

The Life and Times

of

John Lowe Butler II

By
Helen J. Dalton

The Life and Times of John Lowe Butler II



John Lowe Butler II

1844 - 1898

The Life and Times of John Lowe Butler II

- Born: 28 February 1844 in Nauvoo, Hancock County, Illinois.
- Married: (1) 23 June 1873, in the Endowment House to NANCY FRANCETTA SMITH.
- Married: (2) 10 April 1882 in the Endowment House to SARAH SARIAH JOHNSON.
- Died: 30 December 1898, Richfield, Sevier County, Utah.
- Buried: 2 January 1899, Richfield, Sevier County, Utah.

He came across the plains from Pottawatomie County, Iowa to Salt Lake City in 1852 in the ELI B. KELSEY COMPANY, as a child of eight years, coming with his family. They immediately settled in Spanish Fork, Utah.

He pioneered to Paragonah, Utah; then to Panguitch, Utah; still later moving to Sevier County, and finally to Richfield, Utah.

He was a member of the San Juan Exploring Expedition in 1879.

Compiled by a granddaughter
Helen Thurber Dalton
June 1976

[Note: This version was digitized by Craig Dalton in April of 2010. The content remains the same as the original typescript document written by Helen Thurber Dalton, however some formatting was changed including page numbers.]

CONTENTS

Contents	i
Preface.....	iv
Birth and Parentage.....	1
Nauvoo – At the Time of His Birth:	3
Martyrdom of the Prophet Joseph and Hyrum:	3
Trials of being with the Emmett Company:	5
Making Maple Sugar:	8
In Pottawatamie County, Iowa.....	10
Crossing the Plains - 1852.....	12
Buffalo Herd on the Plains:	13
Settling in Spanish Fork.....	15
They Build a Fort:.....	15
John Lowe Butler II. at 16:	16
The Move to Southern Utah.....	17
Panguitch Valley Explored:.....	17
To Paragonah:	18
Panguitch.....	19
First Settlement of Panguitch:	19
Panguitch Abandoned:.....	21
Butler Family Returns to Paragonah May 1866:	21
In the Blackhawk War.....	22
Heber Benson's Story of the Black Hawk War:.....	23
Little Creek Raid:	23
Joseph Fish's Story of the Little Creek Raid:	24
Joseph McGregor wrote:.....	24
Daniel Pendleton's Story of Little Creek Raid:	24
Heber Benson Writes of a Navajo Indian Raid:	25
Joseph Fish Writes of the Navajo Raid:	26
Olive Butler wrote:	27
Resettlement of Panguitch	28
The Old Log Meeting House:	29
Privations of 1877-78:	30
Panguitch, description of:	30
Panguitch Lake:	31
Map of the Butler's Ranch, near Panguitch Lake:.....	32
Butler Panguitch Deeds from Book D Deeds, Iron County:	33
Paragonah Described:	34
Marriage to Nancy	35
The Butler Brothers Partnership:	36
Legal Description of Their Property:.....	36
Letter Written to "Eta" Three Months Before Their Marriage:.....	37
Four Children Born at Panguitch:.....	39

The Morgan Horses.....	40
John D. Lee and the Mountain Meadow Massacre.....	43
How the Massacre Occurred:.....	43
Word Sent to Brigham Young:.....	44
The Attack Upon the Emigrant Train:.....	44
A Bloody Oath:.....	45
The San Juan Exploring Expedition 1879.....	46
The Hole-in-the-Rock Mission.....	52
1880 - A Year of Making Decisions of What To Do.....	54
John L. Hit On Head.....	54
Possible Reasons for Moving Away from Panguitch.....	56
The Move to Sevier County.....	58
About the Picture of Children of John Lowe Butler I.....	60
Map of Southern Utah.....	62
The Move to Richfield, Utah - 1885.....	63
John L. Butler Marries Sarah Sariah Johnson.....	64
Their children:.....	65
About Plural Marriages:.....	67
John L. Serves a Term in the State Penitentiary:.....	67
A Special Polygamist Social:.....	68
Addendum to John L. Butler's Marriage to Sarah Sariah Johnson:.....	69
The Butler-Beck Mine.....	71
Etty Dreams of a Dove on a Rock:.....	71
1896 - The Butler-Beck Mine Fails.....	74
Brigham Young on Hunting for Gold and Silver:.....	77
The Cape, or Cloak.....	78
Olive Butler Smith wrote about the Cape:.....	80
The Cape, as told and written by Jane Butler Nielson:.....	80
Mrs. Ramsey - Midwife.....	81
Memories: of Caroline Butler Thurber.....	83
Our Farm at Jerico:.....	84
Taking Carry to Manti Temple to be Healed:.....	84
Memories: of Olive Butler Smith.....	86
Tenderhearted Character and Her Birth:.....	86
Physical Description and Strength:.....	87
Memories: of Jane Butler Nielson.....	88
Playing with Kids:.....	88
Sabbath Observance:.....	89
Uncle Thomas' Missions:.....	89
Grandma Ramsey and Coins:.....	89
Hurrah for the 4 th of July:.....	89
I Want to be Your Little Girl:.....	90

The Scorpion Bite:	90
About Mining:	90
A Lesson in Honesty:.....	90
Smoking:.....	91
Additional Random Memories of Jane:.....	91
Her Father's Illness & Death:	92
Jane's Birth:	93
Little Jane is Burned:	93
The Stolen Plums:.....	93
Marshall Bloomquist:	94
Jane is the Eldest Living Descendant:	94
Memories: of Kenion Taylor Butler	95
His Account, Leaving for Idaho 26 March 1903:.....	98
At Richfield:	99
Memories told him of incidents before his birth:	101
About the horses, and how they got them:	101
The Butler Beck Mine:	102
My Dad taught me when to Fight:.....	102
My Dad's Last Fight:.....	103
Another Fight:.....	104
Memories: of Dwain Butler	106
Helen and Aub visit the Butler-Beck Mine - 30 September 1968	107
Another Trip to the Mine - 12 of family - 9 August 1969	108
Patriarchal Blessing: John L. Butler II.....	111
Patriarchal Blessing: Nancy F. Butler.....	113
Copy of Letter to "Dear Eta" - 3 March 1889.....	114
Genealogy	115
Pictures.....	126
Wife and Children of John Lowe Butler II.....	126
The Butler Brothers	127
Panguitch Lake	128
Butler Brothers Shingle Mill	129
Butler Brothers Panguitch Ranch	131
The Butler Home at Joseph.....	132
The Butler-Beck Mine	135
Richfield Home of the John Lowe Butlers	142
John Lowe Butler II and Nancy Francetta Smith Butler	146
Kenion Taylor, Lee Tom, Eva, Olive, Erma, & Jane - About 1900	147

PREFACE

JOHN LOWE BUTLER II. was a Pioneer in every sense of the word. He first traveled as a baby with his parents and older brothers and sisters across the state of Iowa in 1846 and 1847 -- coming across the Plains from Winter Quarters in the year 1852 with his family when he was eight years of age. Immediately the family went from Salt Lake City to Spanish Fork, and pioneered there on new land -- then, at about the age of 18, after his father's death, John pioneered to Paragonah, Utah -- then in 1864 was one of the first settlers in Panguitch for two years and after abandoning Panguitch in May 1866, they pioneered back there again in 1871.

He was a member of the Explorers' Route to the San Juan country in 1879. He was a rugged pioneer. He is my grandfather. He died at the age of 54, the father of 16 children--ten by his first wife, and six by the second. He has many descendants who are now scattered all over the country.

His story needs to be told. By writing the histories of these our pioneers, our fathers, mothers, and grandparents, we are recording the every day life of a people who have accomplished one of the most brilliant feats of colonization in the world, and did it under the most adverse conditions. They will be remembered only as we tell their story.

In much of this record it will be observed that he is designated as John Lowe Butler II. This is necessary to properly identify him. There is a John Lowe Butler I, II, III, IV, and V. Undoubtedly this has been done in honor of his sire, which is very good; however, for a historian a mistaken identity is a challenge. I have come to the conclusion that a man ought to have his very own name.

Our John II. did not leave a written record of his life, but from various sources such as some who did leave records, we have gleaned many incidents in which he participated, how they lived, etc. Also, it has been just fascinating to question some of his children about their memories of their father and the times of their youth and through collecting these memories, and recording them, we begin to see him and understand him, and to love him.

Over the past few years, perhaps because I was Historian for the John Lowe Butler I. Family Organization, I became enthused with gathering all the information possible, to put together this history.

I want to thank Ross Butler, Uncle Taylor Butler, Aunt Jane B. Nielson, and others, who have encouraged me and cooperated fully with me in getting this put together.

6 July 1976

Helen T. Dalton
149 North 12th Ave
Upland, CA 91786

The Life and Times of John Lowe Butler II

1844-1898

Compiled by Helen Thurber Dalton

BIRTH AND PARENTAGE

JOHN LOWE BUTLER II. was born 28 February 1844 in Nauvoo, Hancock County, Illinois. He married (1) 23 June 1873 in the Endowment house, Salt Lake City, Utah NANCY FRANCETTA SMITH, who was born 4 March 1853, Parowan, Iron County, Utah, died 21 April 1913 at Manard, Blaine County, Idaho (now named Fairfield, Camas County, Idaho), buried 24 April 1913 at Richfield, Sevier County, Utah. She was the daughter of John Calvin Lazelle Smith and Sarah Fish.

John Lowe Butler II. married (2) 10 April 1882 in the Endowment House, Salt Lake City SARAH SARIAH JOHNSON, who was born 11 July 1862 at North Willow Creek, Summit County, Utah, died 27 July 1935 at Elsinore, Sevier County, Utah, buried 31 July 1935 Richfield, Sevier, Utah. She was the daughter of King Benjamin Johnson.

John Lowe Butler II. died 30 December 1898 at Richfield, Sevier County, Utah, at the age of 54 years.

He was born of goodly parents: JOHN LOWE BUTLER I., (blacksmith, cattleman, farmer) who was born 8 April 1808, Simpson County, Kentucky, died 10 April 1860 at Spanish Fork, Utah County, Utah; married (1) 3 February 1831, Simpson County, Kentucky CAROLINE FAROZINE SKEEN, who was born 15 April 1812, Sumner County, Tennessee, died 4 August 1875, Panguitch, Garfield County, Utah. She was the daughter of JESSE SKEEN and KEZIAH TAYLOR.

Elders of the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS came into Simpson County and preached the Gospel in 1835. John Lowe Butler I. and his wife were two who accepted and loved this gospel and both were baptized by Elder James Emmett on 9 March 1835. John's mother CHARITY LOWE BUTLER, who was then staying with them, also accepted the Gospel and was baptized about two weeks later than the others.

John's father, JAMES BUTLER was born in 1780 at Simpson County, son of WILLIAM BUTLER, the Regulator and Revolutionary War soldier, and PHOEBE CHILDERS, or CHILDRESS. It is not known when James Butler died or what happened to him. John Lowe Butler I. in his autobiography does not speak more of his father other than to give his name.

In March 1835 John I. said his mother was staying with them, and a year later his mother Charity Lowe Butler accompanied John and family on their journey to Ray County, Missouri, to gather with the Saints in that area.

James Butler and wife Charity Lowe had fourteen children born to them as follows:

1. William Butler, b. about 1802, of Simpson Co. ,Kentucky, married Bulah Peden.
2. Elizabeth Butler, b. about 1804, of Simpson Co., Kentucky, married (1) Sandy Mays; married (2) Forsythe.
3. Sarah Butler, b. about 1806, Simpson Co., Kentucky, married Dickson Allen.
4. John Lowe Butler, b. 8 April 1808, Simpson Co., Kentucky; married (1) Caroline Farozine Skeen 3 February 1831 in Simpson County; he died 10 April 1860, Spanish Fork, Utah, Utah.
5. Thomas Butler, b. about 1810 of Simpson Co., Kentucky.
6. Vincent Butler, b. about 1812, Simpson Co., Kentucky.
7. Lucy Ann Butler, b. 6 Dec 1814, Simpson County; died 16 December 1884; married 4 Dec 1836 Reuben Warren Allred.
8. BUTLER, child (stillborn), b. about 1816
9. BUTLER, child (stillborn), b. about 1818.
10. BUTLER, child (stillborn), b. about 1820.
11. BUTLER, child (stillborn), b. about 1821.
12. BUTLER, Edmund Ray, b. 22 April 1822, Simpson County, Kentucky; married. Lydia Thornton; died between 1848-1851, Pottawattamie County, buried Saints' Burying Ground, Council Bluffs, Iowa.
13. BUTLER, James Morgan, born 20 April 1824, Simpson County, Kentucky, died after 1860; married Catherine McColl.
14. BUTLER, Lorenzo Dow, born 13 July 1826, Simpson County, Kentucky; died 2 August 1884, Woodbine, Harrison, Iowa; married in 1848 in England to Ann Binnal.

-- Sources for the above: Autobiography of John Lowe Butler I. pages 1, 9, 39; Charity Lowe -- account of her death in FRONTIER GUARDIAN (newspaper) of 16 May 1851 - - Early Church Records Information file, Genealogical Society, Salt Lake City. This newspaper was published at Kaneshville, Iowa.

#12-Edmund Ray -- Patriarchal Blessing giving date of birth, dated 5 Aug 1845 by John Smith, Nauvoo, recorded volume 9; page 340, No. 1008 -- in the Early Church Records Information File (GS)

#14-Lorenzo Dow -- The Obituary for his wife Ann gives his death date, as well as her birth and death date, and also a historical account of both, in the newspaper at Woodbine, Iowa, dated March 20, 1914, copy in possession of Mrs. Helen T. Dalton.

#14-Lorenzo Dow -- 1860 Census on page 843 verifies ages (at Woodbine, Harrison Co., Iowa.)

#14-Lorenzo Dow -- 1880 Census Bouyer Twp, Harrison Co., Iowa, page 53.

Nauvoo – At the Time of His Birth:

The name "Commerce" was soon changed to "The City of Nauvoo." This word "Nauvoo" is of Hebrew origin, and "signifies a beautiful situation, or place," says the Prophet, "carrying with it, also the idea of rest; and is truly descriptive of the most delightful location. It is situated on the east bank of the Mississippi River, at the head of the Des Moines Rapids, in Hancock County, bounded on the east by an extensive prairie of surpassing beauty, and on the north, west and south, by the Mississippi." Nauvoo is about 190 miles up the river from St. Louis, Missouri.

About this "Commerce" previously spoken of. The Prophet Joseph Smith was released from prison and made his way to Quincy, Illinois in April 1839. By May 10th; he moved in a cabin at Commerce, some fifty miles north of Quincy, on the Mississippi River, and he determined to build a city there.

John Lowe Butler I. writes: "About May (1839) Joseph and Hyrum moved up to Commerce, and I went up just after them to look at the place and see how I should like it. Brother Joseph asked me if I was coming to live there. I told him that I wanted to live where he did. Well, said he, you have not got your family up here yet, have you? I told him no, I had not moved them up yet, but that I had come up just to look at the place.

"Brother Joseph then said, You will come over to my house and stay while you are here, and until you move your family up I went to work after I had been there some three weeks to pay for my board and helpt Brother Joseph to fix up his fence and to plow his lot and do up his garden for him, then my family was moved up and I built a house and fenced my lot upon the hill."

It was about one mile from the shore to the top of the hill, so he built his home in the vicinity of where the Temple was later built.

It was in this home where John Lowe Butler II. was born. He was the eighth child of his parents.

Baby John was blessed by the Prophet, and the Prophet held him on his lap for a little.

By the time little John was born, 28 February 1844, times were getting real bad in Nauvoo. The Missourians kept trying to get the Prophet Joseph, and also there were Traitors and Apostates living right in Nauvoo who sought his life. John I. was one of the members of the Bodyguard for the Prophet, and they sought to protect him. Persons and property were not safe now. Horses and property were stolen often, and members of mob often set fire to hay stacks, feed grain, barns, etc. The Saints had to have guards at night to protect their property.

Work on the beautiful Nauvoo Temple was progressing under trying circumstances, and the faith of the Saints was indeed being tried. June 7th, 1844 the EXPOSITOR published a paper, filled with vile and malicious slanders against the Prophet and the leading citizens of Nauvoo. The City Council declared this a nuisance, and under instructions by the City Council, it was wrecked and burned. This put the conspirators in a rage, and culminated in the martyrdom of the Prophet Joseph and his brother Hyrum. Little John was three months old when this happened.

Martyrdom of the Prophet Joseph and Hyrum:

John II. was just four months old when the Prophet was killed. His father, as a member of the Bodyguard, was rather closely in touch. Church history quotes this incident:

Saturday, June 22, 1844:

Abraham C. Hodge says that soon after dusk, Joseph called Hyrum, Willard Richards, John Taylor, William W. Phelps, A. C. Hodge, JOHN L. BUTLER, Alpheus

Cutler, William Marks and some others, into his upper room and said "brethren, here is a letter from the Governor which I wish to have read."

After it was read through Joseph remarked, "There is no mercy here." Hyrum said, "No; just as sure as we fell into their hands we are dead men." Joseph replied, "Yes; what shall we do, Brother Hyrum?" He replied, "I don't know." All at once Joseph's countenance brightened up and he said, "The way is open. It is clear to my mind what to do. All they want is Hyrum and myself; then tell everybody to go about their business, and not to collect in groups, but to scatter about. There is no doubt they will come here and search for us. Let them search; they will not harm you in person or property, and not even a hair of your head. We will cross the river tonight, and go away to the West." He made a move to go out of the house to cross the river. When out of doors he told Butler and Hodge to take the Maid of Iowa (in charge of Repsher) get it to the upper landing, and put his and Hyrum's families and effects upon her; then go down the Mississippi and up the Ohio river to Portsmouth, where they should hear from them. He then took Hodge by the hand and said, "Now, Brother Hodge, let what will come, don't deny the faith, and all will be well."

-- Documentary History of the Church, volume6, pages 545 and 546.

-- See also Essentials in Church History, 5th Ed. by Joseph Fielding Smith, pub. 1935, pages 372, 373.

We Know from Church History that both Emma Smith and Reynolds Cahoon sent letters to the Prophet accusing him of cowardice and urging him to return and not leave the people -- and so he returned to Nauvoo, gave himself up, and early on the morning of the 24th of June, 1844, Joseph and Hyrum with the accused members of the city council and a few tried friends, left Nauvoo for Carthage.

John I. wrote in his journal:

"The mob issued a writ for Brother Joseph and Hyrum and they were taken to Carthage jail. I and some more of his life guards went with him. We were all willing to live or die with them. He, Brother Joseph spoke to us all and told us that he was like a lamb led to the slaughter. He also spoke to Brother Hyrum and wished him to return home with us. We begged to him to let us stay with him and die with him, if necessary, but he said, no, we were to return to our home, and Brother Hyrum said that he would stay with Brother Joseph. For my part, I felt that something great was going to transpire. He blessed us and told us to go. We bade them farewell, and started. We had twenty miles to ride, and we went the whole distance without uttering one word. All were dumb and still and all felt the spirit as I did myself.

"I cannot express my feelings at that time for they overpowered me. I felt like the Prophets of the Lord were about to be taken from us and that they were going to await their doom, the same as the Lord his when He was here upon the earth. We went to our homes like so many sheep that had lost their shepherd, knowing not what to do."

-- Journal of John Lowe Butler I., page 28.

The Prophet and Hyrum were killed three days later, 27th of June 1844 -- and then ensued a time of darkness and despair for all the Saints. It was a time of testing -- for those who would follow the Twelve. Many fell away.

Trials of being with the Emmett Company:

After the Prophet was killed, James Emmett determined to go to the Mountains, and he sought to get many other Saints to go along. He tried to get John Lowe Butler I. to go along also, but he would not, and he came again the second time, trying to get John to go and he refused the second time. James Emmett led some 150 of the Saints into the wilderness north and west of Nauvoo on the Iowa River, leaving in September 1844.

John I. writes in his journal:

". . . . Brother Brigham sent me up the Iowa River. We started about Christmas time 1844, and wintered on the Iowa in Emmett's company. Brother Brigham sent me up to tend to affairs up there for they were stealing and carrying on. They were driving off cattle and stealing, and the news came to Brother Brigham and he called me and told me to go and get ready to start to Emmett's Company, and said he, there are some good people in the company, and I hate to see him carrying them to destruction, and it must not be, for you must go and save them from destruction, so I went up the river to the camp stayed with them. They had got pretty well along in the art of taking what did not belong to them and applying it to their own use"

-- Journal, page 29.

Those accompanying John and his wife Caroline, were his plural wife Charity Skeen Butler, and their eight children by Caroline. The eldest child was Kenion Taylor Butler being 13 years of age, and the youngest was our John Lowe Butler II., age 10 months. He does not mention it in his journal, but it is presumed that the rest of his family also accompanied them, being his mother, Charity Lowe Butler and her children:

Edmund Ray Butler, age 22

James Morgan Butler, age 20

Lorenzo Dow Butler, age 18

Now, it is not a positive fact that Charity, the mother, and her three youngest sons did go with them. John I. does not mention them. They could have remained in Nauvoo. The plural wife, Charity, was a sister of Caroline, and she was four years older than Caroline. Charity was deaf and dumb. He had no children by Charity; He often speaks of his "wife" in his journal and he means Caroline, so I presume that Charity was a wife in name only.

James Emmett became overbearing and unfair, not having listened to counsel, putting the company on rations of one gill of corn per day per person. Their sufferings were great, but John L. Butler family continued with them.

After spending the winter of 1844-1845 on the Iowa River, early in March of 1845 they were ordered to move up the river and west until they came to Fort Vermillion, on the Upper Missouri River, where they camped.

Brigham Young recorded the following on Tuesday, 12th of August 1845:

The Twelve, residing bishops and others met in council, and wrote letters for H. G. Sherwood and John S. Fullmer, with authority to lead, direct and instruct Emmett's Company, who are now encamped among the Sioux (Indians) on the Missouri river about thirty miles above the mouth of Big Sioux river. We laid our hands upon the heads of Brothers Sherwood, Fullmer and Emmett and blessed them for the mission. Brother Emmett declared he would be subject to counsel.

--Doc. History of the Church, volume 7, page 435.

John S. Fullmer made a written report of their mission, he in company with Elder Henry G. Sherwood, to the Emmett Company, and his account gives the location of their camp: "encamped on the Vermillion, a tributary of the upper Missouri river, which is 625 miles from Raccoon Barracks." They arrived at the camp September 13th (1845), and found them in better condition than they had expected to find them. They were tolerably well provided with provisions but somewhat destitute of clothing.

-- see Documentary History of the Church, volume 7, page 495.

John S. Fullmer and Brother Sherwood appointed John L. Butler to accompany them on the long return trip to Nauvoo and to report to Brigham Young, and they left by canoe, traveling on the Missouri River. 20 miles above St. Joseph, Missouri, John had a feeling he should not go to St. Joseph, and so the two brethren went by boat on down to St. Louis, Missouri, and then up to Nauvoo, while John struck out across country and walked across to Nauvoo, and it took thirteen days to get there, with severe privations along the way. He reached Nauvoo some time in November 1845 and made his report to Brigham Young, who instructed him to return to Emmett's Company and take charge of it and bring it back and not let them go any farther; but the snow was so deep by then, and it was some 200 miles distant in Indian country, so John remained in Nauvoo and worked in the Temple giving the Saints their endowments.

When he finally returned to the company on the Upper Missouri River, to Fort Vermilion, returning there by April 1846, he found the camp in very poor condition--all suffered for lack of food. Little John II. was then a baby two years old. They found that Emmett had traded for a squaw and had gone to St. Peters on the Mississippi.

It took them three days to pack and gather their cattle to move. After some difficulty they finally camped for the winter on a river called the Running Water. Here they went to work and built a fort. There were about 150 families, there were three fifty's. Brother Brigham got up fifty families and Brother Miller fifty and Emmett's Company, about fifty families, and Brother Brigham put Brother Miller in Captain of the hundred and fifty.

-- See Journal of John Lowe Butler I., pages 29 to 38.

