguitch Lake. John met Nancy Franzetta Smith, daughter of the first and former stake president of Parowan while there, and they were married. Later, James and the girls married, but Thomas remained single, caring for his mother, and doing missionary work.



My father, John Lowe Butler III was born June 5, 1874, the eldest child of John Lowe Butler II and Nancy Franzetta Smith, at Panguitch, Utah. It was about 1880 the Butler Bros. broke up their partnership, and John & Nancy moved to the area south of Richfield, Utah. I do not know the year Caroline died, but they returned her body to Spanish Fork, to be buried beside her husband. It is of record.

As I think of this little grandmother who came from the sheltered care of a wealthy home, who faithfully and unitedly followed the difficult course set by her frontiersman husband, never deviating but true in every respect, I feel a certain awe that this is my heritage. She set an example of loyalty, obedience, kindness, cheerfulness, diligence, faith, and virtue, for her posterity that we should all take time to ponder, and to emulate.

From all I have read or been told about Caroline Farozine Skeen Butler she was one of Heavenly Father's choicest spirits, and I am grateful to know that she is my progenitor. It is fitting that she should be the great grandmother of an apostle of the Lord, even Elder Bruce Redd McConkie, whose grandmother was Keziah Jane Butler Redd, Caroline's daughter.

To me she was the epitome of sacrifice in a time when sacrifice was so often called for by the Saints as they established themselves in the land. I honor her.