While at this Camp on the Running Water, John's younger brother was born, on 5 February 1847. They named him James Butler. They left Running Water about the first of April (1847) as soon as the grass began to come up, and they went down to Winter Quarters, and fenced a piece of land and grubbed it and put in about six acres of corn and raised a crop that summer.

John I. had hoped to go across the Plains that summer with Brigham Young. This was the first year for the Saints to go to Salt Lake Valley. However, Brother Brigham counseled him to stop and work until he could gather together more things so he could bring his large family more comfortably, so they went over in Pottawattamie County, Iowa, and farmed, until the spring of 1852.

The times this family had while they were with the James Emmett Company were indeed very trying. It is a wonder they came through it alive. Our John II. was a baby ten months old when they first went into the wilderness to join the Emmett Company, and he was just three years and two months of age when they went down to Winter Quarters. John I. recorded in his journal an incident which shows the difficulties his wife and children endured, when they were camped at Fort Vermilion:

"I stay'd in Nauvoo all that winter and worked in the Temple giving the Saints their endowments. That winter Brother Brigham wanted me to return to Emmett's

Company and take charge of it, and bring it back and not let them go any farther. I could not return in the winter season for we had to go through two hundred miles of wilderness and the snow was very deep and it was in Indian country. I returned with Brother James Cummings and arrived about April (1846), and found the camp in a very poor condition. We found that Emmett had traded for a squaw and had gone to St. Peters on the Mississippi. I told the brethren and the sisters what Brother Brigham had said.

"My wife (Caroline) had been very sick, indeed, they did not think that she would live for six months. My family had been living on a half pint of corn per day and the sufferings that they had to pass through was very bitter indeed.

"One day, Brother Short and Brother Hall were going across the river and my wife asked them if she could go across and gather some roots for her children. They said yes, but they did not want to be bothered with a lot of women. The old squaw (who had befriended Caroline Butler) said that she would go and help her for she always gave her something to eat when she came to her fire. So, they went over and were left over there for four days and nights and nothing in the world to eat but roots. They made a fire and gathered up some leaves and made a bed as well as they could. It was the first of April and not very warm. They called to the folks on the other side of the river; they heard them, but none came to bring them back, and there was the children left by them, several small children. John was then a baby.

"My wife laid down on the fourth day, for she was very weak and feeble and she dreamed that I had come back and that I was standing on the other side of the river, and as she dreamt, she awoke, and said your father's come, see him, and she looked and sure enough I was standing on the bank of the river with Charity and Phebe in my hands. Now, both had seen me in the distance and had put out of the fort and down to the river through the brush and got into the canoe and went across to my wife to bring her across and when they got there she said, is not Mr. Butler come? He said no, he was not, and she said that she could see me standing on the bank on the other side of the river. He said that her eyes were better than his if she could see that far.

" 'Why,' said he, 'it is a mile and a half wide and you can't see that far.' Well, they got into the canoe, and they started back. My wife kept her eyes upon me and I went away and my wife said to halt they were all gone from the bank. He said, don't look at them, but look at the water here; it is very dangerous and it can tip over -- we all shall be drowned. My wife said that she guessed that there was no more danger there than where they had crossed. He said there was, for it boiled up tremendous. The river had risen the day after they had got over there and the timber came down so that it was dangerous to cross at that time. Well, they got to the shore and I was there to receive them. There was both my women Caroline and Charity. They were both sealed to me before we left Nauvoo.

"I did not know hardly how to keep my hands off of Hall. I felt like I could tare him to pieces. Brother James Cummings said that they had ought to have their throats cut for serving a lot of women like that, and my wife asked Hall what he had told her that lie for that Mr. Butler had not come. He said that he thought that she would get so excited that they would be tipped over and be drowned.. My wife asked him if he thought that she had no sense."

His wife Caroline had been sick another time. He wrote:

"Now, whenever I killed any game I always divided with Emmett. It had been voted that the whole camp should throw their stuff together and fare alike, when they first started, but they did not all fare alike, for my wife was often without meat and Emmett's folks had killed four fat deer, but the first mite never came to the share of my family. Now, this was while I was gone--(aback to Nauvoo). When I went away they all voted for me to go and they would see that my family did not suffer for want if there was any in camp.

"Now, Emmett was mad and did not want me to go at all, and said after that he did not vote for to help to take care of my family. The Indians had made the company a present of forty bales of dried buffalo meat and none of that came to the share of my family.

"Now, after I was gone, they counseled building houses for the winter and there was none to build one for my folks, so some of the brethren spoke to Emmett about it and he said that he was not going to build houses for them that them that voted for him to go was the ones to build them a house.

"No one can tell the trials and hardships the women had to pass through."

-- from the Journal of John L. Butler I., pages 32 and 34.

Making Maple Sugar:

This incident happened while traveling with the James Emmett Company, and while our John II. was a baby. They stopped at a grove of sugar cane, to cook and make syrup, and then boil it down to make cakes of sugar. While the men chopped the cane the women boiled the syrup, which had to be stirred constantly. (Recording the incident in another place by Lura Redd, the description given was "there were sugar maples nearby and they tapped the trees to catch all the syrup they could.)

Some were real anxious to work hard and obtain this valuable energy food while they had the chance. And again there were some who were not as energetic as Caroline and her sister Charity, both wives of our John I. They did the cooking and stirring during the day. Then Caroline and Charity decided to stay up at night and make extra sugar, so they each took a turn during the night to keep the pot boiling. When they finished they put the sugar cakes they had made at night in a very deep wooden box.

Later James Emmett came to collect the sugar that they had cooked, to be divided with the company. After he received her sugar he asked for the sugar in the deep box. Charity quietly stood and shook her head, indicating "no." Emmett went to the box and stooped way over into it to reach the sugar. Charity raised a big wooden paddle menacingly over his back-side. He quickly raised up with a shout, but each time he stooped to get the sugar she would raise the paddle, without saying a word, and each time he would rise up and shout at her. It soon caused quite a gathering of curious saints to see what all the shouting was about. Emmett then started shouting at Caroline to make her give up the sugar.

"I will not. It is our sugar. We made it at night, and no one else worked at night."

Emmett went to John L. and insisted that he force his wife to divide the sugar. John said:

"Well, on that score Caroline can just suit herself. The rest could have had some if they had worked as she did; many of this group want all the work done by someone else, and they want to reap the benefits of the work of someone else."

Charity was deaf and dumb, but she could communicate with her hands very well. Raising the paddle over the back-side of Emmett was most expressive. Others chuckled about that incident.

Later, when the company's supply of sugar was gone, Caroline took the extra sugar they had made at night, and they rationed it out to the children, and others.

In later life, as John II. told about this incident he said that his mother was a very good organizer, she was thrifty, and so helpful to all those in need and quite an inspiration to him and to those she associated with.

-- Olive Butler Smith, related to her by her father John II., also as Lura Redd mentioned.

IN POTTAWATAMIE COUNTY, IOWA

It was in early April "about the first of April" 1847, when John Lowe Butler I., together with his family and the rest of Emmett's Company, left Running Water and journeyed down to Winter Quarters. When they reached there, Brigham Young and the first Pioneer Company had already left to go across the Plains.

John and his family grubbed six acres and put in a crop of corn, and they remained there the winter of 1847 and 1848. In the spring of 1848 Brigham Young had returned to Winter Quarters to lead another group across the Plains. John planned to go with this group in 1848. Quoting from his journal:

"In the spring the folks all got ready to start. I was going too, but I had no provisions and scarcely any clothes, and Brother Brigham said to me, I would not try to go this year, John L., but go over the river to Pottawattamie and make something to bring your large family comfortable.

"We then moved over and several families moved over with us. I got a farm there and worked some at my trade, blacksmithing. The first winter (1847-48) my wife Charity's brothers came for her to go and pay a visit home with them and when they got her home he took her to Tennessee with him and then left her. This was while we were at Winter Quarters.

"My wife, Sarah [his third wife, Sarah Lancaster, whom he married in Nauvoo shortly before leaving there in the spring of 1846] after we moved over the river became dissatisfied of the way we were living so I took her and went down to Weston in Missouri. There I work'd with my team and in the coldest of the weather I worked at the cooper trade. I left my first wife in Pottawattamie. I started home and got there about the first of April. While I was away my wife bore me a daughter on the twenty third of February eighteen hundred and forty nine, and we called her Lucy Ann.

"While I was home which was two or three weeks I was taken down with the congestive chills which like to have killed me. I was brought so low that they did not expect me to live or ever to get over it. However, I got well again, and I went back to Sarah and went to work again, and my wife, Caroline and son Taylor farmed it that summer and raised a good crop of corn. I remained where I was till the next January (1850) and took my wife Sarah and went home.

"That same spring (of 1850) my brother Edmund Ross [other records show his name to be Edmund Ray Butler] was taken very sick and he could not get up to us and he sent for me to fetch him up. I hitched up my horses and went down after him, and he said that if he died there that he would have to be buried among the Gentiles and he did not want to be left here all alone. He died in two or three days and I had a coffin made and put him in and then I had another one made that was larger than the other, and then I put the small one into the large one and put charcoal in between the two and then took him up to the Saints burying ground and had him interred there with the Saints according to his wish. He was in the Church, was baptized when he was ten years of age, and was a young man when he died. He was a good Mormon."

-- from the Journal of John Lowe Butler I., pages 39, 40.

They were farming in Pottawattamie County and they must have been quite successful. His brother Edmund Ray and young wife were fairly near, until his death. Also John's other two brothers were in the area. James Morgan Butler and young wife Catherine McColl, settled near

Dow City, Crawford County, Iowa; and Lorenzo Dow Butler and wife Ann Binnal, settled at Woodbine, Harrison County, on the Boyer River, just a little north and west of Council Bluffs. They undoubtedly kept in touch.

While in Pottawatomie two more children were born to Caroline his first wife: Lucy Ann, born 23 February 1849, and Thomas, born 9 May 1851.

One wonders if John and his family might have been tempted to just settle down and remain in Pottawatomie, but there is no doubt when reading from his journal:

"While I was there in Pottawatomie, Emmett came there. Brother Hyde and some more of the brethren came there to preach and Emmett was there. He came to me and asked me to go to California with him. He was going. I told him no I would not go for I was going to Great Salt Lake. Oh, he said, you need not be afraid of your religion, for the Priesthood was taken from the earth when Joseph was murdered and that Brigham had no authority to govern and control this people, and that we could do a great deal better in California, and he begged me to go.

"I told him that I would not renounce my religion for gold and that he would have to get some one else to go with him, if he wanted anyone to go with him. He started but no one went with him only his daughter and he took her along with him to do his cooking and to wait on him. His wife, Mrs. Emmett would not go with him so he left her behind him in Pottawatomie. She did not want to leave the Church of Jesus Christ, but wanted to hold on to the faith, and to go to the valleys of the mountains with the Saints of God and to dwell there where no mob could come and drive them out."

--from the Journal of John I., page 40.

Also, it was in this area that John's mother died. She was Charity Lowe Butler, who died 25 April 1851, at North Pigeon, Pottawatomie County, Iowa. She was 69 years of age, having been born 13 January 1782 at Orange County, North Carolina. It is assumed that she was living with her eldest son John, and wife Caroline, however John does not mention the fact in his journal. She had given birth to fourteen children, had been with the saints during the persecutions in Far West, Missouri, also in Nauvoo. Life had not been easy for her.

CROSSING THE PLAINS - 1852

The Butler family came across the Plains with the Eli B. Kelsey Company, which left Kanessville, Iowa in July 1852. This company consisted of 100 souls, and they arrived in Salt Lake 16 October 1852. (see OUR PIONEER HERITAGE, volume 6, compiled by Kate B. Carter, published 1963, page 259.)

John records, in his Journal:

"We got all ready and started to the river. There were folks crossing here, there and everywhere, and we crossed over and Erastus put me in Eli B. Kelsey's train for a blacksmith. I did not care about going in that train, but they had counseled me to go in it so I went.

"There were two or three hundred head of young stock and three or four hundred head of sheep; there were fifty families; there were ten wagons of Danes, the Captain of them was Brother Ravin. He was captain for a while, but none of them had ever drove an ox team before and they could not get along at all, so they put me in captain over them, and Taylor and myself had a fine job to fix them. They had yoked up their cattle some one way and some another. Some of their bows were too large, some too small, and so they had it. We went to work and fixed up the yokes and bows and then paired the cattle as well as we could, and then they got along a great deal better, but they were still green about driving. If they had a good ox that would pull they would make him pull the whole load, and if they came to a tight place the poor critter would get the whip more than any other ox in the team. I told them that they must not do so, or they would lose. I told them to make their cattle all pull at once, as much as they could, and to whip the ones that would not pull and not the ones that were pulling the whole load. Well, they learnt how to drive a little better after a while, but it was hard work to get them into it.

"The cholera raged fearfully that season. There were lots that were laid low on the account of it, but we did not have it in our company so much as they did in others. There was only two died of the dreadful disease, and one old lady died of old age, but in other companies there scores and scores died, the scene was fearful to look upon; the folks were laying here and there, some dead, some dying, some very sick, and some not knowing when it would be their turn. There were sometimes as many as six and seven buried in one grave, and feather beds and sheets, blankets, pillows and clothes were left laying every direction, all along the road.

"We went up on the north side of the Platte. Feed was better on that side, and it was more healthy on that side somehow or other the folks on that side were not troubled with the cholera half so bad as they were on the south side."

--from the journal of our John I. page 40, 41.

Now, the Butler family was a large family. Those crossing the Plains were as follows:

John Lowe 44 Butler I.	age	44
Caroline Farozine Skeen Butler	"	40
Sarah Lancaster (3 rd wife)	"	46
Kenion Taylor Butler	"	20
Charity Artemesia Butler	"	17
Keziah Jane Butler	"	16
Phebe Malinda Butler	"	14
Caroline Elizabeth Butler	"	12
Sarah Adeline Butler	"	11
John Lowe Butler II	"	8
James Butler	"	5
Lucy Ann Butler	"	3
Thomas Butler	"	1 year 2 months

Ten children, all born to his first wife. There were no children by his third wife Sarah. Our John II. was eight years of age.

There were fifty families, and two or three hundred head of young stock and three or four hundred head of sheep. There were ten wagons of Danes. These Danish people had never driven ox teams before and they could not get along at all, so they put John I. in captain over them, and he and his eldest son Kenion Taylor (age 20years) worked hard to straighten them out, teaching them to yoke them properly.

They traveled quite comfortably, but their provisions began to run kind of slack. They stopped six days on the west side of Fort Laramie, as John I. had to fix up four wagons. When they got to Green River they (the Butler family at least) had run out of food. Joseph Toronto went on ahead to Salt Lake, told Brigham Young, who went around to every house and told them that he wanted some bread for the Company and he went to the bakers and got all the crackers there were in the shop and got some flour and loaded up a wagon and started it back to meet them -- meeting them at the head of Echo Canyon. There were bright, smiling faces because of the food.

--from the Journal of John I., page 41.

Our John II. was only eight years of age at the time, and yet he helped to drive some 200 head of calves and stock clear across the Plains.

Buffalo Herd on the Plains:

One day they saw a long heavy dark streak in the west moving toward them. They seemed to be puzzled at first wondering what it could be. Soon they became fearful that it might be buffalo moving from one feeding area to another. It would be an immense herd as they band together by the thousands to move to another feeding area. As it grew closer it looked like big black waves as the moving buffalo came steadily toward them, making a great dense cloud of dust.

The pioneers were fearful that they would be trampled to death by the buffalo or choked to death with the dust, unless they could escape their path, but it was such a long wide herd it covered such a large area there was no escape.

So the leaders instructed them to circle the wagons, put the children in the center, and for them to kneel down and bend their arms, put their faces down in the bend of one arm, forming a small air pocket for their noses, and pull their aprons and extra clothing up over their heads. The adults were to lean over the children to help protect them from the dust as much as possible. Then they were to pray they would be saved.

Finally the buffalo reached them, dust and all, but the herd separated and missed the whole wagon train, but left the people choking and feeling they had been buried in dust, but thankful they were saved.

-- incident told to Olive Butler Smith by Della Redd Ivans in July 1916, at McGill, Nevada.

This company arrived in Salt Lake City 16 October 1852.

SETTLING IN SPANISH FORK

The Butler family, along with the Eli B. Kelsey company, arrived in Salt Lake City 16 October 1852.

Our John I. immediately left his wife Caroline and the children there in the city, and he took his wife Sarah and traveled in company with George Wilson down to Spanish Fork. George Wilson had planned to build a mill there, but he did not. However, John concluded to remain there.

By December Caroline and the children started on their way to join him at Spanish Fork. This was a rough trip. The snow was so deep, and one of the oxen died, and a cow died, so the family had to stop at Warm Springs for four weeks before they could get down there.

John I. described their desperate condition at this time in Spanish Fork:

"Well, we lived on the creek until July (1853). We had turned all our cows over the river under the mountain and the Indians began to be very hostile, so that the Upper settlement folks had to leave their houses and go down to Palmyra, which was about four miles down the Creek to the west. . . ."

--Journal, page 43.

They Build a Fort:

"A city charter was granted to Palmyra in the fall of 1852, and a company of the Home Guard was organized to defend the citizens and their property against Indian raids.

"The winter of 1852 was very severe and caused a great loss of cattle. In the spring of 1853, Governor Brigham Young visited Palmyra and urged the immediate building of a fort. He called John W. Berry and William Holt to go with a company of militia to the south and advise the settlers to build forts immediately for protection. They returned on May 15th, and found that little had been done on a fort at Palmyra.

"One night the Indians stole fifty head of cattle and drove them up Spanish Fork Canyon to Warm Springs (Castilla). Here the red men camped all winter and fed upon beef.

"For protection against further Indian outbreaks, the settlers decided to build the fort between Palmyra and the farms, and upon its completion named it Fort Saint Luke. It was 100 by 60 feet and fronted on what is now Third South. Built of adobes with walls two feet thick and twenty feet high, the two-story homes were erected along the outside walls.

"The doors and windows faced the center area of the fort. Water from a well supplied the inhabitants and was drawn by means of a log pump. The 16-foot-wide folding gate which faced south was made of plank two feet thick laid double, and was the only outside opening in the fort. There were portholes in each of the compartments, both in the upper and lower stories. With this strong fortification the settlers felt secure from Indian attack.

"The men worked on the fort and all families lived in it during the winter of 1854-55, as they were uncertain whether the Indians could be trusted to keep their word not to go and molest them.

"Those people who lived in the fort during the winter of 1854-55 were Bishop William Pace, John L. Butler, Isaac Brockbank, H.B. M. Jolley, James Youd, Wilson D. Pace, Harvey A. Pace, Cyrus Snell, Mrs. Elizabeth Mackinley, Orrawell Simons, James

B. Hawks, John W. Mott, Amos Stiles, John H. Redd, Matthew Caldwell, George W. Sevey, Kenion Butler and Zebedee Coltrin and their families."

-- written by Ruth Hill Brockbank, and recorded in OUR PIONEER HERITAGE, volume 9, published 1966, compiled by Kate B. Carter, pages 130, 131.

John I. took up two farms at Spanish Fork, one over the Creek, and the other on the County Road on the west side and for two years at least, his family farmed them while he himself went back to Green River, and the next year to Bridger.

John Lowe Butler II. at 16:

He was 16 when his father died, at Spanish Fork. His father died 10 April 1860, at the age of 52. By this time John's seven older brothers and sisters had married, leaving John II. the eldest at home.

After the father's death young John helped to build a home in Spanish Fork for his father's other wives, who were:

Sarah Lancaster Butler
Ann Hughes Butler
Lovisa Hamilton Butler
Henrietta Blythe Butler

For some two to three years after the death of his father, the family must have remained at Spanish Fork. I have wondered what he might have done. Events do show that this young man was of good character; he took responsibility; he evidenced leadership ability; he was not afraid of hard work.

THE MOVE TO SOUTHERN UTAH

As newly wed's Lemuel H. Redd and KEZIAH JANE BUTLER REDD, who were married 2 January 1856, were pioneers to the Muddy Mission (Las Vegas, Nevada) from Spanish Fork, Utah. They went back to Spanish Fork. Then they were called to the Dixie Mission, living at New Harmony, Washington County, Utah.

Among the settlers who located at New Harmony in 1862 and 1863 were Wilson D. Pace, LEMUEL H. REDD, Richard Woolsey, William Taylor, James H. Imley, Allen Taylor, Joseph L. Heyward, Ulrich Bryner

On August 20, 1867 Apostle Erastus Snow visited the New Harmony Branch. It was detached from Cedar City and made into a ward with Wilson D. Pace, Bishop Henry Jolley, 1st Counselor and GEORGE W. SEVY was 2nd Counselor and Samuel Worthen, Clerk. George W. Sevy's wife was PHEBE MALINDA BUTLER. So both Lemuel H. Redd and George W. Sevy had married two of John II.'s sisters. And both these young families were settled in New Harmony by 1862 and 1863, which is down in southern Utah, not far from Panguitch and Parowan.

-- see HISTORY OF THE IRON COUNTY MISSION, compiled by Luella Adams Dalton, who was a daughter of Keziah Jane Butler Redd and Lemuel H. Redd, published about 1965, page 190.

Panguitch Valley Explored:

A party of Mormon explorers left Parowan, June 12, 1852 to travel through the rough country between there and the Colorado River.

This company consisted of JOHN C. L. SMITH, John Steele, John D. Lee, John L. Smith, John Dart, Solomon Chamberlain, Priddy Meeks and F. T. Witney. From Parowan they traveled through Paragonah (which is two miles north of Parowan), up Little Creek Canyon, now the Bear Valley route, down through Panguitch Valley and on South, exploring the Mammoth Creek, Duck Creek, etc.

On their return they reported Panguitch Valley a suitable place for fifty or one hundred families to settle and engage in the lumbering business near by the town. These were the first Mormon Pioneers to see the Panguitch Valley.

-- History of Garfield County, compiled by Ida Chidester and Alice Haycock for the Daughters of the Utah Pioneers, published 1949.

To Paragonah:

(The nickname to begin with was "Red Creek.")

There is evidence that young John Lowe Butler II., who was 16 in 1860, may have been influenced in the idea of going south by the fact that two of his brother-in-laws had done so. Also he took his mother and the younger children with him, and they may have first settled in Paragonah, which is some two miles north of Parowan. Then it is certain that they were among the very first settlers to go over the mountains east some forty miles into Panguitch Valley in 1864.

Presuming that they left Spanish Fork in 1863, these are the members of the family that accompanied him:

Himself, John Lowe Butler II.,	now 19 years of age.
James Butler	now 16 " "
Lucy Ann Butler	now 14 " "
Thomas Butler	now 12 " "
Alveretta Farozine Butler	now 9 " "
Caroline Farozine Skeen Butler, mother	now 51 " "

Alva Retta Robinson Dixon, daughter of Alveretta Farozine Butler Robinson, was born and raised in Paragonah wrote of her mother saying "they left Spanish Fork when my mother was five or six years old and she and older sister (that would be Lucy Ann) walked from Spanish Fork and drove their cows. . . ." (That would be about 1860.)

And Lena Miller of Panguitch, as she was giving the names of the first settlers of Panguitch wrote "Thomas Butler, John Butler and James Butler--their mother, Caroline F. Butler, and a sister. They were from Paragonah."

-- Lena Miller, Panguitch, in *HISTORY OF THE IRON COUNTY MISSION*, pub. 1965, page 201.

It appears to me that the Butler family were settled in Paragonah before they went to Panguitch, for the first settlement. Alva Retta Robinson Dixon, Gooding, Idaho wrote in another place "that she and her older sister walked and drove the milk cows from Spanish Fork" on the journey south. She said her mother helped drive the milk cows to Panguitch, but I am sure that is an error. I feel sure it was from Spanish Fork to Paragonah.

She also said: "that first year [in Panguitch] they planted wheat, but it froze and made very poor flour. So her brothers sold a cow and bought some good wheat which made good flour. Grandma [this would be Caroline Farozine Skeen Butler] would give a loaf of good bread to neighbors who were sick, etc. and she was a good neighbor. Aunt Farozine said they planted wheat the next year (1866)--it was very nice and ready almost to harvest when they were driven away from Panguitch by the Indians, and they went to Paragonah for a few years where they built a log house, just one room I think. It has been remodeled, but still stands in Paragonah."

-- written to Helen in 1976.

PANGUITCH

The very first men that settled here in 1864 were Jense Neilson, John Hyat, JAMES AND JOHN BUTLER, also THOMAS BUTLER, brothers, William W. Hammond, Thomas Richards, Joseph H. Joseph, Hans Christensen, John Meadowscroft, Thomas Gunn, Alex G. Ingraham, William Anderson, Willis Webb, Nelson Hollingshead, Alfred Watcott, John Lowder, Jesse Lowder, Timothy Robinson, Daniel Matheson, Alexander Matheson, Sidney Littlefield, John Wimmer, Anthony Paxton, James Paxton, John Black, Reese Richards, Richard Mills, Henry Pogson, Andrew Williams, Gabriel Dancy, Robert, John and Thomas Mumford, William Harmon, Enoch Wardle, John R. Robinson, Oscar Lowder, Thomas Adair, John Paul Smith, Alexander Matheson, Jr., Henry Walcot, Albert Wendell, Thomas Jenkins, James Jenkins, William Boardman, William Talbot, Ingram Paramore, Alfred Haddan, Albert Hyat, Alex Ray, Mr. Baker, Mr. Butts, Mr. Ramsey, Riley Moss, Joseph Simpkins and their families -- making 54 families in the first settlement of Panguitch.

First Settlement of Panguitch:

Ida Chidester wrote:

On March 16, 1864 a band of sturdy pioneers from Parowan and Beaver reached the valley where Panguitch is now located, after one of the hardest trips that was made to settle the southern part of the State of Utah.

Their leader, Jens Neilsen, with these brave men made a road over the divide between what is known as Little Creek Canyon, and the Bear Valleys, one of the most rugged mountainous valleys in the state. They made the road that crosses this divide, and it is still in the same place today. These great men, our pioneers, seemed to be inspired and had "the courage and insight that has ever marked the work of the Mormon Pioneers.

As soon as they reached the valley, which they found to be a V-shaped valley about 25 miles long lying between the mighty Sevier River on the East, and the Panguitch Creek on the West. They found the soil fertile, with plenty of water, and proceeded at once to survey a canal which circled the south fields of the town, known today as the South Field Ditch. Alfred Hadden did the surveying and. Alex Matheson drove the four head team of oxen which did the plowing. The water in the canal was taken out of Panguitch Creek, the. outlet of Panguitch Lake, a natural reservoir.

They at once began to till the soil and plant the seeds they had brought with them. But their crops did not mature or do much the first year, which worked a severe hardship on the people, as they were very poor, their teams were mostly oxen, and only one yoke of oxen to about every three families.

The great drawback to this valley and one which is still felt here (1949) is the long severe winters. The winter of 1864 was extremely cold, and snow was deep and the people were shut in here with no flour mills closer than Gunnison, 115 miles on the north and Parowan, 40 miles over the terrible Bear Valley road they had come over and which until the present time 1949, is impassible for six months or more of each year. . . . When spring came (1865) and the people were able to obtain flour the children laughed and cried for joy to be privileged to eat real bread.

The townsite was surveyed by Edward Dalton of Parowan. It was at first named Fairview but was later changed to Panguitch, which is an Indian name meaning "big fish."

This small colony proceeded to build homes and layoff town lots, but the Indians became so hostile that they had to build a Fort to protect themselves against Indian attacks. In this fort

the houses were all built facing the center with portholes looking to the outside. This Fort was built on the square in the east part of the town where the High School and District school now stands. It was never fully completed, but was as follows: Guard house in the center, stockade in the northwest corner, (made of posts set closely together) after the cattle were corralled for the night, guards were stationed to watch them.

First settlement--The Meeting House was built in the southwest corner, and was used for public gatherings, such as meetings, Sunday School, a day school, dances, concerts, theaters, etc. It was made of hewn logs and was 18 x 20 feet with a huge fireplace in the north and two windows and a door in each side of the building, with a well made puncheon floor, the fire from big pine logs served as a lighting system, with the aid of tallow candles.

In the summer of 1866, the Indians became very hostile, and one historic battle was fought with them on Panguitch Creek close to the settlement. Our men were led by William W. Wallace, a member of the once famed Nauvoo Legion. A number of people were killed up and down the river and our people carried arms at all times.

A.,G. Ingram was drill Sergeant; W. W. Hammond, Captain of Guard; John Lowder, Captain of Minute Men; Alexander Matheson, Sergeant of this Company. These men all participated in this battle with the Indians, none of the Panguitch men were killed, but two were wounded.

Doc Bell, an Indian, shot JAMES BUTLER in the ribs (he was age 19) and Captain Lowder struck the Indian on the head with his rifle and killed him to keep him from killing and wounding more of our men. William West was shot in the shoulder.

-- from GOLDEN NUGGETS OF PIONEER DAYS, A HISTORY OF GARFIELD COUNTY, pub. 1949, pages 11,12,13.

During the winter of 1864 the people lived on boiled wheat mainly. What flour they had was ground on rocks, one flat and one round, and in coffee mills. They had some fish and some beef, but were very poor and had very few clothes.

--Ibed, page 14.

In 1864 President William H. Dame of the Parowan Stake, who had charge of the Iron County Militia, and Colonel George A. Smith, called John Lowder as Captain of about 25 men to act as minute men to help build a Fort and a stockade at Panguitch on the Sevier River for the protection of the Pioneer Colony. They built a stockade about eight miles north of Panguitch on the east side of the Sevier River, just opposite from Lowder's Springs.

Panguitch townsite was surveyed by Edward Dalton, who helped to survey Salt Lake City. It was a fine job with wide streets.

Alfred Hadden surveyed the canal known as the south field ditch and Alexander Matheson Sr. drove four yoke of oxen and did the plowing to make the ditch. This water was taken out of Panguitch Lake outlet, and was the first irrigation water. This ditch is still in use.

Jens Nielson was the first Bishop, with Jessie Lowder, first and Daniel Matheson, second counselors. Panguitch Branch was organized by Stake President William H. Dame of the Parowan Stake.

They cleared and fenced a large field, made a number of ditches built log houses and raised a fair crop. The first winter they had plenty of frost bitten wheat and beef to kill. Their supply of flour ran out, and the only thing they could do was to grind wheat in a little old coffee mill so they could make bread. They lived on boiled wheat, ate it in milk instead of bread. Sometimes they would parch it to eat.

Early in 1865 they built a large schoolhouse 20 x 30 feet with a large fireplace in the west end. The house was made from hewn logs, the floor the same, and the master workman with the adz was father Jessie Lowder. It served as a schoolhouse, church and recreation center.

In 1865 the Indians became very hostile, and the people had to move into the fort for protection. A heavy guard had to stay with the cattle.

-- Simon A. Matheson, in HISTORY OF THE IRON COUNTY MISSION AND PAROWAN, compiled Luella Adams Dalton, published 1965, page 202.

Panguitch Abandoned:

Because of the Indians, Panguitch was abandoned in May 1866. So, after more than two years of hard work, poverty, and hardships, they left their homes and crops. The crops were left standing but strange to say the Indians never molested either crops or buildings.

A few of the settlers were stationed at Ft. Sanford at what is known now as the Tebbs ranch and springs, and was also called Lowder Springs. Captain John Lowder who was in charge of the men stationed there saw several Indians coming over the hill. He followed them and during the parley with them a hostile move by one of the Indians caused a fight. Captain Lowder wounded one Indian, and one white man was killed and several wounded. This was in 1866, and the settlers decided it would be impossible to make friends with the Indians, so they left all they had and returned to Parowan.

All the settlements from Kanab on the south to Gunnison on the north were abandoned in June 1867, the following year, and our little band from Panguitch became so scattered and discouraged that very few of them returned when Panguitch was settled the second time.

-- from GOLDEN NUGGETS OF PIONEER DAYS, A HISTORY OF GARFIELD COUNTY, pub. 1949, pages 14, 15.

Butler Family Returns to Paragonah May 1866:

They must have had high hopes and dreams of permanent homes in the Panguitch Valley, and were no doubt discouraged and heartsick when they were forced to abandon that beautiful valley in May 1866 because of troubles with the Indians.

Naturally they would return to Paragonah where they had formerly lived. For the following five years, from May 1866 to April 1871, very little is known of the activities of this family.

The Court House records show that their mother Caroline had land deeded to her in Paragonah. Here is a copy of the deed recorded in Book D - Iron County Deeds, Parowan, Utah:

"Caroline F. Butler, Lot 1, 12 by 12 rods = 144 rods Block 19, Plat 6, Paragonah Town Survey, Iron Co., U.T. Fee paid Sept. 9th 1872.

Filed for Record Sept 9th 1872) Edward Dalton, Surveyor
Calvin C. Pendleton, Recorder) C. C. Pendleton, Selectman"

Even though the fee was not paid until the fall of 1872, I could easily believe that they may have lived here at Paragonah before; for I understand that the country was so new that it took time to get around to arranging, surveying, and filing for land.

The records show that Alvaretta Farozine Butler married James Coupe Robinson 2 October 1871 -- that they made their home in Paragonah and their thirteen children were all born there.

Also, Alva Retta Robinson Dixon of Gooding, Idaho, wrote the following under date of October 15, 1975: "I have a brother living in Paragonah, Kenyon Doyle Robinson, who could

probably tell you the location of Grandmother Butler's lot or block in Paragonah. I think I know the location, and at the time of my marriage to Riley Lyman Dixon (4 October 1916) there was a cabin there. My mother (Alveretta Farozine Butler Robinson) had a carpet loom in it and she helped me weave a carpet which adorned my living room on Camas Prairie (Idaho) for years. It was padded with straw, and I thought it was very nice."

Also, I have a picture of the three Butler brothers, John L., James, and Thomas, taken in 1868, before any of them married.

Also Ancel Adams at Parowan, told me in 1972 as I visited with him, that the three Butler Brothers spent one winter with his grandfather and mother there at Parowan, while they went to school there. That would be before 1871 when they returned to Panguitch.

Correction: (I have just found my note) "while visiting with Brother Ancel Adams here in Parowan (he is 80 some years of age) he told me that the Butler Brothers lived with Mary Ann Leach Adams home, for one winter. She is the wife of William Adams, Jr., father to Ancel Adams. He said the Butler brothers stayed there one winter to go to school." This is probably how our John II. became acquainted with Nancy Francetta Smith, his future wife.

JOHN L. BUTLER IN THE BLACKHAWK WAR

(also James and Thomas)

There have been in Utah what has been termed three Indian Wars: first, the Walker War, which occurred in 1853; second, the Tintic war in 1856; and the Black Hawk War in 1865. The last was the most serious and was waged until 1868, when Chief Black Hawk, who was dying with consumption, made peace. . . .

-- Joseph Fish, *THE PIONEERS OF THE SOUTHWEST AND ROCKY MOUNTAIN REGIONS*, published 1972, page 315.

A letter to Nancy Francetta Smith Butler, while living at Manard, Camas Prairie, Idaho, from J. S. Robinson. Paragonah. Utah, dated January 12, 1910:

"Dear Aunt: Father wishes me to write you in regards an Indian Pension for Uncle John.

"Father hired a witness to go with him to Beaver city to witness for you on Uncle John's service. They said that they would accept you as principal claimant in Salt Lake City when they get their office established and they expect to be there about the middle of February.

"We thot if you could get Gomer (Richards) to let you know when and where these commissioners were located you could tell when to come to Salt Lake. They feel, here, like there might be a chance to get a pension, and if they do you will get four dollars (\$4.) per month more than if Uncle John were alive.

"The claim that they have based Uncle John's work on is the Raid at Little Creek in 67 from July 1 to August 14 of the same year (1867.) You will be required to give his age at time of this Raid and the date and place of his birth and full name as John L. Butler.

"You will have as good a chance to get a pension as anyone if you appear before these commissioners in Salt Lake. The commissioners are Josh Arthur, M. S. Pratt, and the other one I did not hear.

"We are all fairly well home here, and hope you are all able to report the same. Hoping you soon will be enjoying the expectation of a pension.

Yours truly,

(signed) J. S. Robinson

The Black Hawk War, which lasted three years, was not felt so much in Iron and Washington Counties. They lost a good many cattle and horses and mules, but very few lives. While in San Pete County; many lives were lost and lots of property was burned and ravaged. The Government in 1865 was urging all these western Indians to go on to reservations where they could be taught to be self-supporting and be educated. The Indians were rather wary about this program and couldn't help but look with concern as the last vestiges of their old security, their hunting grounds, became more and more the cultivated farms of the whites. The Sanpitch Indians were prone to assert their rights, and the settlers had a hard time.

On 25 March, 1866 President George A. Smith and Company, including Jessie N. Smith, Wm. H. Dame, John Steele, Zachariah B. Decker, Silas S. Smith, JOSEPH FISH and W. Marshall left Parowan to go to the Sevier River and choose and dedicate a site for a military post, Fort Stanford, for the protection of the settlements.

Over fifty men were called from Beaver and Iron Counties to establish this post. Silas S. Smith was appointed to take command of the company. They were to erect a stockade Fort and to act as a picket guard for the different settlements near by and to make preparations for a settlement. The company left the first of April and did much work until the settlement of Panguitch was broken up in June (1866) when the post was abandoned.

Most of the settlers from Panguitch moved to Parowan and Paragonah. Circleville was abandoned in July.

Heber Benson's Story of the Black Hawk War:

When I was seventeen years old, I was mustered into the Utah Militia in August 1866, under Erastus Snow, Brigadier General and Augustus P. Hardy adjutant, to serve in the Black Hawk War. They called sixty-three picked men from all the settlements from Paragonah to St. George. With Captain James Andress, we were to explore and find the trails where the Indians crossed the streams to get into this country. All the country S. E. to the Escalante to where the Green and the Grand Rivers come into the Colorado River.

On the 24th of August, 1866 the Indians killed one of the company, Elijah Everett, of Washington. He laid where he was killed until the next morning, when a number of us found his body and buried him in the roughest part of the state on the Pahreah. After 70 years on 16 May 1936, I met with over two hundred people, and I unveiled a monument on the site of his burial.

I served in the Black Hawk and Navajo War for four years from 1866 to 1870. On the 22nd of July, 1867 (our John II. was in that war on that date.), the Utes under old Black Hawk from Utah County came down here, roamed the mills and killed a lot of cattle and dried and jerked the meat. We found lots of places where the carcasses were left. Then they'd round up the horses and mules and some cattle and make away with them.

-- HISTORY OF THE IRON COUNTY MISSION AND PAROWAN, pub. About 1965, pages 94,95.

Little Creek Raid:

"June of 1867 there had been several meetings called to decide what to do with the stock. The Indians had been driving them off and killing them, so something had to be done. President Wm. H. Dame thought they should be herded in the day time and corralled at night. Silas S. Smith, and Jessie N. Smith proposed letting the stock run on the range in the valley with a constant picket guard with them. The latter plan was adopted, and the following men were

chosen as a picket guard: John Lowder, JAMES BUTLER, William Lafever and JOSEPH FISH. The guard started to work on the 3rd of July, 1867, riding among the stock, keeping within sight of all of them and constantly looking for signs of Indians."

Joseph Fish's Story of the Little Creek Raid:

This Joseph Fish was the son of our HORACE FISH AND HANNAH LEAVITT. Joseph was born in 1840 at Twelve Mile Grove, Illinois, so he was about four years older than our John II. Joseph Fish wrote:

"We changed our camp every night after dark so that no one could tell where we were during the night. On the 21st of July John Lowder and JAMES BUTLER went to Paragonah to get provisions. Wm. Lafever and I were preparing to move our camp about 9 P.M., when some horses passed us on the full run. At first we thought they were loose, but soon found they were ridden by Indians. We hurried down to the stock and saw the Indians gathering them. It was quite dark, and we couldn't see very much, so we went close enough to hear their conversation. I rode my white horse, lying close to the back, into the herd within a few feet of them, and found there were about thirty Indians. I found out they were headed for Little Creek Canyon.

"We rode to Red Creek to give the alarm and found they were all ready to start out. Lowder and BUTLER after getting their supplies, had run onto a small band of raiders. They fired on them, then rode back and gave the alarm, thinking Fish and Lafever had been killed."

Joseph McGregor wrote:

He was the son of our Sarah Fish Smith McGregor:

"George Taylor, who was on picket guard, had been sent from Red Creek to Parowan for help. Indians were all over the valley, and as Taylor rode one began to howl like a coyote, then way off to the right came an answering call. He wondered how long it would be before he lost his scalp. After being admitted through the east gate into the fort, he began shouting "Fight is on with Indians at mouth of Little Creek Canyon, and Joe Fish has been killed!" John Lowder's wife came to the door and said, "It's that damn wite 'orse as done it."

"Eleven of the boys were soon ready, then we started to head off the raiders before they reached the canyon. We rode for the mouth of Little Creek Canyon, and as we came near, we heard the Indians coming. We immediately crossed the Creek and charged the herd full speed, firing whenever we could hear or see anyone. We gave a terrific yell which stampeded the herd, and the Indians took to the hills as quickly as possible without hardly stopping to return our fire. We drove the stock at full speed, about three miles, then stopped and counted to see if any of our party were missing. We found that not a man was hurt. We rode around, looking for other parties of Indians who we knew were in the valley. On our road back to Red Creek, we met another party from Parowan, coming to our assistance. They went out to guard the mouth of Little Creek Canyon while we had some supper."

Daniel Pendleton's Story of Little Creek Raid:

"In Cottonwood Canyon, east of Buckhorn, there is a natural pass between upper and lower Bear Valley. About midnight Captain Edward Dalton, heading sixteen men, rode away, and of course the Indians watching thought they had the best of us. In the groups with Edward Dalton were Daniel Pendleton, James Adams, Zachariah Decker, Niels Rasmussen, Heber

Benson, Thomas Yardley, THOMAS BUTLER, Enoch Wardell, Newell S. Whitney, James B. Davenport, Henry Harrop, George Perkins, Monroe Lowder, Morgan Richards, Wm. Adams, David Ward, Wm. Newman, Joe McGuffy, Sam Bolton and Moroni Smith.

"Going through the pass we surprised a few Indians between upper and lower Bear Valley and caught them off their guard. The cattle and horses were feeding; five of the horses had long lasso ropes on their necks. We had a short skirmish and took the cattle and horses. The Indians took to the hill, leaving us two blankets, a buffalo robe, three saddles and five leather lasso ropes.

"It was about midnight when we got back from Little Creek. The Indians gathered several small herds during the night and tried to get them into the mountains, but were repulsed each time. They gathered during the night about 700 head of cattle and horses but did not succeed in getting away with them. Several of them got favorable positions at the mouth of the canyon and kept up a constant fire all night. They drew off just before day-light.

"As soon as it was light we looked to see if any stock had passed into the canyon and found a few head. Silas S. Smith, Ebenezer Hanks and JOSEPH FISH started after them, followed by the rest of the bunch. The Indians in ambush, on both sides of the canyon, opened fire upon us. We got out of range and were lucky that only two horses were shot. Allen Miller's holster by his side got the impact of a bullet and saved his life.

"At the mouth of the canyon we dismounted, and following up both sides of the canyon, we soon routed the Indians. Several bullets came so close as to almost singe our hair. Heber Benson, who was only eighteen years old, said a ball passed through his cap and grazed his horse's hip.

"We had now succeeded in getting all our stock back and some of the Indian's ponies. They had gathered about 700 head of stock but met a smashing defeat. We were surely lucky for we hadn't lost a man. This was the last big Indian raid with the Utes -- only an occasional loss of a few animals later. Our main trouble now was with the Navajos."

-- HISTORY OF IRON COUNTY MISSION AND PAROWAN, compiled by Luella Adams Dalton, pages 96, 97.

Heber Benson Writes of a Navajo Indian Raid:

About the middle of December, 1868, a large band of Navajo Indians came into the north of the valley, rounded up cattle, horses and mules and drove them into Bear Valley and on to Sevier River, heading for the abandoned town of Panguitch. There was about fourteen inches of snow in the hills, but a company of members of the militia with MORGAN RICHARDS (father of Gomer Richards) in charge, started from Parowan about 10 o'clock at night. In the company were Enoch Wardell, Newell S. Whitney, James B. Davenport, Henry Harrop, George Perkins, George Taylor, Monroe Lowder, Heber Benson, James J. Adams, David Ward, William Mitchell, Edgar Clark, Sid Burton, JOHN BUTLER, Hy Paramore, Bill Lister, Nells Hollingshead, Oscar Lyman, Hugh L. Adams, THOMAS BUTLER, Thomas Robb and Lehi West, an Indian boy raised by John A. West.

They rode to Father Lowder's Spring (Jessie) then on to Panguitch and camped in the meeting house. The next morning they came on to the trail of the Navajos toward Panguitch Lake. The company divided; one group came onto the Navajo's trail and thought they had about 75 to 100 head of animals. They continued on to upper Bear Valley where they came to the rest of the party and arrived home about 3:00 o'clock in the afternoon."

Joseph Fish Writes of the Navajo Raid:

I believe this is the same Raid as above, only Joseph Fish places the date as "the latter part of December, 1869". Joseph Fish was quite a historian, at least in his later life, and I feel to have respect for his account of the date. He wrote:

"Early in the fall of 1869 the Navajo Indians commenced their depredations in Southern Utah. On 1 October they made a raid in the vicinity of Kanarrah. The men from Kanarrah overtook them and recovered part of their stock. Another bunch came into Cedar Valley, crossed over by Johnson's Fort and on to the Sevier. A party of the Minute Men from Parowan overtook a party of the Indians and recovered about 20 head of horses. A mass meeting was called to decide what was the best way to protect the stock. It was decided to keep a guard out day and night and to guard the mountain passes.

"The latter part of December, 1869, the Navajo Indians made another raid all through Iron County and into Washington County. A company of about twenty-five men under Captain Edward Dalton, fitted up their animals at the Pahreah. It was a hard trip through deep snow from one to three feet deep in some of the mountain passes. They passed the Panguitch Lake on up the Sevier River, arriving at upper Kanab about 11 p. m.

"A council was held, and they decided to follow back down the Sevier River, taking turns at breaking a trail, as it was so hard on the horses. On the afternoon of the 6 January 1870 they struck the Indian's trail. Edward Dalton with a few others left the company to rest while they went east to the mouth of the canyon to try and determine how many had passed and how old the trail was.

"The rest of the party started from the river to make camp. Some were sick and all exhausted from cold and lack of sleep and rest. Before they reached the river, it was reported there were Indians to the southwest. The company went after them, but it proved a false alarm. On the 7th of January they started on the trail of the Indians. They had sent six sick men back home, hoping they would make it, but fearing some would not live through the night. About sunrise a dense fog came up so thick they could hardly see. They followed the trail to the Valley of the East Fork, arriving about sundown and decided to take a short rest. They had continued to find evidences that the Indians had from 500 to 600 head of cattle, mostly horses.

"While they were resting, Edward Dalton and his men came into camp and a consultation was held. Edward Dalton said he thought it would not be wise to go on with part of our men gone and the rest almost sick. A vote was taken, with all but three voting to return home. Charles Adams said, "Some thought Edward Dalton was showing the white feather, but most of us knew different." There never was a braver man, but when he had an intuition, he knew enough to stick to it. It was better to lose the cattle and horses than the lives of any of his men.

So the company started home next morning and arrived in Paragonah about dark. Here they discovered fires north of the valley, and thinking it was another band of Indians, the men rode to the north of the valley to guard the passes. It was extremely cold, and not daring to start fires they suffered a great deal. But nothing turned up, so they went home after a march of six days in sub-zero weather; the last 36 hours they had spent in the saddle.

"After this raid, all cattle and horses were kept under a strict guard. This was the last big raid by the Navajos. Many of the men had lost heavily, some had lost everyone of their horses; some were cleared out entirely of cattle and horses."

-- HISTORY OF IRON COUNTY MISSION AND PAROWAN, page 98, 99.

Olive Butler wrote:

"Father (John II.) fought in the Indian Wars. On one occasion he had a horse shot out from under him afterwards he found a bullet in his saddle which was causing a sore on the horse's back and they discovered the bullet had gone down the back of the saddle about two inches from his seat.

"He said he never did pull a trigger on the Indians -- he just tried to scare them into surrendering stolen property."

RESETTLEMENT OF PANGUITCH**1871**

In June, 1866 Panguitch was abandoned on account of Indian troubles, the settlers going to Parowan, Beaver, Paragonah and some farther south.

In 1870, four years after the settlement was abandoned on account of hostile Indians, President Brigham Young with a company made a trip to Dixie through this country and in 1871 he called GEORGE W. SEVY, a resident of Harmony, to gather a company and resettle the Panguitch Valley. Accordingly the following notice appeared in the Deseret News the first of the year of 1871:

"All those who wish to go with me to resettle Panguitch Valley, will meet me at Red Creek on the 4th day of March, 1871, and we will go over the mountain in Company to settle that country."

Many of the first settlers had found permanent homes elsewhere, but our Butler family did return. I believe they had fond memories of that beautiful Panguitch Valley, and a further incentive was that the Bishop and leader was George W. Sevy, husband of their sister Phebe. The settlers who went in 1871 were:

George W. Sevy	Allen Miller
John Butler	N. R. Ipson
Thomas Butler	Jessie W. Crosby
James Butler	Samuel Crosby
James Montague	Dickens
Wm. LeFever	Edward Bunker
Wm. D. Kartchner	John Taylor Reynolds
Wm. Prince	Rile Moss
Mohonri M. Steele	George Marshall
Housten brothers	Timothy Robinson
Morgan Richards	John W. Norton
Wm. Talbot	Albert Delong
James Imley	David Cameron
	Wm. Cameron

This small company had no difficulty in getting over the mountains and through the Bear Valley, and about the 18th or 19th of March, 1871 reached the Panguitch Valley, where they found no snow and the ground dry and dusty. The dwellings and clearings were just as the former settlers had left them and they found their crops still standing. The Indians had not bothered anything. So it was decided that those who had left in 1869 should have their property or a chance to sell it. For the first year, however, it would be divided among the new comers because of the land being cleared.

The crops were not very large the first year, and to make the wheat hold out and everyone get their share, PHOEBE SEVY, wife of the Bishop George W. Sevy, boiled all the wheat, and people came to her for what they needed.

Continual progress marked the efforts of this second band of pioneers. A grist mill was moved here from Panaca, Nevada by the Henrie brothers and built on Dickenson hill on the

Panguitch Creek, and was operated by water power. James Dickenson operated this mill for twenty years. Brother and Sister Dickenson reared their children here at their home near this old mill, and were among the real pioneers of Panguitch. Albert DeLong built one of the first sawed log houses outside of the old fort. W. D. Kartchner built the old Ed Richards home of logs, and the Henrie brothers built houses outside the Fort. These were the first people to move out of the Fort.

In a short time a cooperative store was built, and organized with GEORGE W. SEVY, President and M. M. Steele, Sr., secretary. Saw mills were built by George W. Sevy and James H. Imlay, about 10 miles from Panguitch on the Panguitch Creek. Other saw mills were built by George Wilson and Joel Johnson, and by the BUTLER BROTHERS (John, James and Tom Butler) built a shingle mill on Panguitch Creek just a little south of the saw mill built by George W. Sevy on the same creek.

The community began to thrive, with homes, schools, meeting houses, etc. being built. An extract from the Deseret News of January 31st, 1872 said: From Panguitch William H. Packer sends a general news letter, and mentions the good work of Bishop George W. Sevy in all phases of the community.

Upon the arrival of this second company in 1871, a ward of the Church of Jesus Christ of Latter-day Saints was organized with George W. Sevy as Bishop, with James Henrie and Meltair Hatch, counselors. Some time later John Koyl and William Proctor were chosen counselors and still later were replaced by Edward Bunker and Jeff Slade.

-- from "Golden Nuggets of Pioneer Days" page 21.

When our Butler family returned in 1871, they consisted of:

Himself, John Lowe Butler II., now age 27, unmarried
James Butler, now age 25, unmarried
Thomas Butler, now age 20, unmarried
Alveretta Farozine Butler, now 17, unmarried
Their mother, Carmine Farozine Skeen Butler, now 59.

One sister, Lucy Ann Butler, who went with the family to Panguitch at the first settlement in 1864, was married in 1866 to Joseph Penn Barton, remaining in Paragonah where their children were born.

An elder sister, Phoebe Melinda, was the wife of George W. Sevy, and another sister settling in Panguitch was Sarah Adeline, who married Philo Allen 9 March 1857. Sarah Adeline later married John Tuttle.

The Old Log Meeting House:

They built the meeting house and it was dedicated by Joseph L. Heywood, and a branch of the United Order was started with George W. Sevy, president and M. M. Steele, secretary. This didn't last very long.

Mrs. Julia Robinson, wife of Timothy Robinson said: "We all enjoyed ourselves as much in those days as they do now -- if not so classy.

"We used the log meeting house for everything, Sunday School, meeting, school, dances, etc. We had plenty of good musicians; there was three fiddlers, John Lowder, Sid Littlefield and Saul Wardle. John Hyatt and Mrs. Lowder helped. The floor in the meeting house was a puncheon floor and real good to dance on.

"We had pies made of bullberries and sarvice berries and the Bishop made forty gallons of home-made beer, and molasses cake. Most people had chickens. My home burned up, it was right in the old Fort."

-- from "Golden Nuggets of Pioneer Days" pages 17-19.

The log meeting house, spoken of above is the same building where our John II. was hit on the head several years later, while he was acting as Ward Marshall for a dance.

Privations of 1877-78:

During 1877-78, people were out of the following necessary things of life and they suffered great privations. Clothing was scarce, shoes and boots were all worn out, pants in many cases were made from seamless sacks, washed, starched and ironed for Sunday. All the food they had was wild wheat and barley, potatoes, squash, a few onions, corn and dry beans. The corn was made into hominy and the wheat boiled or ground between rocks. People suffered for milk, butter, grease of any kind, flour, meats of all kinds, sugar, molasses, fruits, raisins and rice;

It was the spring of 1879 before they had any relief. There was no feed to speak of for the livestock, until after 1879-80. After that feed was more plentiful and the people began to prosper, and the County has grown to be one of the best for livestock in the State.

-- Ibed, page 21.

Panguitch, description of:

(written in 1955)

The little town of Panguitch is nestled up against the mountains on the south and west, and is in a broad, flat valley with the Panguitch Creek running through the city limits on the extreme west of the town, and the mighty Sevier River just a mile east of the center of the town. It is one of the prettiest valleys in the state, about fifteen miles long, both streams are covered by trees on their banks which in summer makes a pretty sight. The valley with its numerous farms along the east and west with hundreds of head of cattle, sheep and hogs on them, breathes the very spirit of prosperity.

The town is laid off in blocks with wide streets and there are no hills or hollows, or blind streets or alleys in the town. Every street each way is a through street. While it is up in the mountains 6,000 ft. and a little more above sea level, the climate is cold, but the soil is fertile and there is plenty of water. It lies at the head of Panguitch Creek and Sevier River, and in early days the first thing done was to build canals and develop water.

Irrigation companies were organized to facilitate the distribution of water. The South field ditch, taking water from Panguitch Creek, was the first ditch built. It is south of the town, and waters what is known as the south fields, high on the hill at the west of town is the West ditch or canal. It covers the west fields clear to Spry, and David James Shakespear was very instrumental in the pioneering and building of this canal. This water comes mainly from Panguitch Lake although there are a number of tributaries along the Creek, two known as Haycock, and BUTLER CREEKS, which feed Panguitch Creek, especially during the spring run-off.

The first lights were tallow candles with the aid of a fireplace. Later some used what was called 'bitches'. This was a rag in a saucer or deep dish of grease, lighted. The candles were home-made, and were made in molds that the tinner made for this especial purpose. These molds which would make twelve candles were filled with the melted tallow and a wick or string was fastened in the center of each and left over night to cool. Later came the lantern, coal oil

lamps, gas and carbide lights; These were good lights only they were hard to handle and the gas was dangerous.

In early days people moved out to ranches in the summer where there was good pasturage both on their ranches and on near by mountains. There was no Forest Service, nor grazing laws those days, and thousands of pounds of butter and cheese were made and shipped to Salt Lake City, the Silver Reef Mines and traded to Dixie people for fruit, molasses, etc. The butter was printed in fancy molds, wrapped in wet cloths, hung down the well or put in a cellar, when anyone had one. For winter use it was "packed down", and this butter would keep indefinitely. It was washed free from all milk, worked good until all water was out, salted, packed in jars or kegs, with a layer of salt on top and it was really delicious. This was very hard work for women, as well as the men.

-- from "Golden Nuggets of Pioneer Days" a History of Garfield County, published 1949, pages 324-326.

Panguitch Lake:

Panguitch Lake is situated eighteen miles south of Panguitch City on the road to Cedar Breaks, Duck Creek and Mammoth Creek. These roads (in 1959) lead on down and connect with Highway 91, Cedar City and Highway 89 at Sevier Summit.

Soon after the settlement of Panguitch the people found they could make good ranches at Panguitch Lake. The land was cleared and large meadows and pastures were laid out and ranching became a thriving business. Much of the area around the lake was settled in 1873-74. Nels P. Ipson traded with the Indians for a place on the north shore of the lake and built a cabin or dugout there, which has been stated as being the first place built at the lake. He also owned a small sailboat, and he, and his wife, spent some forty summers there. She was noted for cooking the wonderful trout in which the lake abounds.

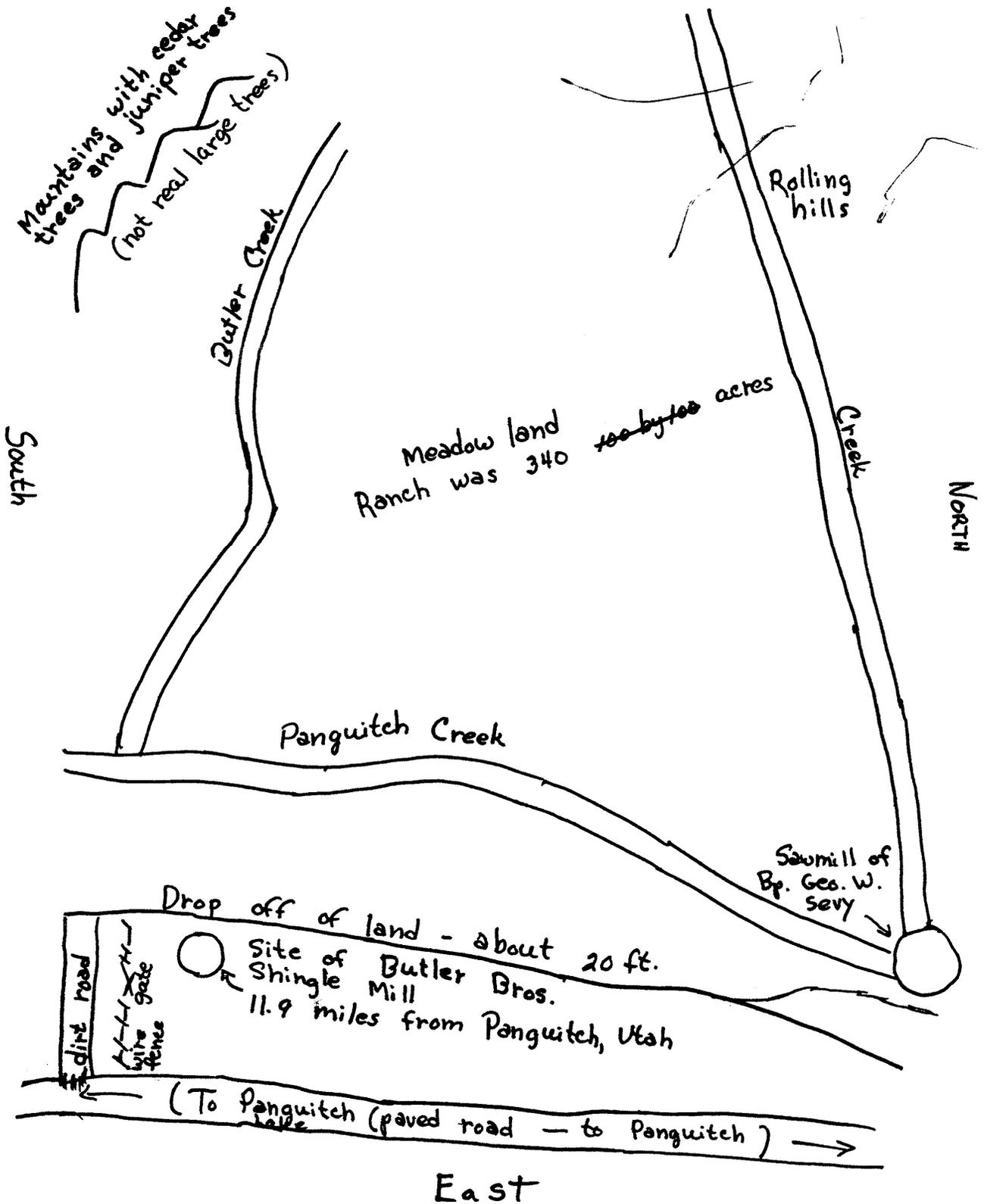
In the spring of 1874, William Prince homesteaded a ranch at Panguitch. John Imlay, James Montague, Samuel Worthen, Joseph Woods, Alma Lee, Joseph Imlay; Cyrus Reynolds, Sid Littlefield, Enoch Reynolds, William Slade, Brig Knight, Sequine Cooper, GEORGE W. SEVY, James Pace, Samuel Henrie, Albert Haycock, Bert Lamoreaux, the Pitts, Waters and Bagshaw families all built homes and ranches around the lake. The dairy and ranch business became very profitable. Thousands of pounds of butter and cheese were taken by these ranches to the Silver Reef mines near St. George and traded for gold pieces. Lumber and shingles were also sold to the mines, made in the mills around the lake.

During the late 1870's, Panguitch Lake became a recreation center for surrounding towns and the workers at Silver Reef mines. At one time there was a camp near the spring in the Montague pastures that was known as Little Silver Reef.

The altitude of Panguitch Lake is 8,500 feet. The lake in high water season is about three miles long and one-half mile wide. No one knows its depth. The early settlers of Panguitch Lake had some trouble with the Indians over water rights. Bishop George Sevy paid a sheep for Parowan and Scott Creek; Nels P. Ipson traded a steer for a creek which later became Ipson Creek, and Samuel Worthen gave them a horse in exchange for a water-right.

-- recorded account by Ida Chidester from the Garfield Co. History, and re-recorded in book OUR PIONEER HERITAGE, volume 2, compiled by Kate B. Carter, pages 195-199.

Butler Bros. Ranch and Shingle Mill Between town of Panguitch and Panguitch Lake.



288

James, John L. and Thomas Butler Lot 1. East Line 110 rods, North Line 38 rods
South West Line diagonal along the Sevier River = 13 acres Block 1. Butler
Survey, Sevier River Iron County, Fee paid Aug 6th 1872.

Filed for Record Aug 24th 1872
Calvin C. Pendleton Recorder

Edward Dalton Surveyor
Calvin C. Pendleton Selectman

James, John L. and Thomas Butler Lot 2. South Line 30 rods, East Line
28 rods, North Line 34 rods, West Line diagonal along the Sevier River
= 134 ⁴⁴/₁₀₀ acres Butler's Survey, Sevier River Iron County, Fee paid Aug 6th 1872.

Filed for Record Aug 24th 1872
Calvin C. Pendleton Recorder

Edward Dalton Surveyor
Calvin C. Pendleton Selectman

James, John L. and Thomas Butler Lot 1. 120 by 450 rods, and a fraction
20 by 25 rods = 340 ¹⁰⁰/₁₀₀₀ acres Block 1. Shingle Park Survey, Panguitch Creek
Iron Co. Fee paid Aug 6th 1872.

Filed for Record Aug 24th 1872
Calvin C. Pendleton Recorder

Edward Dalton Surveyor
Calvin C. Pendleton Selectman

Wm R. Butler Lot 4. 14 by 14 rods on one end 36 rods Block 31. Plat A. Panguitch
City Survey Iron Co. Fee paid Aug 3rd 1872.

Filed for Record Aug 24th 1872
Calvin C. Pendleton Recorder

Edward Dalton Surveyor
Calvin C. Pendleton Selectman

Wm R. Butler the South half of Lot 2. 20 by 40 rods = 5 acres Block 1. Range
North and East Panguitch Farm Land Survey Iron Co. Fee paid Aug 10th 1872.

Filed for Record Aug 24th 1872
Calvin C. Pendleton Recorder

Edward Dalton Surveyor
Calvin C. Pendleton Selectman

Wm R. Butler Lot 7. 40 by 80 = 20 acres Block 2. Range 7 North and East
Panguitch Farm Land Survey Iron Co. Fee paid Aug 10th 1872.

Filed for Record Aug 24th 1872
Calvin C. Pendleton Recorder

Edward Dalton Surveyor
Calvin C. Pendleton Selectman

Paragonah Described:

Other pioneer settlements may have been settled near streams noted for their purity of content, medicinal values, and volume of flow for irrigation and culinary purposes; but this town on the banks of "Red Creek," or as the Indians called it, Paragonah, meaning red water, boasted of a stream that was colored. Especially at flood time, the raging waters of the creek became a maddened torrent of red, cutting washes deep and perilous in the valley floor and leaving behind added sedimentation of iron for which the county was named. The very adobes of the homes give a pink cast in the sunlight as they retain, after nearly a century, the crimson mineral of the soil and water. Fences, barns, and all wooden out-buildings have been stained this color. One of the amazing phenomena of the weekly washday in this settlement, before filtration of water was inaugurated, was the utterly pure whiteness of the hand-scrubbed clothing, which had been laundered in the red water. The water bags, canvas filters and coolers, all were red as though dipped in a dye, but the water was clean and refreshing when it reached the table. Perhaps few converts could boast of such baptismal water as this Red Creek, for places in the stream were temporarily dammed for baptismal ceremonies in early days. The Indians called the stream "Paragonah" for its color, the Pioneers retained the name, which the dictionary says means, "to hold up as a pattern," and both peoples have tasted of the red waters and have tried to live to their pattern of belief.

-- Written by Ilene Hanks Kingsbury, as included as part of a lesson pamphlet of the Daughters of the Utahn Pioneers, for January 1948.

MARRIAGE

The same year John and his mother and young brothers and also his sister Alveretta Farozine settled back in Panguitch in 1871 – that year he began to court the lovely Nancy Frl12ncetta Smith of Parowan, forty miles away.

Nancy Francetta, whom most people called "Ettie", was born 4 March 1853, at Parowan, Iron County, Utah, which was some two miles from Paragonah. She was the daughter of JOHN CALVIN LAZELLE SMITH and SARAH FISH who had lived in Nauvoo in the days of the Prophet Joseph Smith. They had gone through all the hardships and anxiety and turmoil of the persecutions of the mobs, the martyrdom of the Prophet Joseph and Hyrum, and the turmoil afterward. Young John Calvin owned a lot just one block and across the street east from the Nauvoo Temple, which he bought shortly before the Prophet was martyred.

In the spring of 1846 most of the Saints in Nauvoo were leaving, or preparing to leave. John Calvin and his bride were married in the Nauvoo Temple the 12th of May 1846, and twelve days later they left with their little covered wagon and with the two young white steers to pull it. They crossed the Plains in 1848, first settling in Centerville, and later in 1851 was called to help settle Parowan, Utah. In May"1852 he was called to preside over all the settlements as Stake President. And the following year little Nancy Francetta was born, their third child.

When she was only 2 1/2 years of age her father died. When she was four years of age her mother remarried, on 28th or 29th April 1857 in the Endowment House at Salt Lake City, to WILLIAM CAMPBELL McGREGOR, and they continued to live in the John C. L. Smith home at Parowan. To them were born six children.

John L. Butler and Nancy Francetta were married in the Endowment House in Salt Lake City on 2Jrd of June 1873. John was 29 and his bride was 20. It was approximately 200 miles from Parowan to Salt Lake City, so it would be a real undertaking to go in those days, probably by wagon, over dirt roads.

Nancy Francetta's half brother, Joseph McGregor remembered their courtship and marriage. He said he was about three (1871) when John Lowe Butler came courting his lovely big sister Ettie. He recalled how light she was on her feet, and one day when John was teasing her, she sprang lightly over the railing of the porch onto the ground. He also said he wept when she was to be married -- he didn't know how he'd ever get along without his sleeping partner!



The Endowment House

Ettie's mother, Grandma McGregor, as they called her, was a very stately lady, was of French Canadian stock, had brown eyes and very dark hair. She was a wonderful mother and trained her children and grandchildren very, efficiently for their duties of life. Her daughter "Ettie" was tall, slender, with dark eyes and hair. She probably inherited the traits of both her father and mother. She was very industrious, loving and kind and seemed always so understanding and wise. During her girlhood she was never very well, had liver trouble or something of that nature. When she met and became engaged to John, their love was sincere and though her health was poor and she may not live very long he told her that he was willing to take her as his bride, even if they could only have a year of life together.

The Butler Brothers Partnership:

The Butler family was a close knit family, with great love and loyalty toward one another. John L., the eldest, while very young took responsibility of leadership with the Butler family. He and his two brothers, James and Thomas, formed a partnership in those very early years in Panguitch.

John L. run the sheep, the saw mill and the shingle mill. James run the farm, and Thomas had charge of the horses. They were prosperous at this time.

Near Panguitch Lake the Butler Brothers owned a summer ranch of 340 acres. They also owned a big farm of 160 acres about three miles south from Panguitch on the Sevier River. They had a lot of horses and a big band of sheep. They also had a sawmill and a shingle mill. The shingle mill was on Panguitch Creek, 11.9 miles from center of Panguitch (measured by Helen T. Dalton in late September 1968). The Butler Brothers also owned a big freight outfit and freighted lumber and shingles to Leeds and other mining camps.

-- part of this is from the history of John L. Butler III., dictated by him to his wife Bertha, page 1.

Legal Description of Their Property:

1. A farm about three miles south from Panguitch on the Sevier River, with the following legal descriptions:

James, John S. [the recorder wrote "S" as John's middle initial and the other two deeds recorded at the same time and is obviously a mistake, it should read John "L."] and Thomas Butler, Lot 1, East Line 111 rods, south line 38 rods, south west line diagonal along the Sevier River = 13 acres, Block 1, Butler Survey, Sevier River, Iron County. Fee paid Aug. 6, 1872.

Filed for record Aug. 24th 1872 \ (signed) Edward Dalton, Surveyor
Calvin C. Pendleton, Recorder / (signed) Calvin C. Pendleton, Selectman

James, John S. and Thomas Butler, Lot 2, South line 50 rods, East 281 rods, North line 54 rods, West line diagonal along the Sevier River = 134 44/100 Acres, Butler Survey, Sevier River, Iron County. Fee paid Aug. 6, 1872.

Filed for record Aug. 24th 1872 \ (signed) Edward Dalton, Surveyor
Calvin C. Pendleton, Recorder / (signed) Calvin C. Pendleton, Selectman

2. A ranch about 11 miles south from Panguitch at the confluence of Panguitch Creek and Butler Creek, with the following legal description:

James, John S. and Thomas Butler, Lot 1, 120 by 450 rods and a fraction 20 by 25 rods = 340 100/100 acres Block 1 Shingle Park Survey, Panguitch Creek, Iron County. Fee paid Aug. 6, 1872.

Filed for record Aug. 24th 1872 \ (signed) Edward Dalton, Surveyor
Calvin C. Pendleton, Recorder / (signed) Calvin C. Pendleton, Selectman

The above three deeds are recorded in Book D Deeds Iron County, Parowan, Utah, page 288.

Letter Written to “Eta” Three Months Before Their Marriage:

Panguitch March the 16th
'73 (1873)

Dear Eta I improve this oportunity in writing you a few lines to let you know how I am giting along. this leaves me well and I truly hope it will finde you injoying the same blessing.

I have just heard of the death of Horace wife and I feel to simpathiss with him very much try to induce him to come over and see Sarajane I think he would feel better to have a change of Seanery Sister Phebe is very Sick at present with the rheumitism there does not apere to be as much sickness on this Side of the mountian as there is in Parawan.

We have had very plesent weather for the last few days I cannot say when I will come over again but will come as soon as I can Pleas write as soon as you receive this direct to Paragona to be forwarded to Panguitch. excuse bad writing and miss spelt words as I am not acustomed to writing espeshely in cases like this. I must close with regards to all.

Yours truly

J L Butler

This letter written to
Nancy Frerzetta Smith at
Perowan. Three months
later they were married
in the Endowment House
at Salt Lake City.

(1873) 2,

Sunguoteh March the 16th

Dear Pta I improve this opportunity in writing you
a few lines to tell you how I am getting along
his leaves me well and I truly hope it will
find you enjoying the same blessing.
I have just heard of the death of Stoddard's wife
and the Lord and I feel to sympathize with him
very much try to induce him if come over
and see Saragon I think he would feel better
to have a change of scenes. Sister Pichey is very
sick at present with the rheumatism there
it's not upon the ~~same~~ ~~side~~ ~~of~~ ~~the~~ ~~mountain~~ as there is in Saragon
we have had very pleasant weather for the last
few days I cannot say when I will come over
again but will come as soon as I can

Please write as soon as you can receive this mail
to Saragon to be forwarded to Sunguoteh
excuse bad writing and misspell words
as I am not accustomed to writing especially
in cases like this I must close with
regards to all

Yours truly

J. L. Butler

Four Children Born at Panguitch:

At the Butler Brothers' farm, three miles south from Panguitch on the Sevier River, they built two log houses with lean-to kitchens on the West sides, and a well was midway between the houses. The well had an old oaken bucket to draw the water up. The houses had large rock fireplaces. On each side of the fireplaces were high shelves for storage. Below were clothes closets with curtains. The two room log house on the south was the one the children were born in:

1. John Lowe Butler III., born 5 June 1874.
2. Francetty Butler, born 7 April 1876. They called her "Zettie."
3. Sarah Butler, born 2 February 1878. They called her "Sadie."
4. Caroline Butler, born 2 December 1880.

Aunt Zettie said that Sister Shakespeare was the midwife for her, and probably was also for the others. However, just now I have referred to my mother's (Caroline) account of the time of her birth. She wrote this 4 January 1948, and I shall quote:

"Just shortly before I was born, my folks had a young girl living with them to do the house work, also my father's sister Adeline being a practical nurse, was there to care for mother at her confinement. My mother tells me that on December 2, 1880, she was standing on a table hanging strips of beef dipped in hot brine on strings to dry when her labor started. Father helped her down, and I was born that night. They had few doctors in those days. Aunt Adeline helped my mother."

There was an incident occurred just a few days before my mother (Caroline) was born which is worthy of note. I shall quote: "The hired girl (noted above) was gone outside for some time and finally when she came in she went and laid down. Aunt Adeline questioned her, and the girl said she had a bad running off of the bowels, etc., but Aunt Adeline told my father she looked and acted queer, and for him to go see if he could find any signs of anything unusual. Father went down along the creek bank and found a pile of dried leaves and under the leaves was a new born baby. It being a very cold, windy day, father put that little thing inside his coat and ran home. This happened just a few days before I was born, and the folks did not realize she was pregnant.

"The little child lived to maturity. Her mother blamed this to my Uncle Tom, my father's brother, and it was not so. A trial was held and he was acquitted, but the aspersions against his good name blighted his life to some extent -- he never married, and through his life he filled three honorable missions for the Church."

-- from Journal History written by Caroline B. Thurber, page 3.

At this farm home described before they built the two log houses with a well mid-way between. The cabin on the south was occupied by John and "Ettie."

The cabin on the north was occupied by James Butler and his wife Charlotte Elizabeth Topham. They had been married 2 March 1874, almost a year later than John. They called her "Aunt Lottie."

Zettie said: "The earliest I can remember is sitting on a table at Aunt Lottie's playing with her crocheting. When she scolded me I threw it down and ran the hook through the palm of my hand. It came out the back of my hand and as Aunt Lottie pulled it out the hook pulled a cord out. I also recall that I bit John T., Aunt Lottie's baby, so I got a good bite back and then we both howled."

THE MORGAN HORSES

Zettie reminisced: "Father (John) and Uncle Jim went to California and got some thoroughbred and race and work horses which had been brought to San Francisco by boat. One stallion named Prince died, and as they had paid a big price for him they were feeling very sad. They dug a hole to bury him. Just as the men were going to put him in the hole my mother and Aunt Lottie came out with hymn books and sang a funeral hymn in solemn voices. I recall that they all had a good laugh."

About the horses, it is well to copy what John III. said:

"They (the Butler Brothers) owned a farm by the Panguitch Lake, also were in the sheep business and horse raising -- at one time going to California where they purchased 100 brood mares and a stallion (Bert). At Panguitch, the Butler Brothers owned a summer ranch near the lake, a big farm about three miles from Panguitch on the Sevier River; a lot of horses, and a big band of sheep "

We have no certain information as to just when they went to California, nor for that matter just who went. Zettie said "John and Jim" went; Horace said "Jim and Tom" went; Kenion Taylor Butler said "they" did go seeking for gold in California, and that his father, John L., spoke often of Sutters Mill, it could very well be that that is where they got the money to pay for the horses, and so he infers that John went also.

K. T. Butler, Gooding, Idaho, wrote 17 February 1967: "They bought 100 brood mares, presumably Morgan mares, and certainly the fine Morgan Stallion, which they called Prince. He was registered, but probably not under that name. Of the mares, 40 were registered, and 60 were grade mares. They paid \$1,000.00 for the Stallion. Over the years past I have heard from various sources that they paid \$1,000.00 for the Stallion, but none seemed to know how much they paid for the mares."

These horses came by boat around Cape Horn and up to San Francisco. They raised Morgan horses in Oklahoma, and it could be that that is where they came from. It was considered very dangerous to drive horses overland during the years preceding 1881, since Chief Walker (Wah-kar-ar, anglicized Walker, who was recognized as the leading War Chief of the Utes) and his band of ruthless warriors were terrific horse thieves. He and his warriors was something to be feared. He is considered the greatest horse thief ever to operate in America. He roamed over much of the territory in southern Utah. It was quite an undertaking to bring horses in to that territory, at that time.

-- Chief Walker -- see TREASURES OF PIONEER HISTORY, vol. 4, published 1961, compiled by Kate B. Carter, page 350.

K. T. Butler, son of John II., wrote of the Morgan horses which helps to describe them. He wrote that he and his brother John, when they came to Idaho in 1904 (to Camas Prairie) they brought with them a pair of Morgan mares. He said their names were Maud and Doll. These mares were bay, with black mane and tail, the same as the stallion Prince the Butler Brothers had.

The Morgan breed was mostly either black or bay. K.T. said "they (Maud and Doll) could out-pull any team anywhere near their size, and they could out-trot any others around there (meaning on Camas Prairie.) They could trot one mile in three minutes or less at the age of

thirteen." He further said "They raised us many good colts and had their last colts at the age of 21 or 22. They were both with foal when they died."

Horace Butler further wrote that the Butler Brothers drove the mares and stallion overland from California to Panguitch. Also he said after they moved to Sevier County in 1881, they run their horses over East of Loa, and thirty-five head of brood mares got snowed in and died in a huddle before they could reach them.

-- Letter of Horace Butler dated 18 February 1951 and quoted in history of Nancy Francetta Butler, p. 3.

K.T. wrote: "I am sure your information was right about Bert and Prince. There were two Stallions; Prince was the one they paid \$1,000.00 for. He was registered, but possibly not under the name of Prince."

I am sure that the mares and Prince roamed over the beautiful summer ranch, over the hills and the beautiful valley called Butler Valley. In the distance, across the valley can be seen Butler Creek as it comes down the canyon and eventually empties into Panguitch Creek, about 11 miles from Panguitch. The weather was very cold at Panguitch, and would be colder still up at the ranch, so they no doubt brought the horses and sheep down on the farm three miles south of Panguitch, for the winters.

Olive Butler Smith has been noted for her sharp memory. She wrote: "Jim and Tom went to California, bought a fine stallion, paid \$1,000.00 for it and \$3,500.00 for 35 brood mares, and they made a lot of money as long as they were corporated, each helping the other at times when they could."

Olive further wrote: "I want to tell the outcome of the horses. The Stallion was worked too hard and sweat, then chilled, and took pneumonia and died. The mares were brought to Sevier County, put on the range out by Boulder east of Richfield, got snowed in on a big flat and starved before they got at them. Tom found a very favorite mare had died while leading the band to a place where they might get them, but were too weak to make it, and he (Tom) felt so badly he cried when he saw how they had clawed into small tree trunks, saw how they suffered. It made them all feel badly. When we lived in Richfield Borney Middlemess told Horace about seeing the bones of the Butler Bros. fine horses, said it was quite a sight."

Jane said: "There were two stallions. The first Stallion was Prince -- they paid \$1,000.00 for him. Bert was a beautiful black stallion they bought after they went to Richfield."

I asked Taylor questions about how his father came to buy the horses. Remember now, that the Panguitch days were before Taylor was born, so his memory of them is from what he has heard, but this is what he told:

"He went to Oklahoma. I am just assuming he did, but it looks like that is the most likely thing. He would not buy them sight unseen. He shipped them around Cape Horn, and landed at San Francisco, and they trailed them from San Francisco to Panguitch. There was some pretty rough country -- he and Uncle Jim, and I think they had one hired man to help them. They had some troubles with Indians who tried to get the horses."

I asked "Why didn't he trail them overland from Oklahoma?"

"You read in history about Uncle Taylor (this is Kenion Taylor Butler, the son of John Lowe Butler I.) who was captured by the Cherokee Indians. Taylor was taken prisoner and they took him back to Oklahoma and they let him run the gauntlet with sticks about three feet long. When my dad told me about it he put his hands about like that -- three feet "

-- told to Helen 18 January 1972.

[At this point in the original version of this history Helen Thurber Dalton wrote: "For more information about the Butler Horses, be sure to turn now to this record, on pages 117 and 117-A, for a more recent account given by Dwain Butler, son of Kenion Taylor Butler, who tells what his father told him years ago. This is important." I (Craig Dalton) have taken the liberty of including that account here.]

Dwain said, as he had read the account of the horses as it is in this history:

"You have in the history about the horses the Butler Brothers bought. Now I know that dad (Taylor) is confused on some of his memories, but I would like you to know what my dad told me when I was quite young, and when his mind and memory were sharp.

"He told me that Kenion Taylor Butler, John Butler II. and Jim Butler -- I doubt that the young brother Tom went -- that they went while young back to Kentucky, to their father's home country. (That would be Simpson County, Kentucky.) That while there they bought the horses, including the stallion, Prince, and that at that time Kentucky was on the frontier, and that Oklahoma, which was the home for cut-throats, law breakers, etc. and this was Indian Territory, and that after buying the horses they knew it would be too dangerous to drive them overland through Oklahoma, so they made arrangements and had them go on board ship, to go around Cape Horn to San Francisco.

"That after making all these arrangements the Butler Brothers headed for "home" which would be southern Utah, riding horses.

On the return trip, unfriendly Indians sought to attack them, that John and Jim got away, but Kenion Taylor was taken prisoner. While a prisoner, Kenion Taylor was forced to run the gauntlet.

Also, the daughter of the Chief took a fancy to Kenion Taylor and asked for him to be her husband. They were married according to Indian custom, and a son was born to them.

"The Butler Brothers formed the partnership after getting the horses."

I, Helen, asked the question "Where did they get the money for the horses?"

"My dad told me they got it at Sutters Mill. He also told me it was not his father who told him (Taylor) all about this, but it was his Uncle Jim Butler, who told him these things."

We were at Aunt Jane's place in Wendell, Idaho, 2J July 1976, when Dwain told us this.. Aunt Jane commented that Taylor had ample opportunity to hear from their Uncle Jim, for Taylor worked for his Uncle Jim when Taylor was a boy in Richfield, after their father John II. died.

JOHN D. LEE and the MOUNTAIN MEADOW MASSACRE

I am trying to restrain my impulse to write quite in detail about John D. Lee and the Mountain Meadow Massacre. Years ago, as I was researching the life of our John Lowe Butler II., I was told that when John D. Lee was executed that John L. Butler and his brother Jim were asked to go and get his body and bring it "home" to prepare for burial, and my curiosity just knew no bounds, for I wondered what was the connection, and why they were asked to do so.

In May 1971 I was telling Aunt Jane (Jane Butler Nielson, of Wendell, Idaho) about my learning in St. George, that when John D. Lee was caught by the authorities, that he was in Panguitch, and I had wondered why he was in Panguitch, and then I found that one of his wives had a home there in Panguitch, so that explained why. I also said to Aunt Jane I had wondered why was it that John Lowe Butler II and his brother Jim had been asked to go get his body and bring it home to prepare it for burial, and I wondered why this was.

In answer to the first above, Aunt Jane told me that John D. Lee was working for her father, John Lowe Butler II. on their ranch, and that is why he was in Panguitch then. I asked if her mother or father had told her about Lee's personality. She said they said John D. Lee was nervous, excitable, easily upset. I asked if her parents thought John D. Lee was guilty of the murder charged but she could not answer that -- she had the feeling he was guilty.

John D. Lee was executed the 23rd of March 1877, being shot at Mountain Meadows, Utah.

How the Massacre Occurred:

About the time the news arrived in Salt Lake City of the coming of an army (Johnston's Army), there was passing through the city under command of Captain Fancher, a company of emigrants from Arkansas and Missouri. This company consisted of about thirty families, numbering one hundred and thirty-seven persons. The Arkansas emigrants appeared to be respectable and well-to-do. With them there traveled a rough and reckless company calling themselves "Missouri Wild Cats," who conducted themselves in keeping with the name. This company was advised by Elder Charles C. Rich, one of the leaders of the Church, to take the northern route. Had they done so they would have saved their lives. They went as far as Bear River and then returned deciding to journey to the south.

On their way, it is alleged, the rougher elements of the party abused the people of the southern settlements through which they passed. They tore down fences, destroyed property, insulted women, and otherwise made themselves obnoxious.

It is said, on reliable authority, that at Fillmore they threatened to destroy the town, "and boasted of their participation in the murders and other outrages that were inflicted upon the 'Mormons' in Missouri and Illinois." At Corn Creek, fifteen miles farther to the south, it was reported that they poisoned the springs and also the body of an ox that had died. The carcass was eaten by a band of Piute Indians and ten of their number died. Some of the cattle of the settlers died from drinking of the poisoned springs. As the cattle were fat, the owners "tried them up" for the tallow, and a number of white persons were poisoned from the handling of the meat. These "Wild Cats" expressed their pleasure at the coming of the army, and threatened to stop at some convenient place and leave their women and children, and return to assist the troops in killing every "Mormon" there was in the mountains.

Just to what extent credence can be placed in these charges cannot be determined. The fact remains, however, that they gave expression to their hatred of the "Mormons" people, made many threats, and abused the Indians along their way.

Word Sent to Brigham Young:

So intense did the feeling become on the part of both the Indians and the white population in the southern settlements that it was deemed necessary to send a messenger to Governor Brigham Young to know what should be done. Some of the people expressed the feeling that since the emigrants had declared themselves as enemies they should be treated as such, but the more sober minded maintained that they should be permitted to continue their journey to the coast unmolested.

James H. Haslam carried a message from Colonel Isaac C. Haight of the militia, to Salt Lake City, to obtain advice of Governor Young. In the meantime it was agreed that every effort should be made to pacify the Indians and prevent them from making an attack.

Haslam left Cedar City in the afternoon of Monday, September 7, and made all haste on horseback, arriving in Salt Lake City on the morning of the 10th; he immediately delivered his message, and Governor Young asked him if he could undertake the return journey without delay. He said he could. "Go with all speed, spare no horse flesh. The emigrants must not be meddled with, if it takes all Iron County to prevent it. They must go free and unmolested." Haslam, although he had just finished a hard journey (of 300 miles) immediately returned, arriving in Cedar City on the 13th, with a written message from Governor Young to Colonel Haight.

Colonel Isaac C. Haight read the letter, and shedding tears replied: "Too late, too late!" The morning (September 7) Haslam left to obtain word from Governor Young, the work of death among the unfortunate victims had commenced.

The Attack Upon the Emigrant Train:

Early in September the emigrant train of the Arkansas and Missouri companies camped in the little valley known as the Mountain Meadows. There they contemplated remaining for several days. In the meantime their conduct has aroused the Indian tribes who now surrounded their camp in hostile attitude. As near as can be ascertained, on the morning of the 7th of September (1857) at the break of day, the attack upon the emigrants began. At the first volley seven men were killed and sixteen were wounded. The victims were taken unawares, but being well armed, fought bravely for their lives and were successful in repelling the attack. Several Indians were killed including two of their chiefs. The Indians sent runners throughout the surrounding country calling for reinforcements from among their tribes, and for JOHN D. LEE, who had been in close touch with Indian affairs as their farmer, to come and lead them to victory. Lee hurried to the scene from his home in Harmony, and seemed to partake of the frenzy of the redmen. Later, other white men appeared upon the scene, having been lured to the meadows, with the request that their services were needed in burying the dead. Some of them remained, willingly or by coercion, to participate in the massacre which followed. Seventeen children of tender years – ranging in age from a few months to seven years -- were all that were spared. These children were cared for by the settlers until the government by act of Congress returned them to their friends in Arkansas.

A Bloody Oath:

The white men who engaged in this horrible slaughter entered into a league, by a strong and binding oath, that they would never reveal the part they played in this gruesome tragedy. A false report was forwarded to Governor Young. Lee also reported in person, laying the blame solely to the Indians. Governor Young wept bitterly and was horrified at the recital of the tale.

-- Joseph Fielding Smith, a member of the Council of the Twelve, in his book *ESSENTIALS IN CHURCH HISTORY*, published 1935, pages 513-516.

It was a number of years later before John D. Lee was brought to trial, and found guilty. His execution took place on the site of the horrid scene, 23 March 1877.

There has been much written about this terrible tragedy. Wilford Woodruff was present when John D. Lee reported this to Brigham Young, and Elder Woodruff recounted it in his journal the same day.

William E. Berrett, in *THE RESTORED CHURCH*, pub. 1965, page 335, is excellent.

The book *MESSAGES OF THE FIRST PRSIDENCY*, vol.3, page 204, is just excellent. This was published 1966, compiled by James R. Clark.

The book *JACOB HAMBLIN*, by Paul Bailey, published 1948 has much on this subject. Jacob worked so closely with the Indians.

Also the book *JACOB HAMBLIN, PEACEMAKER*, by Pearson H. Corbett, pub. 1968. This also has much.

The book *JOHN D. LEE*, by Juanita Brooks, published 1973.

The book *MOUNTAIN MEADOWS MASSACRE*, by Juanita Brooks, pub.1950.

THE SAN JUAN EXPLORING EXPEDITION

1879

John L. Butler II. was one of the original members of the Expedition going on this famous and much talked of call to help find a route to settle the San Juan country.

It is sad that while he lived he left no written record of this great expedition; however, there were several of the members of the original exploration group who did leave diaries and journals. I have studied three different accounts which have been published, namely:

1. THE HOLE IN THE ROCK, by David E. Miller, published 1966 by the University of Utah Press, 226 pages. This is just excellent. David E. Miller is professor of history and Head of the History Department, University of Utah. He has done a great deal of research, collecting all of the known journals and diaries of those who went on both the Exploring Expedition and also the Hole-in-the-Rock Expedition.

2. THE SAN JUAN EXPLORING COMPANY, which is Chapter 26 of the book HISTORY OF THE IRON COUNTY MISSION, PAROWAN, UTAH, compile by Mrs. Luella Adams Dalton, published about 1965. Her father, James J. Adams went on this Mission.

3. "HOLE IN THE WALL" SETTLING OF SAN JUAN COUNTY, in the book HEART THROBS OF THE WEST, volume 2, compiled for the Daughters of the Utah Pioneers, published 1940, starting on page 55. Kate B. Carter used various accounts, one was submitted by Beatrice Perkins Nielson.

This account shall include parts from all three of the above, and as we read it will be interesting to realize that our John L. was there, that he was a very hardy, hard working, and an efficient man.

It was President Brigham Young's dream to cover the vast western expanse of hills and valleys with fair cities of happy, thrifty citizens, wherever favorable conditions permitted.

One of the most significant epochs in the history of the United States is the great overland migration that brought American civilization and culture into the Far West. A major factor in this epoch was the Mormon migration to the Great Salt Lake Valley, and the subsequent colonization program of the L. D. S. Church. (The official name is the Church of Jesus Christ of Latter-day Saints, although it is commonly referred to as the L.D.S. or Mormon Church.) This was done under the leadership of Brigham Young and his immediate successors. Under church direction, colonizing "missions" established Mormon outposts throughout, and often in remote parts of, the intermountain frontier. One of these missions, conceived in the mind of Brigham Young but not carried out until two years after his death, is the subject of the present study -- the 1879-1880 mission that took the first permanent settlers to San Juan County from many southern Utah communities, by way of Hole-in-the-Rock.

At the time of the mission call virtually nothing was known about the Four Corners area. It would have been foolhardy indeed to send an expedition of settlers including women and children with all their possessions into such an unknown region, with little chance of turning back in case no satisfactory place for a settlement could be located. It was therefore decided to send out an exploring party early in the spring of 1879 to pioneer a wagon road into the region and to determine the feasibility of future settlements. If appropriate locations were found, the men were to stake out claims, plow the land and plant crops, dig irrigation canals, build houses, and return home late in the summer to escort the main body of colonists to the new home site.

In 1878 at a Stake Conference of the Church held at St. George, Apostle Erastus Snow, leader of that part of the Southern Mission, suggested that a group of people be sent to colonize Southeastern Utah, Some time later it was discussed again at a Conference of the Parowan Stake in Parowan.

The Navajo Indians had come across the Colorado River and made many raids on the cattle, horses and mules, allover Southern Utah. The colonizers were called to go out into this far away area, to make friends with the Navajos and Pahutes and help to do away with their troubles, by teaching them how to be self sustaining.

Under the leadership of Silas S. Smith, this Exploring party, consisting of twenty-six men, two women, and eight children, left Paragonah April 14, 1879. They were mostly young men.

Those who went:

From Paragonah: Silas S. Smith, Captain of the Company, Albert Barton, Stephen Barton and son Harvey Dunton.

From Parowan: Harrison Harriman and wife, who was George Hobb's sister, James J. Adams, John Dalton, DELBERT MCGREGOR, son of Sarah Fish Smith McGregor and William Campbell McGregor; Zachariah Bruyn Decker, Jr.; James Decker, Hansen Bayles; Parley Butts; Isaac Allen.

From Cedar: James Davis and wife and four children; John Duncan; Robert Bullock; Thomas Bladen; George Perry; John Gower; George Urie; Kumen Jones; Joseph Nielson.

From Panguitch: John L. Butler. As the company journeyed from Paragonah, they stopped at the Butler farm 3 miles south of Panguitch and waited for John. He had the distinction of being the only member of the party to have a geographical landmark (BUTLER WASH) named in his honor.

From Toquerville: Hamilton Wallace.

From Summit: Nelson B. Dalley.

This company of explorers was well equipped for a six months expedition, if that much time should be required. They had a dozen wagons, approximately eighty horses, and a herd of cattle estimated by George B. Hobbs at about two hundred head, although others seem to think this figure somewhat high.

They left Paragonah 14 April 1879. They went up Little Creek, northeast of Paragonah, through Bear Valley and over into the Sevier Valley, following a well-established wagon road. At Orton's (about nine miles north of Panguitch) the expedition was formally organized for the trip. The complete list of officers is not known, but Silas S. Smith was sustained as captain with Robert Bullock as assistant captain and sergeant of the guard, and James B. Decker as chorister. Regular religious services were held, including prayers, sermons, and the singing of hymns. Nelson B. Dalley, who was placed in charge of the loose stock, reports that the horses were hobbled for the first few nights to prevent them from returning to the settlements, after which they were allowed to forage at night unshackled. As the company would experience considerable difficulty in keeping track of its livestock in wild, unknown, Indian-infested country, seventeen-year-old Dalley had an important assignment.

The company stopped at the JOHN BUTLER ranch four miles south of Panguitch (other accounts have said the distance was three miles) and waited for John to join them.

From John Butler's, they went to Johnsons, crossed the Buckskin Mountains by way of House Rock and on 7 miles to Jacob's Pool.

May 1st 1879 they started ferrying the teams and wagons across the Colorado River at Lee's Ferry, John D. Lee's old home. They had to pay \$1.00 a head to have the cattle and horses ferried across, so Silas S. Smith made his ford the river and nearly lost some over the rapids.

Leaving the south side of the Colorado River, they crossed Lee's Backbone, a very steep mountain and camped at Bitter Spring. One of James Davis' mules got his hind foot through his halter and dug his eyes out trying to get loose, so he had to be killed. The wagons moved on over a 60 mile desert to Kane Creek while Robert Bullock, James Decker and James Adams stayed with the cattle.

When the Company got to Kane Creek, they loaded two wagons with water and came back to meet them, getting there about daybreak the next morning and then they drove the herd on to Kane Creek.

They arrived at Moencopi, Arizona, a Moquee Indian village. The main village was about 40 miles east. John R. Young from Salt Lake City was building a woolen mill there. We ran out of grain for our horses, so they quarried rock for him for two days to get some Indian corn for the horses. The Navajos had lots of sheep and the way they sheared them was to cut it off with a butcher knife. The young calves were hard to drive, as they were too tender footed, so Silas S. Smith ordered them to leave all the cattle at Moencopi. There was quite a colony of Mormons living there and working for Mr. Young and they agreed to look after the cattle till they came back for them.

Thales Haskell, one of the early day Scouts who helped so many times, was at Moencopi. In October 1853 he was called with a group at Harmony, the headquarters of the Mission to the Indians. Missionaries had been sent to all the Indian Tribes. He was sent to Santa Clara and while there his wife, who was about to be confined, was killed by an Indian. He agreed to go on to the San Juan River with Robert Bullock and Kumen Jones to find the best way for us to go. They left about 7 May 1879.

After leaving Moencopi we camped near a big wash, about 200 yards from where young George A. Smith was killed doing missionary work among the Indians, a few years before. About 20 Navajos came to our camp, among them was one Peoquan, a large Navajo, who claimed he killed Brother Smith. We broke camp after having made friends with the Indians the night before and smoking the Pipe of Peace.

13 May 1879 they traveled all day over rolling benches, mostly sand. Camped at Old Peoquan's Ranch. There were some little ponds of water for the horses, but none fit to drink. One of the boys took a pick out of his wagon and drove it hard and deep into the sandstone ledge and a small stream of water came out, plenty for camp use. (A miracle.)

The next day 14 May, 1879 they traveled all day through mountainous country. About noon Robert Bullock met them. He had come back to direct them. Thales Haskell and Kumen Jones went on to the San Juan River. During the day Parley Butt and Hansen Bayles traded horses with the Navajos.

The next morning they went on their way. They were right in the Navajo Indian Reservation and got along fine until night, when a bunch of Navajos, about 60, came into the camp and demanded that the boys trade back their horses. Hansen didn't want to trade back and he and the Indian had a scuffle and the Indian beat him. Hansen was persuaded to trade back, as they didn't want any trouble with the Indians. After a few days the Indian came back and said he was sorry and he thought it was not honorable to do that way and wanted to trade back, though it was to his disadvantage.

They camped at Kane Bed, a small spring, on 17 May 1879. They had to make a road across two deep washes, about 25 feet deep, then they went down a canyon and came to a solid rock hill. They had to make notches or steps in the rocks, so the horses could get a footing. They put 8 horses on each wagon, it was so steep. "We were surely blessed that no accident came to us." They then traveled about 6 miles over solid slick red rock, no dirt at all, but it was rather smooth, some up and down. They camped about 5 or 6 miles from the rim.

May 18th they camped about 5 miles from the San Juan River. After Breakfast George Urie and James Adams took their fish lines and went on ahead to the river and caught a nice mess of fish for dinner.

They pitched their camp on the south side of the river for two days. Robert Bullock went up the San Juan River about a mile to Peter Schurtz's camp. They were old friends.

May 19, 1879 we forded the San Juan River and made a permanent camp for the summer. They went to work to put a dam across the River to take water on to the land. They worked about two weeks at this.

Having arrived safely at the San Juan the company spent the next several weeks exploring the whole river bottom from well above McElmo Wash to Butler Wash. Every piece of possible farmland was discovered and claimed and a few houses were built, some just a mile upstream from the present site of Bluff. Scouts were sent to explore the adjacent country, some going as far north as Blue Mountain, where excellent range land was located and noted carefully for future use. Work crews finished the dam across the San Juan at McElmo Creek and dug ditches to convey water to the parching land, to no avail. This dam, constructed of logs, stones, sticks, and mud was a structure some two hundred feet long which raised the river water three feet. But the irrigation project was doomed to failure; the water level fell off too rapidly as the season advanced. Crops came up, but withered and died for lack of water. This experience might have served as a portent of things to come. Future settlers at Bluff and Montezuma would have a constant struggle with the turbulent San Juan.

In the meantime regular church services were held -- Sunday School classes every Sunday morning and Sacrament meetings in the evening.

They celebrated the 4th of July. They properly observed the 24th of July. Non-Mormons and Indians joined in this gala event. The Indians were especially interested in the display of guns and shooting.

After some two and a half busy months of exploration, house building, etc. the time arrived for the men to return to the settlements. Some of the company had found the new land very pleasing and satisfactory; they would soon return with their families and possessions. Others were going home to stay; the San Juan Valley did not offer what they sought. Harvey Dunton elected to remain at Montezuma with the Harriman and Davis families while the rest of the company made preparations for the homeward trip. By the middle of August plans for the return were set in motion.

Since the long, dry, hazardous trek from Moenkopi had presented such difficulties the explorers decided that route would not be feasible for the larger company, and the decision was therefore reached to return to the settlements by a northern route which might prove more practicable for future use.

Preceded by a few scouts and road builders the major part of the company left Montezuma August 19, 1879. Their route lay westward along the north bank of the San Juan to Recapture Creek, then north up that stream to the foot of the Blue Mountains. Passing through the future site of Monticello they continued north, striking the Old Spanish Trail west of the southern end of the LaSal Mountains.

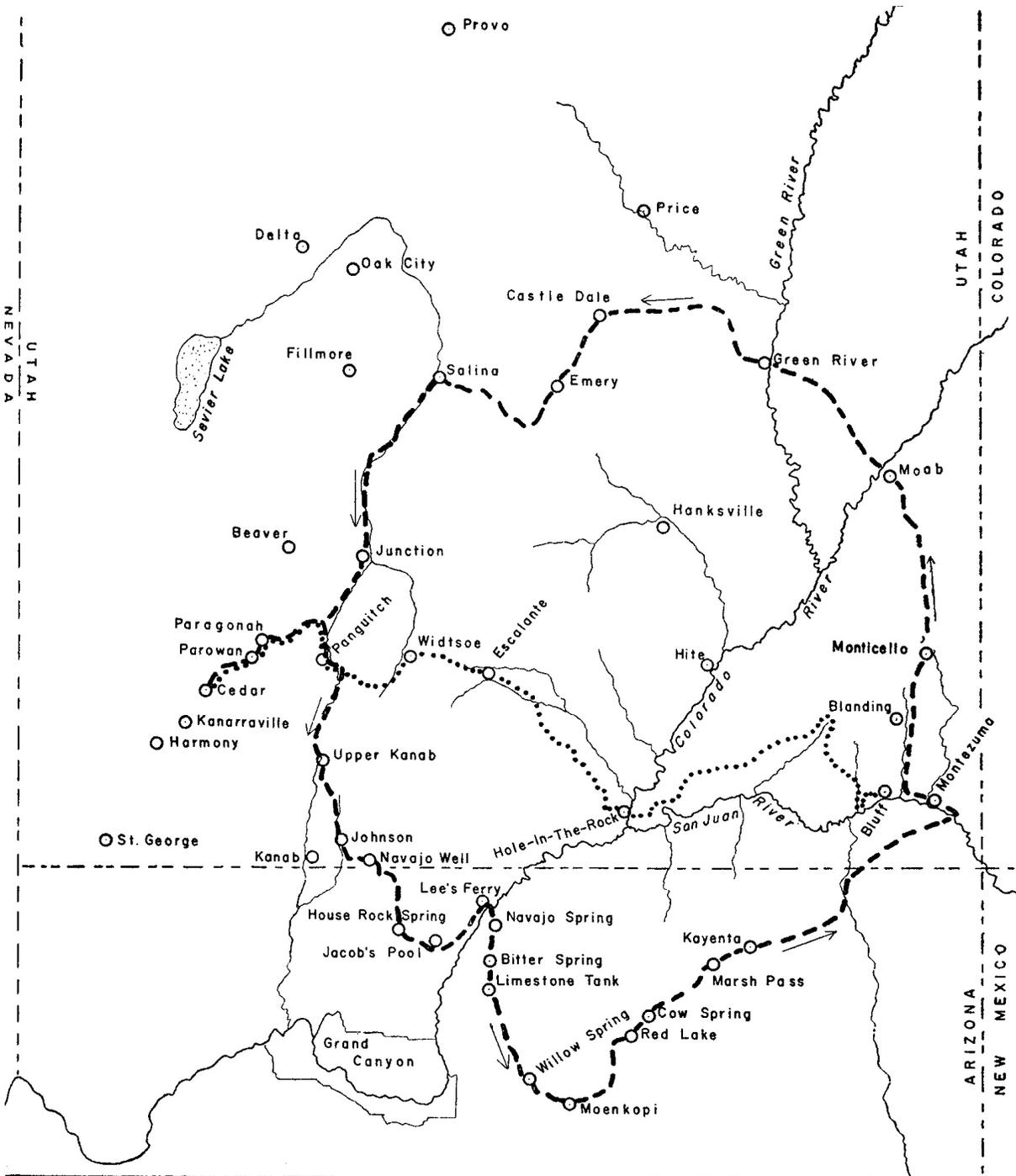
After crossing the Colorado River at Moab they followed this trail through Green River, Castle Valley, and down Salina Canyon to Sevier Valley. It was mid September (1879) when they again reached Paragonah, via Bear Valley, had been gone for five months.

They had made a circuit of almost a thousand miles and had built several hundred miles of road through desolate desert country. Most important of all, they had located a site for the San Juan Mission settlement.

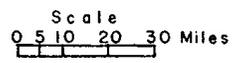
-- much of the above is from the book "HOLE-IN-THE-ROCK" by David E. Miller. quoting from the Nelson B. Dalley's diary.

It is just astounding to consider the fact that our Mormon Pioneers who made the long trek from Nauvoo to Salt Lake, a distance of about 1,300 miles, and that those with the exception of the first company under Brigham Young in 1847, the rest had well defined roads to follow. By comparison, just think of the men who undertook this San Juan Exploring Expedition for a distance of about 1,000 miles, under most hazardous conditions, having to cut roadways, having to cut notches in rocks to make footholds for the horses. And in many places water was not available, and they would dig for wells to provide water for man and beast.

They were hardy men! And our John Lowe Butler II. was one! As a boy of eight he walked most of the way from Winter Quarters to Salt Lake City, helping to drive some 200 calves! As a young lad he helped his father pioneer at Spanish Fork, and then he was again a pioneer as he went at the age of 20 to settle Panguitch the first time, and then returned again in 1871, pioneering all the way. Then at 35 he went on this long journey of 1,000 miles to help find a good way to go to San Juan!



EXPLORERS' ROUTE - - - - -
HOLE-IN-THE-ROCK ROUTE



(Above map is from the book "HOLE IN THE ROCK" by David E. Miller, page 20)
It was this route that John Lowe Butler II went on with the Explorers.

THE HOLE-IN-THE-ROCK MISSION

Contrary to the verbal traditions in the Butler family, our John L. did not go down The Hole-In-The-Rock. He was with the first exploring party, who took a long way around through Lee's Ferry, called the southern route, and then they took the northern route to return home, by way of Moab and Green River.

However, our John L. started on this mission, and so it seems most interesting to record a little about it. Also, it should be more than interesting to us in the Butler family, because the husbands of two of John's sisters did go, and they were prominent and valiant members of the group.

Of all the stories of the Old West, none is more thrilling and full of adventure than the trek of the Mormon Pioneers that settled on the San Juan River in Southern Utah in 1879 and 1880.

San Juan County occupies the southeastern corner of the State of Utah. In 1879 San Juan County; in the "Four Corner" area of Utah, Colorado, Arizona and New Mexico, was an unsettled wilderness, mountains and canyons. This county is cut off from the rest of the State by the Colorado River with deep gorges cut through solid rock.

As people moved west into the wide open spaces, this unsettled area became the ideal hideout for desperadoes and renegade whites, who had drifted west. Kumen Jones, one of the Pioneers said "The whole country from Forty Mile Springs to Bluff, could have been planned for one of nature's hideouts for wild animals, desperadoes, outlaws and Indians, who were in full possession of it when we arrived, and for many years afterward."

The Navajo Indian Reservation was south of the San Juan River, and a tribe of Pahute's claimed the land north of that river.

In 1879 President John Taylor of the Church of Jesus Christ of Latter-day Saints, called 80 families to colonize San Juan County. They were called from Southern Utah, Iron, Beaver, Garfield, Washington and Millard counties.

Platte D. Lyman wrote "We drove over the roughest roads I ever saw a wagon go over. Our wagons struggled up and over many a place no man could call a road."

When the San Juan Exploring Company returned to Iron County in the fall of 1879, in mid september, the Pioneer Company were about ready to leave. They planned to go the same way, crossing the Colorado River at Lee's Ferry, a little southeast of Kanab. When they were about ready to leave, Bishop Andrew Schow and James Collett of Escalante, came over and told them it was all nonsense to go so far out of the way, to get there, when it was about due east of here. He persuaded them to go from here to Escalante, then on. HE KNEW NOTHING OF THE COUNTRY BEYOND ESCALANTE. IT PROVED TO BE THE MOST FOOLHARDY TRIP EVER UNDERTAKEN BY MAN.

-- from History of the Iron County Mission, compiled by Louella Adams Dalton, published about 1965, page 220.

It may seem incredible that church leaders would send a large company of more than two hundred men, women, and children to build a road through this rugged and unknown region on the strength of such inadequate exploration. But at least sixty-five miles had been fairly well explored and found passable, and it was believed that the Colorado could be reached via the Hole-in-the-Rock and either ferried or forded. Once that major obstacle had been overcome, could there possibly be anything worse ahead – anything that could be called an effective obstruction to pioneer road builders? The Explorers had found no such barrier!

The Escalante "short cut" could soon prove to be anything but short. A trip that was expected to take six weeks would stretch out into almost as many months.

In fact, either of the rejected routes (north via Salina Canyon, Green River and Moab, or south via Lee's Ferry, Moenkopi and the Navajo reservation) would have been much shorter in time and immensely shorter in terms of hard work and energy expended under most trying circumstances. By either of these "front door" approaches, the expedition could have arrived at its destination – Montezuma or Bluff -- in the same amount of time it actually took to reach the rim of the Colorado River gorge at Hole-in-the-Rock, with the major obstacles of road building still before them.

--David E. Miller, in HOLE-IN-THE-ROCK, pub. 1966, p.41.

Silas Sanford Smith of Paragonah was called to lead the Company with Platte De Alton Lyman of Oak City, Millard County as 1st assistant and Jense Nielson of Cedar 2nd assistant. There was a large caravan of 83 wagons, drawn by horses and mules, with 250 people. They took a large herd of cattle, about 1,000 head.

The Company left Parowan, Iron County 23rd October 1879. Instead of following the same route as the San Juan Exploring Company, they decided to make a new route, by going almost due east, cutting their journey short by hundreds of miles. They went up Little Creek Canyon, a little north of Paragonah, through Bear Valley, on to Orton, on the Sevier River, through Panguitch, Red Canyon and the East Fork of the Sevier River, up Sweet Water Creek and over the mountains into Escalante Canyon.

The BUTLER BROTHERS, JOHN, JIM AND TOM, from Panguitch, together with Timothy Robinson Sr., from Paragonah, and young Tim Robinson, started out with two herds of sheep, to take them to San Juan.

Timothy Robinson Sr. was riding an old donkey and one night he wandered way off. He trailed him over a mountain into a little valley that was full of cat-tails. They were all laying down one way, having been bent with the wind. He walked a long ways down this little valley and finally found his donkey; but he had a hard time finding his way out. He rode his old donkey round and round, but couldn't find away out. He thought he was doomed. Then he took a good look at the cat-tails and saw that they were facing the opposite direction than when he came in. So he right about faced, and finally made his way out to the sheep camp.

When they got to 10 Mile Spring, they got word that Mrs. Timothy Robinson was very sick, so the Robinsons returned to Paragonah.

The Butlers, who had lived in Paragonah, before going to Panguitch, found a good place to winter their sheep, so they gave up the idea of going to San Juan.

-- written by Ray Robinson, a grandson of Timothy Robinson, Sr. and recorded in HISTORY OF IRON COUNTY MISSION AND PAROWAN, page 225, 226,

Others of special interest to us who did go down the Hole-in-the-Rock were GEORGE W. SEVY, Bishop at Panguitch, and husband of Phoebe Butler. George Sevy took with him his wife Margaret Imley, son George F. and Reuben; also Warren Sevy, 15 year old son of George Sevy by his first wife PHOEBE BUTLER.

Also, from New Harmony, there was Lemuel Harrison Redd, Sr., sons James Monroe with the cattle herd. Lemuel H. Redd Jr., wife Eliza Ann Westover, baby Lula; John H. Pace, wife Pauline A. Bryner, child Elizabeth Mary,

.When the Butler Brothers and the Robinsons camped at "Ten Mile Spring" noted above, this meant 10 miles east of Escalante.

By the spring of 1880 the three Butler Brothers were settled back in Panguitch.

1880 A YEAR OF MAKING DECISIONS OF WHAT TO DO

John L. Butler, having answered the call to go with the Exploring Company to search for a way to go to the San Juan, he most likely planned very seriously to return, and the three brothers had started, taking their two big herds of sheep as far as Escalante, and then ten miles further East on the way to the Hole-in-the-Rock; then because the two Robinsons who were with them, returned to Paragonah from Ten Mile Spring, this was a time of decisions for them. They then concluded not to go to San Juan.

They had the big farm, and they had the 340 acre ranch between Panguitch and Panguitch Lake. They had the big band of sheep. They had much to keep them busy.

John L. Hit On Head

I believe this occurred during the year 1880, or early in 1881, at Panguitch. Everyone one who knows of this instance has said that it happened at Panguitch.

At the October General Conference, 1966, Elder Boyd K. Packer was one of the speakers (he is a member of the Council of the Twelve) and one of the things he said was that in early days of the Church, the Bishops appointed Ward Marshalls to keep order among the teenagers. I have heard various members of the family say that they had heard that our John L. Butler was a "deputy" marshall, another that he was a United States Marshall; another that he was a "Marshall."

I believe he was a Ward Marshall, appointed by the Bishop to keep order at the dances. I shall quote what several members of the family have written and said:

1. Winona Richards, daughter of Sadie Butler Richards, Salt Lake City: "While grandfather was Marshall in Panguitch he put a drunkard out of a dance hall. The man waited outside for him, and struck him over the head with a piece of wood having a large nail in it. The nail pierced the skull and he suffered for the rest of his life from severe headaches."

2. Zettie Butler Christensen, daughter of John, Richfield, Utah: "While living in Panguitch father (John L. II.) had been struck over the head with a heavy board by a drunk man at a dance, and had headaches for years. When I was seven years old (this would be in 1883) we moved from Joseph to Brooklyn to live with Uncle Tom (Butler) while father went to Salt Lake and had an operation on his head. They took out a piece of skull as large as a dime which had been pressing on his brain."

This piece of skull the size of a dime and almost 1/4 inch thick, and cream color, up until 1968 was in the possession of his daughter Caroline Butler Thurber, 2441 Menlo Drive, Boise, Idaho. Soon after this date Caroline gave this piece of skull to her sister Jane Butler Nielson, Wendell, Idaho, as a keep-sake.

3. Years ago I have heard my mother, Caroline Butler Thurber, tell me that when her father lived in Panguitch that he was a Marshall, that at a dance where it was his job to keep order and some drunken ruffians gave him some trouble, that he put them out, and that later as he stepped outside, one of the ruffians had been lying in wait for him, and struck him over the head with a board; that he had had to have an operation on his head.

It appears certain that the multiple headaches he suffered for several years were a result of being hit over the head in Panguitch. His daughter Jane, born in 1888 ten years before her father's death, said "He was sick all the time I remember him. He would have these terrific

headaches and he couldn't stand to lie on the bed because it would move. They would put a quilt on the floor, and it would be solid so it would help. The children would have to be so quiet. His head was so sensitive. He could not stand the heat of summer."

Zettie Butler Christensen recounted further about the time her father had gone to Salt Lake to have his head operated on:

"We had a hard winter that year (this would be the winter of 1883-84). We were out of wood and Caroline was very ill. John, Sadie and I went in the hills for wood. John (this is John Lowe Butler III.) was nine or ten years old. It was dark when we came from the hills with a nice little load of wood, and we were singing as we went along. A man rode up by us and asked who we were. We told him about father being gone and about Caroline being sick. Next day a nice load of cut wood was delivered to us and a nurse was brought from town for Caroline. Everyone was good to us at that time. Caroline was wrapped in the cloak." (from her history, page 3)

"After his head was hurt, coming back from the mine, very often he traveled at night, but when he traveled in the heat of the day, he put some damp grass in his hat. My father was never really too well after his head was operated on -- he had such headaches.

-- Olive B. Smith, told to Helen 17 June 1966.

POSSIBLE REASONS FOR MOVING AWAY FROM PANGUITCH

The Butler Brothers were prosperous and doing well for most of the time while at Panguitch. The big ranch near Panguitch Lake must have been fine. They had the shingle mill. They had a lot of horses. I do not know about livestock other than horses. They had a freight outfit.

And so, I have often wondered what caused them to come to the decision to leave all this, and sell their property and move away? They first came to Panguitch in 1864, had to abandon it in 1866, after two years of hard work. They returned to Paragonah, some 38 miles to the west; but when the call came to resettle Panguitch this family went back in 1871, and now in 1880 or early in 1881 they were planning to move. None of my aunts or Uncles nor my mother could tell me why they moved. I have thought of several reasons which seem logical to me, and they seem to be worth noting here:

1. When the brothers formed the partnership, none were married. Now, John and Jim were married and had children. Perhaps they all felt it was time to end the partnership and strike out on their own.

2. John L. had been gone for five months on the Exploring Expedition to San Juan. Certainly while he was gone, the work would be doubled for Jim and Tom. Yet, in December 1879 all three brothers were on their way to San Juan with a big herd of sheep, but they got no further than 10 Mile Camp, 10 miles east of Escalante. Perhaps, even before they left for San Juan, they had disposed of some of their property and holdings, so now they were "up-in-the-air" so to speak, wondering what to do.

3. Another influence could have been that when the Indians stole so many cattle and horses, perhaps some of theirs were stolen. There were a lot of Indian troubles here. Perhaps they figured to get away from so much Indian animosity.

4. The weather. The great drawback to this Panguitch Valley was the long, cold, severe winters. Panguitch itself is 6,000 feet high elevation, and up at the Lake it was 8,000 feet.

The cold weather and hard winters was a real problem. It is significant to read what Elder George A. Smith said about it in a sermon delivered at Salt Lake City, in 1865:

"Notwithstanding the many drawbacks and difficulties encountered, in the shape of drouth, crickets, grasshoppers, and the cold, sterile climate, the Spirit of the Lord was hovering over the great basin. ***** I never was at the crossing of the Sevier River in summer for seven years after our settlement in Iron County had been established, without experiencing frost; and now the Sevier Valley produces luxuriant fields of grain and vegetables in the season thereof ***** To have told the mountaineers ten years ago that grain could be raised in the upper valleys of the Weber, where they encountered heavy frosts every month in summer, would have incurred their ridicule; but the genial influence of the Spirit of the Almighty has softened the rigor of the climate, and the flourishing counties of Morgan and Summit are the result.

"I suppose that Provo Valley, this season, with all its losses, will raise not less than thirty thousand bushels of grain and vegetables. ***** Go to Pottawatomie, Iowa; Nauvoo, Illinois, or Kirtland, Ohio, and ask for apples and peaches, and you will find them few and far between. In February 1857, I visited my former field of labor in Western Virginia, and inquired of an old friend for fruit; his reply was 'My peach trees are all killed, and I have not been able to raise any peaches for six years. *****"

"It is so wherever the Saints have lived and been driven away -- their glory has departed to return no more, until the land is dedicated and consecrated to God and occupied by the Saints."

-- Journal of Discourses, vol. XI, pp. 177-8, and recorded in DOCTRINE AND COVENANTS COMMENTARY, by Hyrum M. Smith of the Council of the Twelve Apostles, and Janne M. Sjodahl, published 1957, page 334, 335.

THE MOVE TO SEVIER COUNTY - 1881

The three Butler Brothers, after having made their home at Paragonah and at Panguitch since about 1863, have now, early in 1881, decided to dissolve their partnership and move to Sevier County, and so they sold their farm and the mills, and in 1881 they made the move. They had been in the area of Paragonah and Panguitch for 18 years.

There could not help but be some pangs at leaving Panguitch, for they had been prosperous there, and had many friends and relatives also. It was life to them.

Their mother, Caroline Farozine Skeen Butler, lived with John and Etty. She was a wonderful woman. She died while they were at Panguitch, 4 August 1875, at the age of 63, and she was buried there at Panguitch. Her body was later moved to Spanish Fork, beside her beloved husband, John Lowe Butler I.

By this time, 1881, John L. and "Etty" had the following children:

- | | | | |
|--------------------------|----------------------|---------------|-------|
| 1. John Lowe Butler III. | born 5 June 1874, | at Panguitch, | age 7 |
| 2. Franzetta "Zettie" | born 7 April 1876 | at Panguitch, | age 5 |
| 3. Sarah "Sadie" | born 2 February 1878 | at Panguitch, | age 3 |
| 4. Caroline "Carry" | born 2 December 1880 | at Panguitch, | age 1 |

JAMES BUTLER married Charlotte Elizabeth "Lottie" Topham, who was born 24 December 1852, Parowan, Iron County, Utah. Their children:

- | | | | |
|-------------------------------|-------------------|---------------|---------|
| 1. Charlotte Elizabeth Butler | born 1873 | ? | age 8 ? |
| 2. James Albert Butler | born 23 June 1876 | at Panguitch, | age 5 |
| 3. John Topham Butler | born 3 March 1879 | at Panguitch, | age 2 |

THOMAS BUTLER never married.

Zettie told of their moving to Sevier County: "Father (John L. Butler II.) went to Joseph (Utah) as he had sheep south of there. We rented a small house out on the east side of town. The house was a story and a half, made of logs. Steps on the outside led up to the single room above, and a lean-to kitchen was added on the north. Once when mother reached for what she thought was some braid on a high shelf it turned out to be a snake! Later we bought a larger home in Joseph." They often spoke of this place as "Joe Town."

Zettie further said: "I attended school for one year at Mrs. Bland's home -- also one year at Elsinore. When I was nine years old the family moved to Richfield and I attended district school -- also attended one year at the Academy.

John Lowe Butler III., dictating to his wife Bertha, said: "In 1881 they (the Butler Brothers) sold their land and some of the horses, dividing up their partnership, and all three moved to Joseph, Sevier County, Utah, where they bought farms; Thomas still kept part of the horses, and John run sheep for a good many years, until 1892.

"John III. was only 7 years old when they moved to Joseph, Utah, but he remembers riding a horse and helping to drive the band of horses with his Uncle Tom's hired man. They lived at Joseph for two years, engaged in farming. Then moved to Brooklyn, Sevier County, on a farm. The children attended school at Elsinore about two and one-half miles distant.

"They had another farm some distance away, also 200 acres towards Monroe, near where the Sugar factory was built later. The family moved to Richfield in 1884, then back to Brooklyn, and again to Richfield, making several moves, also lived at Jerico for a while.

"John III. helped tend the sheep every summer after six years old and all summer when he was eleven years old, and spent the entire winter after he was twelve at the sheep herd and had very little chance to attend school any more, only reached the seventh grade. He has always regretted the fact that he was kept out of school during those early years of his life; he feels that if he could have gone to school and received a good education he could have been better qualified to accomplish the work he had to do. The family usually moved to Richfield for the winter, so the children could better attend school, then lived on the farm during the summer.

John III. had a lot of responsibility in helping, and spent most of the time from 12 years until he was 18 looking after the sheep and some cattle.

-- from "Butler History and Sketches" written by Bertha Thurber Butler, as told to her by her husband John Lowe Butler III.

ABOUT THE PICTURE OF CHILDREN OF JOHN LOWE BUTLER I.

Lydia Thornton Duffin compiled the history of her mother CHARITY ARTEMESIA BUTLER THORNTON from notes written by Charity herself. Of the picture she wrote:

"Mother, Charity Artemesia Butler Thornton, was retiring in her nature and lived a quiet home life, devoting herself to her family which she dearly loved. She was deeply religious and always attended to her church duties. Temple work was her most absorbing interest and activity outside her family. (Charity and her husband Amos Griswold Thornton lived at Pinto, Washington County, Utah -- their seven children were born there.)

"In 1881, the living children of John Lowe Butler I., except Thomas, went to the St. George Temple, which was dedicated in 1877, and were sealed to their parents.

"Kenion Taylor Butler and his wife Olive came from Spanish Fork; Charity Thornton with her husband Amos went from Pinto; Keziah Redd and her husband, Lemuel H. Redd went from Harmony; Adaline Allen; and Phoebe Sevey with her husband George Sevy came from Panguitch; John and James Butler came from Richfield with their wives Franzetta and Lottie; Farozine and her husband James Robinson went from Paragonah. Thomas, the youngest son of the family whose home was in Richfield, and who never married, did not go with this group to the Temple, although he filled two missions, one to the Southern States and one to the New England States, and he was a fine man. He chose not to go at that time, since he did not have a companion to take with him.

"The family members remained to attend to the sealing ordinances and did a good deal of baptismal work and some endowment work for the dead.

"They were successful in finding at the St. George Temple a record containing many hundreds of names, including many family names which definitely linked Grandfather Butler with his forefathers dating back to 1640 in Massachusetts and farther. The oldest son of Grandfather, Taylor Butler, hired the clerk of the St. George Temple, Frank Farnsworth, to copy these names into a large record book of his own, which was known as the Butler record. He remained in St. George on this trip a week longer than the others in order to have this record completed so that names might be available to the family for temple work. It was quite an expense that this recording was accomplished by Uncle Taylor, who was much interested in it.

"Because of these and other records, the Butler family was one of the earliest to have sufficient genealogy prepared to do extensive temple work."

-- Charity Artemesia Butler Thornton, and recorded by Lydia Thornton Duffin. Copy was sent to Helen Thurber Dalton by Beryl Putnam Duffin in 1971.

More about the Picture:

Following is an excerpt from Edith Butler Whitehead's letter in the Butler Round Robin, dated August 27, 1951: (her address is 336 6th Avenue North, Twin Falls, Idaho.)

"I had the opportunity the first of the month to stop in Aberdeen (Idaho) for an hour on my way to Shelly (Idaho). We visited father's (John Lowe Butler III.) cousin Lydia Thornton Duffin, 81 years old. She was telling me of the occasion of the photograph of the children of John Lowe Butler and Caroline Farozine Skeen.

"She said they were quite interested in Temple work, and went to St. George Temple as often as they could. They did a lot of Butler names, which they now can't verify as being on their line.

"This photo was taken about 1881, and they wanted the bachelor brother, Tom, to go too, but he didn't want to, since they all had their partners, (husbands and wives) so they took his photograph to be in the picture. Gwen Bryner had the negative, and Erma Christensen Osmond took it to a photographer in Salt Lake City -- was doing a copy for 50¢, so if any of you are interested, write her."

(signed) Edith



CHILDREN OF JOHN LOWE BUTLER I. and CAROLINE FAROZINE SKEEN

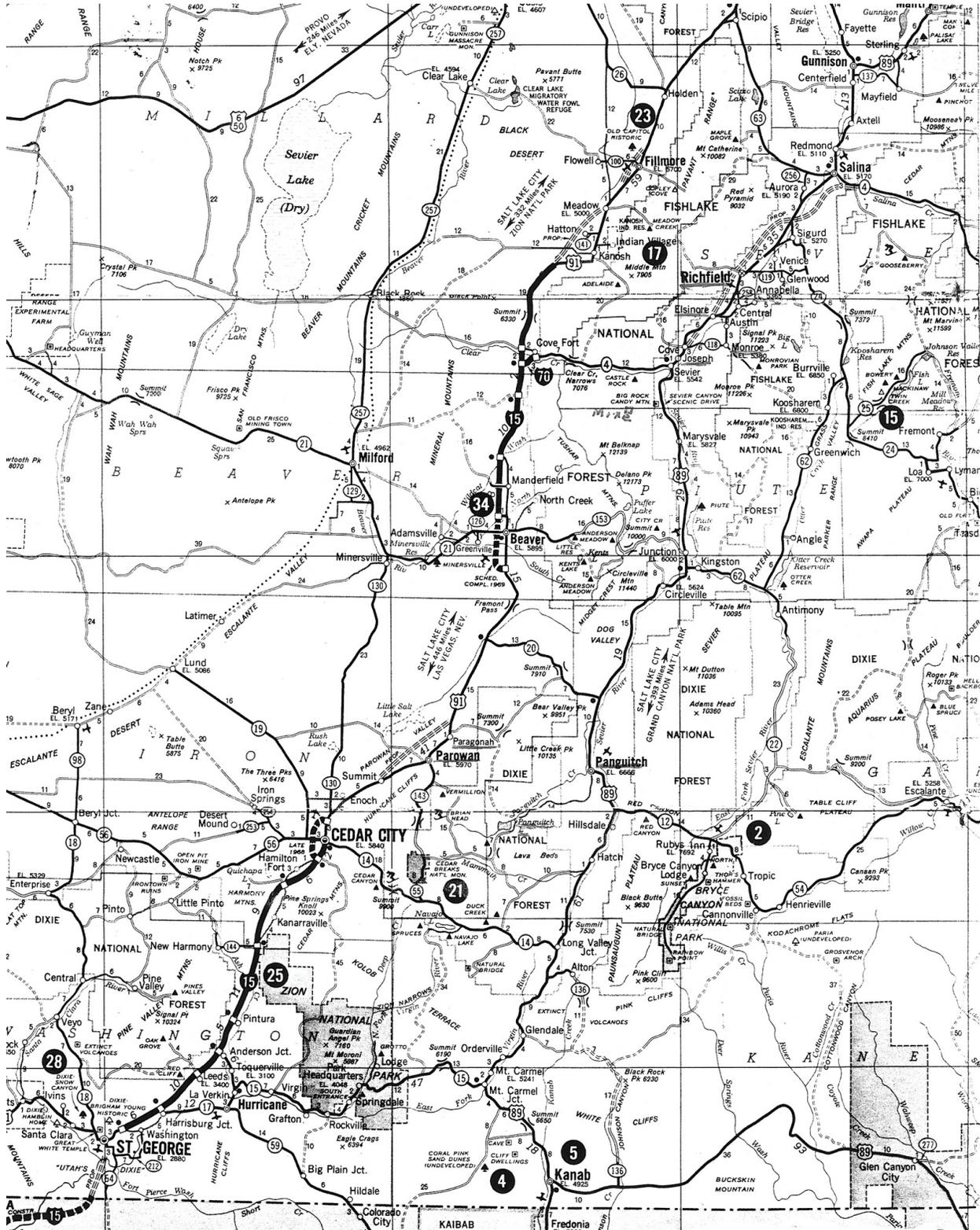
Top row (left to right): Adeline Butler (Allen); Lucy Ann Butler (Barton); Keziah Jane Butler (Redd); Phoebe Butler (Sevy); Farozine Butler (Robinson);

Front row (left to right): John L. Butler II.; Kenion Taylor Butler; James Butler; Charity Artemesia Butler (Thornton); Thomas Butler in the inset.

This picture was taken in 1881 at St. George, Utah.

MAP OF SOUTHERN UTAH

This map shows the various areas where the Butlers lived, with the exception of Spanish Fork. Parowan is shown, also Paragonah, Panguitch, Panguitch Lake, Richfield, and Joseph.



THE MOVE TO RICHFIELD, UTAH - 1885

Olive Butler Smith wrote: "Father separated from his brothers in Severe County, where he homesteaded near Joseph Town. He went into the Sheep and Cattle business, and as Horace said 'drove them in a mine and they never came out again.'"

Zettie said: "I attended school one year at Joseph with a Mrs. Niell as my teacher. That year we children had chicken pox, measles and scarlet fever. It was believed now that I had a touch of polio that year as my leg went lame and I walked on crutches for a while. My leg was never completely well.

"Father had a herd of sheep so he homesteaded a farm at Jerico, which is just east of Joseph. We lived in Richfield in the winter (so the children could go to school) and at Jerico in the summer.

"The summers on the farm were the most exciting years of my girlhood. Sadie and I were swimming in the Sevier River one day. I went too close to the whirlpool and was pulled into it. Sadie tried to pull me out but got into it herself and both were nearly drowned before Sadie reached a willow and pulled herself and me out. A very narrow escape.

"Father would bring his sheep to the ranch to be sheared. One time he was short of help and had to have lumber from Richfield for shearing tables, so he asked me to go to Richfield that day and load up with lumber and come back next day. He arranged with a man to load the lumber for me. I drove a team which was quite gentle, only very much afraid of Indians. When I passed Elsinore on my way to Richfield, and crossed the canal there were some Indians and the horses snorted and started to run up toward the hill. The spring seat bounced down into the bottom of the wagon so I fell down with it but still hung onto the lines. The Indians ran and hid behind rocks because they knew the horses were afraid of them. I soon got back on the road.

"When I reached Richfield Aunt Sarah (this would be her father's second wife-plural wife) was having a party for the children. Claude Baker's billy goat got loose and came to the party. It got right into the middle and was bunting kids on all sides. Aunt Sarah and I got it by the horns and held it while the children got into the house. We really had a struggle to get into the house without the goat.

"There were all kinds of snakes in Jerico -- rattlers, blow snakes, blue racers and water snakes. Frank Spencer lived with us two summers. He teased a blow snake by throwing dirt on it and it raised up and blew in Frank's face. It poisoned him and he almost died. The blue racer snake would steal our eggs, take them in their mouths and go. I was wading in the warm spring and stepped on a water snake, which promptly bit my foot. I can remember of our killing at least three rattlers which came out from under the house.

"I had to take a trip to the Elsinore store with a bucket of eggs on a big bay horse which was afraid of Indians. When I came out of the store to go home the horse was about to break his rope as the Indians were in sight. Some men untied him and tried to calm him. I had them hold him until I got on with my bucket of groceries. They didn't want me to go for fear he would throw me, but I left anyway and surely had a fast ride side saddle until he got out of sight of the Indians.

"My chores were varied--on the Jerico farm -- milked cows, helped haul hay and wood, drove team while father plowed and the usual chores on the farm. I had other experiences that were frightening -- once when a horse nearly kicked me in the face, and another when a bull chased me to a flume and I had to stay there an hour until he went away. (Aunt Jane says this bull's name was Jan Witt, a registered Holstein, and he was a vicious bull.) I went to church in Joseph and in Elsinore."

-- from History of Franzetty Butler Christensen, copy in possession of Helen T. Dalton.

JOHN L. BUTLER MARRIES SARAH SARIAH JOHNSON

Polygamy was being practiced in the church. I think we kind of need the following background:

At a special conference held in Salt Lake City, August 28 and 29, 1852, the doctrine of "plural marriage" was first publicly declared. The revelation to Joseph Smith was read and Orson Pratt gave a discourse from the standpoint of the Bible. The bounds and restrictions of the law as laid down by modern revelation were clarified. As previously discussed, a number of the leading brethren were already practicing the doctrine. Following this conference, others received the sanction of President Young, who held the keys of this order of marriage, to enter its practice.

In certain instances the President urged Church leaders to marry and provide a home for worthy women of the community, who had been denied the opportunity for the development of personality which comes from married life.

The philosophical reasons for the doctrine of plural marriage cannot be considered here -- At the end of the first year's migration to Utah the number of women exceeded the number of men. That excess of women continued for half a century. Under the Mormon practice of "plural marriage" these women were absorbed into family life in the several communities. The practice was necessarily limited, only about two percent of the men eligible for marriage having more than one wife. Nor was the law applicable to the general population of the territory or even to the general membership of the Church. Only those men who obtained the sanction of the President, who kept in mind the character and fitness of the individual, could marry a second wife, and then only with the consent of the first wife.

In the operation of such a social law there developed irregularities and abuses. The practice of the doctrine required a degree of self-sacrifice and an unselfish devotion to principle beyond the power of most people.

In October 1880, the first presidency was again organized with John Taylor as President of the Church. Upon his administration fell the brunt of the "anti-bigamy" campaign by enemies. Following the death of Brigham Young and especially after the decision of the Supreme Court (of the United States) on the Reynolds' case, an effort was made by bitter enemies to bring about the end of polygamy and to crush the Church.

Their agitation and false representations through the press resulted in the passage of new legislation aimed at the suppression of polygamous practices. In March, 1882 (this was about one month before the marriage of John and Sarah) Congress passed the "Edmunds' Bill," amending the "anti-bigamy law" of 1862. This measure added to the punishable offense of plural marriages, "polygamous living," which was defined as "unlawful cohabitation." The law deprived all who lived the polygamous relationship of the right to vote or to hold public office. Further, it abrogated the right of the traditional jury trial in that a mere belief in the doctrine of plural marriage was sufficient to bar an individual from jury service.

This law further declared all registration and election offices vacant in the territory and provided for Federal appointees in their place. The Edmunds law virtually deprived Utah of those rights of self-government which had become a definite factor in the government of territories. The law was made retroactive in regard to the franchise. No individual who had ever lived the law of plural marriage was allowed to vote, regardless of whether he was then living that law or not.

A campaign of bitter persecution began against those men who had entered into plural marriage before or after the passage of the law. This campaign lasted throughout the entire

administration of President Taylor. Hundreds of homes were broken up, the fathers and husbands being sent to the penitentiary.

-- The above history is copied verbatim from the book *THE RESTORED CHURCH*, by William E. Berrett, published in 1965, page 316. This textbook is being taught in all Church Seminaries.

John Taylor, President of the Church wrote a letter to Daniel H. Wells, President of the British Mission, and acquainted him with conditions. This is dated 17 January 1887. In this letter President Taylor told of the passage by the U.S. House of Representatives of the Edmunds-Tucker bill which was an even more stringent measure than the Edmunds Act of 1882, under which the Church and its members had been suffering for five years. This bill passed Congress in February 1887 and then became law on March 3, 1887 without the signature of the President of the United States. President Grover Cleveland (President of the United States) did not veto such a purely un-American thing.

-- James R. Clark in book *MESSAGES OF THE FIRST PRESIDENCY*, published 1966, page 105.

Years ago, as I was just plain interested in the history of our John II., I asked my mother, Caroline Butler Thurber, if she knew how it happened that her father went into polygamy, and this is what she told me she remembered: That soon after the family moved to Sevier County, and were at Joseph, one day her father went to Monroe, nearby, and was talking with the Bishop there, who challenged him "John, why don't you get married again?" John asked in consternation "why, who would I marry?" The Bishop replied "well, there is Sarah Johnson there."

I guess it put the idea in his head and at home, as he was telling his wife "Etty" about it she said -- well, now, I have decided not to repeat what Etty replied, for it comes to me second hand. Nevertheless, John teased and said she was just jealous.

John married Sarah Sariah Johnson on the 10th of April 1882 in the Endowment House in Salt Lake City. Caroline was 1 ½ years old at the time and one year after moving to Sevier County.

He tried having Sarah live with his first family but it didn't seem to work out. The two wives were so opposite in personality and temperament that they did not seem to have much in common. For instance, "Etty" was dainty in her habits, aristocratic, quick moving, hard working, resourceful, thrifty. She knew how to spin yarn, knit, sew, cook well, and she loved beautiful things. Sarah did not sew well. One day she said to her husband "Etty has a pretty new dress, why can't I have one," but Etty was so resourceful and talented that she had cut and made the dress. Sarah did not seem to have the gift of doing such things and she had trouble with keeping her hair done up neatly.

Sarah had six children, three of them dying in infancy. I shall record these children, but first, should give the vital statistics on Sarah. She was born 11 July 1862 at North Willow Creek, Summit County, Utah, daughter of King Benjamin Johnson and _____ Harris.

Their children:

1. Denison "Den" Lowe Butler, b. 7 April 1883, Monroe, Sevier, Utah, died 18 March 1952.
2. Mary Butler, born 22 December 1884, Richfield, Sevier, Utah died May 1961.
3. Farozine Butler, born 27 December 1888, Monroe, Utah, died 14 May 1890.
4. Ellender Butler, born 27 December 1888, Monroe, Utah, died 15 January 1889.
5. Ann Butler, born 6 June 1891, Monroe, Utah, died 12 December 1953
6. Veness Butler, born 26 Aug 1898, Monroe, Utah, died 1 March 1899

Sarah lived most of the time at Monroe, not far from Richfield. Her last child, a little girl, was born 26 August 1898. She was only four months old when the father, John Lowe Butler died, and then the little girl died the next first of March 1899.

I guess I am still thinking about plural marriage in general, and I have found this statement by Elder Bruce R. McConkie, of the Council of the Twelve:

PLURAL MARRIAGE:

According to the Lord's law of marriage, it is lawful that a man have only one wife at a time, unless by revelation the Lord commands plurality of wives in the new and everlasting covenant. (D.& C. 49:15-17.) Speaking of "the doctrine of plurality of wives," the Prophet said: "I hold the keys of this power in the last days; for there is never but one on earth at a time on whom the power and its keys are conferred; and I have constantly said no man shall have but one wife at a time, unless the Lord directs otherwise." (Teachings of the Prophet Joseph Smith, p. 324.)

Plural marriage is not essential to salvation or exaltation. Nephi and his people were denied the power to have more than one wife and yet they could gain every blessing in eternity that the Lord ever offered to any people. In our day, the Lord summarized by revelation the whole doctrine of exaltation and predicated it upon the marriage of one man to one woman. (D & C 132:1-28.) Thereafter he added the principles relative to plurality of wives with the express stipulation that any such marriages would be valid only if authorized by the President of the Church. (D & C 132:7, 29-66.)

-- from *MORMON DOCTRINE*, 2nd Edition, compiled by Bruce R. McConkie, published 1966, page 577, 578.

Bruce McConkie also recounted ancient scripture to show that Abraham, Isaac, and Jacob--among others--conformed to this principle of plural marriage, and "In the early days of this dispensation, as part of the promised restitution of all things, the Lord revealed the principle of plural marriage to the Prophet." And also Bruce McConkie wrote. "Obviously the holy practice will commence again after the Second Coming of the Son of Man and the ushering in of the millennium. (Isaiah 7.)

-- Ibid, page 578.

Well, now, I cannot resist commenting a bit on how I feel:

I believe the principle of polygamy or "plural wives" is a divine principle. I believe that the Lord revealed that principle to the Prophet Joseph Smith, and I believe that with most of the prominent men and leading men in the Church, that it was perhaps kind of a trial for them to take on the added responsibility of other families. I believe also that when the Manifesto was issued by President Wilford Woodruff in 1890, that that was done by inspiration and revelation.

And further, I am most thankful that polygamy is not being practiced now. I am just not good enough to accept it with the humility and grace that so many of those early day women did. I cannot conceive of "sharing" my husband with another woman.

I cannot help but think that our Ettie had some heartaches – but she was submissive and accepted the will of her husband.

I cannot help but think of our Caroline Farozine Skeen Butler, as her husband John I. gradually added seven more wives to the family. Were there not a few heartaches? What faith she must have had – for she remained faithful and loyal to her husband, and to the Church.

About Plural Marriages:

Then the Lord explained: "God commanded Abraham, and Sarah gave Hagar to Abraham to wife." (D&C 132:34) Moses, David, Solomon, and many others "from the beginning of creation" also took plural wives. "And in nothing did they sin," the revelation concluded, "save in those things which they received not of me." (D&C 132:38.)

This was the law God gave to the Nephites. "If I will, saith the Lord of Hosts, raise up seed unto me, I will command my people." (Jacob 2:30.)

Having quoted this statement, Orson Pratt observed: "Thus we see, that a man among the Nephites, by the law of God, had no right to take more than one wife, unless the Lord should command for the purpose of raising up seed unto Himself." Elder Orson Pratt also explained: "The Book of Mormon does absolutely forbid a man to have more than one wife, unless God shall command otherwise."

The same law applied to the Saints in this dispensation. Elder Pratt continued:

"So it is in: this church of Latter Day Saints: every man is strictly, limited to one wife, unless the Lord, through the President and Prophet of the Church, gives a revelation permitting him to take more. Without such a revelation it would be sinful, according to the Book of Mormon, which (the members of) this church are required to obey. . . . No man . . . who already has a wife, and who may desire to obtain another, has any right to make any propositions of marriage to a lady, until he has consulted the President over the whole church, and THROUGH HIM, OBTAINS A REVELATION FROM GOD, AS TO WHETHER IT WOULD BE PLEASING IN HIS SIGHT. If he is forbidden by revelation, that ends the matter.

"In the early rise of the church, the Lord gave no command unto any of His servants authorizing them to take more than one wife, but on the contrary, said unto them that they should give heed to that which was written in the Book of Mormon (See D&C 33:16; 42:12; 84:57); therefore, they were under the strictest obligations to confine themselves to one wife, until a commandment came to the contrary, which the Lord did not see proper to give unto any of them, until about thirteen years after the first organization of the Church. The Church, therefore, are still restricted, by the severest penalties, to one wife, according to the Book of Mormon, UNLESS IN INDIVIDUAL CASES WHERE THE LORD SHALL, BY REVELAATION, DIRECT OTHERWISE.

-- Pratt, THE SEER I (February 1853,) page 30.

-- All above is quoted from DOCTRINES OF THE KINGDOM, by Hyrum Andrus, published 1973, on page 461.

John L. Serves a Term in the State Penitentiary:

John III. said that when he was 16 his father was arrested for living in polygamy and sentenced six months in the Penitentiary. From the record he was sentenced to eight months. but was released after six months.

When he was sentenced the sheep were rented out at this time. so his son John III. spent the winter freighting and working on the railroad in Nevada . . . then he came home in the spring and planted the crop at Jerico. His father came home in the spring time and took care of the farm and then John III. tended the sheep.

Here is the record given by Andrew Jensen in the book CHURCH CHRONOLOGY. A HISTORICAL RECORD:

Page 177:

"Monday. 2) Sep 1889: In the First District Court. at Provo, John L. Butler of Elsinore, was sentenced by Judge Judd to eight months imprisonment for alleged adultery."

Page 184:

"Sunday 13 April 1890: John L. Butler of Elsinore was discharged from the Penitentiary. (at Salt Lake City).

Page 194:

"Wednesday. 23 Sep 1891: In the First District Court, at Provo, John L. Butler of Elsinore and Josiah Bennett were each sentenced by Judge Blackburn to 10 days imprisonment for u. c. (this means unlawful cohabitation.)

I, Helen, have been under the impression that there really were not so many polygamists, because I have read where only about 2% of the members of the Church practiced it. Now, I have just found the following item, which leads me to think there must have been quite a number of polygamists in Richfield:

A Special Polygamist Social:

William G. Baker of Richfield was arrested at Monroe on August 16 (no year date is given. but I could guess it would be 1889) on a charge of unlawful co-habitation, or for living in polygamy. He was taken to Beaver for examination and was acquitted after promising to obey the law and given a warning that if he were found guilty again he could be sent to prison. He was the first man arrested from Richfield on such a charge. Later, many men were arrested and sent to prison.

This excerpt was taken from the journal of Hans Christensen:

"A party was given in the Hansen and Thurber Hall in honor of the brethren who were about to stand trial for living with their families. We had an enjoyable time, a good spirit was present. The exercises, besides dancing, consisted of speeches, recitations, singing and an essay written for the occasion by Sister Sylvia Bean. All the brethren who were to go to Provo shortly to appear before the Court expressed themselves 'strong in the faith' and were willing to take the consequences of having performed their duties toward their families."

Many of the Polygamist men at this time went "Underground" or hid from the U. S. Marshals, when they were rounding up these men. Tunnels were built which would run underground from one place to another. Lookouts were always aware of the movements of the authorities and the men were warned.

One such underground tunnel was uncovered not too long ago when Moroni Jensen was building on the lot where his house stands. It was a tunnel, supported by rocks on each side and went from the Blacksmith Shop belonging to L. P. Christensen and leading from the shop to the home of his first wife who lived through the block on the next street west.

-- from the book GOLDEN SHEAVES FROM A RICH FIELD, A Centennial History of Richfield, Utah, compiled by Pearl F. Jacobson, published 1964, page 231.

Addendum to John L. Butler's Marriage to Sarah Sariah Johnson:

[Helen's "double" cousin, close friend, and fellow historian, Ross Butler wrote the following two addendums, the first giving additional information regarding John's polygamous marriage and the second dealing with John's physical stature. I believe that she would have liked them included here.]

ADDENDUM TO "THE LIFE AND TIMEES OF JOHN LOWE BUTLER II" RELATING TO THE CHAPTER ON "JOHN L. BUTLER MARRIES SARAH SARIAH JOHNSON"

BY ROSS E. BUTLER, GRANDSON OF JOHN LOWE BUTLER II. DATED 16 APRIL 1985.

My father was John Lowe Butler III, the eldest son of John Lowe Butler II. When I was a boy my father often told stories of his father, mother and family, for they were a close and loving family. Favorite stories would deal with herding sheep when only 10-11 years of age, and using the Needle gun to keep coyotes away. My father was 6' 3 ¾" tall, and as a boy big for his age, and his father gave him considerable responsibility. At age II he spent much of the summer alone at sheep camp.

Father was born June 5, 1874, and was nearly eight years of age at the time his father took Sarah Sariah Johnson as his second wife, on 10 April 1882. Father told me that his father had been asked by the local church leadership to consider taking a second wife, and in his concern for such a step he not only asked his wife's permission, but discussed it with my father in the presence of his mother. Grandfather's feelings were that his son was old enough to be a participant in this momentous decision. Among the three of them they agreed that Sarah Sariah Johnson should be asked.

It was not my privilege to meet Aunt Sarah during her lifetime, but in later years I became close to Aunt Ann, her daughter, and with Den's daughter, Alice, I have had considerable correspondence. Also, I have been an a friendly basis with Pearl and Ora, daughters of Mary, and just last week met with Jack and Charlene Stevens, Jack being a son of Ora, meeting them at the Boise Temple.

When I was approximately 17 years of age, living at Eden, Idaho, my father received the ROUND ROBIN LETTER that circulated among his brothers and sisters. In their letters two of the Aunts, father's sisters, commented that Aunt Sarah was near death, and that they objected to her burial beside their father, John Lowe Butler II, in the Richfield Cemetery. Father became upset, and stated to me, "I personally paid the cost of the burial lots for my parents and Aunt Sarah, and she will be buried beside father, regardless of what they say!" Father had a better understanding of the situation than any other living person.

ADDENDUM TO THE "LIFE AND TIMES OF JOHN LOWE BUTEER II"
CONCERNING THE PHYSICAL PROWESS OF JOHN LOWE BUTLER II.

by ROSS E. BUTLER, a grandson. 16 April 1985.

For the record I would very much like to know the physical stature of my grandfather, John Lowe Butler II. We do know that John's father, John Lowe Butler I, was sickly with rheumatic fever in his youth, but that after he joined the Church of Jesus Christ of Latter-day saints that he took a second growth, and became a very strong man, insomuch that he was able to almost single handed withstand a mob of nearly 100 men on August 6, 1838, at Gallatin, Daviess County, Missouri. Later he was ordained a bodyguard to the Prophet Joseph Smith, and according to our tradition was able to out wrestle the Prophet, who was a very strong man. In the later years of his life of pioneering and blacksmithing he must have been a very strong man.

Pictures of John Lowe Butler II show him to be a husky man, and evidently a very rugged and powerful man. His key position on the San Juan exploring expedition, in which the Butler Wash was the only physical feature of the country to be named for one of the expedition is indicative of his strength.

John's son, Kenyon Taylor Butler, who was a fearless fighter, and as far as I know was never whipped in a fight, says that he was somewhat trained by his father in fighting to protect himself. K. T. tells this story:

"While developing the Butler-Beck mine there was a number of miners hired, a group of rough and tough men.. One day as the men were getting ready to go into the mine to work one of the men being angry at John for some reason verbally stated that John was a _____. John heard the remark but was unable to identify the individual as they went into the tunnel. When the crew came out of the tunnel at the end of their shift John stood at the entrance, and as each man came by asked, "Are you the man that called me a _____? Finally one man, a large man, glowered at him and said, "Yes, and what are you going to do about it?" John came quickly with an uppercut to the man's abdomen which lifted a man weighing over 200 pounds completely off his feet into the air, the man falling back unconscious."

My father, the eldest of John Lowe Butler's ten children, stood 6' 3 3/4" and was a strong man. My great grandfather John Calvin Lazelle Smith was 6' 4", so my father could have inherited his height from him. My brother, Glenn Lowe Butler, stands 6' 2 1/2" and had great fighting ability. As for me, I am 5' 10 1/2", weighing about 180, and have never been a fighter physically."

(Further reading I find John Lowe Butler II was 6' 2" had blue eyes and weighed 225 lbs. and that he was "built like a wedge", wore a long beard, paid his tithing, did work in Manti Temple, died of Bright's Disease.)

The story of the fight is told in more detail by K. Taylor in his "Memories".

THE BUTLER BECK MINE

This was a venture which commenced in 1891, and continued until the mine was sold to pay the debts which had accumulated, being sold in 1896, after which our John continued to stay at the mine to watch and protect it, etc. This venture proved to be a disaster, financially, but the children who were young and growing up have such pleasant memories of summers spent there.

The location of the mine: To reach this mine by present day travel, from Richfield you go south for 25 miles to Ken Hoover's place. He has a cafe and gas station and a few motels there, or he did have in September 1970. The mine (they still call it the Butler-Beck mine) is exactly 6.2 miles up Deer Creek canyon from Ken Hoover's place on the highway.

The above way is not the way our John reached the mine. On the same highway (the present Highway 89) the town of Joseph is some twelve miles south of Richfield, and it was from the town of Joseph in the early days that our John would take the sheep up into the mountains to graze.

Etty Dreams of a Dove on a Rock:

This dream occurred before 1891. Zettie told about it:

"Mother had a dream that she saw a dove on a rock and that there was rich ore there. So, when father was with the sheep he saw a dove sitting on a big rock. He did some prospecting there and found rich ore."

John connected the dream, and thought it was a good omen, especially after he prospected and found rich ore there. A year or so later, when Etty finally went up to the mine, she said it was not the place she saw in her dream. Caroline, who was 11 years old in 1891, had been in poor health since the age of 5 when she slipped and fell and broke a blood vessel back of her ear. This caused her to have nosebleed so much.

Perhaps in honor of her, this mine was first called the Carry Mine. Others have called it the Carry Tunnel. Our John III. told the following:

"The Carry mine was located in 1891 and plans were made to work it the next year. The sheep were sold the next fall, and about September John II. went to Arizona with Roan Hicks to locate some mining prospects he knew about. They located the claims and brought samples home with them, but nothing further developed.

"The mining business now took the attention of those interested, and work was crowded on buildings, doing assessment work, etc. The mine was incorporated as the Butler Beck Mining Company in the spring of 1894. They had roads to build, grading to do, etc. They put in a saw mill about two miles further up the canyon, which was used to saw lumber and timbers used in building. They put in a five stamp mill which was ready to operate in 1895. They tried several methods to handle the ore, which was gold and silver, but never were successful in saving enough to make a paying proposition of it, hence the expenses could not be met and the mine was finally sold at auction for \$8,800.00. Pat Ryan had charge of it and J. L. Butler II. and family stayed there part of the time to watch the mine and take care of the things there. John received \$25.00 a month for watching the mine."

Caroline wrote, speaking of the mine, that she was about 11, or in 1891, when her father located a mine in the mountains above Joe Town, and called it the Carry Tunnel, and later it was developed and was called the Butler Beck mine. An old acquaintance from Spanish Fork days,

John Beck, went in on this mine with her father. They had some other tunnels and built a five stamp mill here and did all right until the vein slipped and was lost. But during those few years the Butler family used to spend the summers up there. It was a beautiful place in a very deep canyon with a nice clear mountain stream of water running through the canyon. There was good fishing, and the ferns and columbines and wild flowers grew in abundance. They also gathered wild chokecherries, sarvis berries and wild strawberries.

Zettie said: "When I was 16 (this would be 1892) Sadie and I cooked for 30 men at the Butler-Beck mine. Mother had a dream that she saw a dove on a rock and that there was rich ore there. So when father was with the sheep he saw a dove sitting on a big rock. He did some prospecting there and found rich ore. A company was organized and that was the start of the Butler-Beck mine located in Deer Creek Canyon. A man had them put in a mill and they shipped ore for a while but found they had a mill that was not suited for that kind of ore, so they went out of business. I think the vein of ore shifted and they could not locate it again.

"One afternoon while at the Butler-Beck mine, Sadie and I went horse back riding on a flat down in the canyon. Suddenly there came a herd of wild cattle running down the hill. We rode back to the cabin and found that a big cougar had come down the hill, running right between Mrs. Pugmire and her baby, who was sitting in a high chair. It had also frightened the cattle. We saw the cougar tracks and they were huge. One night we heard heavy foot steps on our roof and saw cougar tracks around the house next day."

Jane remembers: That Zettie and Sadie cooked, and Carrie helped, to cook for some 35 men. She went up there when she was five years old. (that would be in 1893). She went in there with Jim Butler, who carried Jane on his back and over to the Raster. This Raster was to grind rock. Sadie, Carrie, and Horace greeted them. Jane said one time they had an awful rain storm. The cabin had a dirt roof. There was only one place where it didn't leak and that was in the middle of the floor. This was when she was five. The Mill was not built until later. She said this was a gold mine and it assayed very high -- he found this ore that assayed so rich that it was almost unbelievable."

Kenion Taylor Butler said: "I remember when only three years old (that would be in 1893) I was taken to the Butler-Beck mine, tied on the top of a pack on a pack animal. Mother didn't go up that summer as she had baby Eva and she was too small and mother's health was too delicate. The older brothers and sisters went and took me along to relieve mother, I guess, of the work and worry of caring for her three year old "Comanche."

"I have always thought I remembered that first trip away from my mother, lashed on that high pack, going over very steep trails and dugways. Looking down at the creek far below impressed me so vividly I have always thought I remembered that part of the trip.

"These trips to and from the Butler-Beck mine were as regular as the seasons. At the mine we children loved to play in the white sand that had washed out of the mill after the gold was taken out of it. It made a lake of pretty white sand. Another place we liked to play was on the old Raster. This was a long pole that made a sweep around and around and was driven by horse or mule power. And of course there was always fishing and berry picking of raspberries and sarvice berries and the cows and calves to watch and bring in at milking time and the calves to feed. After the calves had sucked a while we would drive them away and the man would finish milking the cows. The woman and girls would make the milk into butter and cheese. At an early age I took over the job of delivering these products to the Silver King mine or the Snider Town Mine. This turned out to be known later as the Annie Laurie Mine or Upper Kimberly Town.

This was the summer life that Eva came to inherit by the time of her second summer. (Eva was born 9 December 1892.)

Taylor continues: "Once we had trouble with a wild critter that had followed the milk cows in. It was a Texas long horn, unbranded, and had run with a bunch that was as wild as elk. We children got up on a calf shed and this wild bull kept us up there for what seemed like a very long time. The men finally came home from their days work in the mine and Will Penn shot the animal. Will Bean was a law man who was looking for moon-shiners. He took the mammoth spread of horns and the meat was divided among the several families who stayed there permanently in the summer time. One was the family of Hans Godferson. Mr. Godferson was the assayer. He not only did the assaying, but melted the gold into bricks. I remember he told me I could have one of the bricks if I could pick it up. I couldn't even get my fingers under the edge of one of them, and they were about the size of a house brick but a different shape.

"Some of the other families that were fairly permanent were the Huntsmans and the Pugmire families. They all had children that we played with. Mr. Pugmire was a jolly man with us children.

"The one thing I remember about Mrs. Pugmire was the time we children were playing in the yard and the Pugmire baby was in a high chair. We were allover in the shade of Quaking Aspens and Choke Cherry trees. We heard a scream and looked up to see the mountain lion standing between us and the cabin. Mrs. Pugmire had come to the door and seeing the lions between her and the children, she screamed and fainted. The lions decided we weren't for them and went trotting off through the bushes.

"I remember us children wading in the creek. There was a trick we learned from the Indian squaws so we could catch fish. There was a meadow where the creek split and one branch went on each side of the meadow. We could dam the water so it would go either side branch that we wanted it to, then we would go wading and catch the fish with our hands and we could soon throw out enough fish for a good mess.

"I remember Olive, Jane, and I liked to fish with a hook and line. Our poles were always cut from the willows. There was a certain good place to fish that was easy to get to and close to the house. That good fishing hole was reserved for Olive as she was sickly and mother wanted her close where she could always keep an eye on her and she would be within calling distance. (I wonder if this was not Carry instead of Olive?) It is most amazing how she outgrew her weakness and married and raised family of two girls and seven boys. (That had to be Olive!) They are very handsome, beautiful and capable, and very thoughtful of their parents. Now that Olive and Jess are old and Jess so incapacitated, Olive, though she is eighty, is able to take care of him."

Jane remembers: Her mother had a dream about finding a place where the are was very rich in gold. She told her John about the dream. Later her father was on Deer Creek, where they had the sheep for the summer, and he found a place and broke off some samples of the ledge, and had them assayed and they were very rich in gold. He felt that this surely was the mine Ettie had seen in her dream. He got the mine and worked it for some time. It could have been 2, 3, or 4 years before "Ettie" went up to the mine. When she did go, she told all the family that that was not the place she saw in her dream.

At first, it was a well paying mine; but the five stamp mill was faulty and very expensive, and then they lost the vein – but many people thought that that lost vein would be found.

1896 - THE BUTLER BECK MINE FAILED

What a time of heartbreak, and sorrow, and disappointment!

John L. Butler III. Said: "They put in a saw mill about two miles further up the canyon, which was used to saw lumber and timbers used in building. They put in a five stamp mill which was ready to operate in 1895.

"They tried several methods to handle the ore, which was gold and silver, but never were successful in saving enough to make a paying proposition of it, hence the expenses could not be met and the mine was sold at auction for \$8,800.00 .

"Father had invested everything that he owned in the mine and now found himself in poor health and with two families to care for, and only a poor home left to them. Their great hopes had been blighted."

John III. himself had worked in the mine and mill constantly as long as the work lasted, earning good wages which were used to pay for development work in the mine, and he thus helped his father with all he could spare.

John II. received \$25.00 a month for watching and taking care of the mine.

Late in 1897 John III. was working at the Grasshopper mine when he received a call from the First Presidency of the Church to go on a mission. He departed for this mission in March 1898.

His father was living at the Butler Beck Mine, taking care of it. The rest of the family were at Richfield when John III. Left. His last visit with his father was when they walked together down in the canyon from the mine, having a long confidential talk. They then said goodbye, both of them in tears. John never looked back after leaving his father, as he felt like that would be their last meeting on this earth and so it proved, as his father's health continued to be bad. Brights' disease developed and he passed away on the 30th of December 1898, in Richfield, Utah.

John III. left for his mission in March 1898. Nine months later his father died. Because of the nine children at home, the Church authorities thought it best for John to return home. When John reached home in Richfield from the Mission Field, he said the groceries in the house was about 50¢ worth!

John III. wrote such a letter, meaning it for his own records I believe, about the mine, and about his father. He wrote this down about three months after the death of his father. This is so poignant and touching:

Butler Beck Mine
Apr. 25th, 1899

"I am here all alone tonight. And Oh, how lonely I do feel. Just left my home Saturday morning. Bid goodbye to smiling anxious faces. Here it's Tuesday night. Oh, how long the time has been. Lost my riding horse, hunted high and low, but all in vain. Am restless at night. How I dread to see the darkness approach. I feel like an exile tonight, cast out on the cold, dark, lonely world.

"Can hear the roaring, rumbling, lonesome sound of Deer Creek. And the moaning wind sweeping the tall pines, far up on the Mountain side. This is the lonely spot my Dear Father clung to. Spent all the property he had in this world, to make his fortune. Yes, and spent his credit too. Spent his time, spent his dear Family's time, and sacrificed their education. What for? To make a success of the Butler Beck Mine. But Oh, no. All in vain. The Mine was sold to square accounts. My dear father looked around himself and saw a family of fourteen, claiming him as their Dear Head. His mind ran back upon his life, of which over fifty years was spent. 'Oh, I would to God, that I were but a babe in arms, nestled on my Dear Mother's breast. Oh, No, I hear my Child cry for Papa. My God, My Father, help me to provide for those I love so dear.'

"Yes, for twenty-five dollars per month, he stayed alone, and watched this old, deserted mine. And oft he sat in silence in this lonely cabin, listening to the moaning winds and the rumbling brook, surrounded with darkness, deep and thick. With only a spurn candle to light his way to bed. And when he bowed himself before his God, I fancy the Angels heard him say 'Oh, God, My Eternal Father, forgive your Child wherein he has fallen short. Oh, thou Eternal God who dwells above take me from this sin-stained world, and receive me back again into thine eternal rest. Holy Father, comfort, bless and protect those dear ones you have entrusted to my care. Protect their Honor, Pride and Virtue. May the tempter have no power to lead their undeveloped minds astray. Grant them happiness, peace and plenty. And above all, grant them the privilege of helping to build up Zion and bring to pass Thine eternal purposes. And when their career in this probation is finished, Crown them in thy Celestial glory.'

. "Time passed on -- his dreary eyes grew dim, and now he sleeps the peaceful sleep of death, to arise among the just on the Millennium dawn. Our God, help us, whom he loved so dear, to ever walk in the path of truth and virtue, that we may claim those blessings, that when we stand before the judgment bar of God, our garments will be found spotless, and our Lord can say 'enter ye into my joy and sit down upon my throne.'"

-- this letter was included with the history of John III, as told to Bertha Thurber Butler, and copied by Helen T. Dalton

Surely there is not anyone in this world who has not made mistakes, wrong decisions in their lives. Surely, when John II. went into the mining venture he thought he was doing the right thing in trying to provide well for his family, and he had two families. Certain it is that he was an honest, sincere man, and a humble man.

Yet now, from the vantage point of distance (in this year of 1976) it is most likely that had he to do his life over again, he would not have done the mining bit. He surely took a chance. He gambled. Everything looked favorable in the beginning.

It is very possible that his disappointments, failure, and frustrations helped to bring on his last illness.

Is it not sad? He was only 54 years of age at death. By today's reckoning that is young.

And the mistake of the mining venture is one he might not have gone into had he known of the counsel of the President of the Church, President Brigham Young. Or perhaps he did know and yet went ahead anyway. One wonders.

Kate B. Carter, Vice President of Daughters of the Utah Pioneers, wrote in 1940:

"President Young, upon many occasions, declared that the mountains of Utah were filled with precious metals, but he discouraged prospecting. "We cannot eat silver and gold, neither do we want to bring in to our peaceful settlements a rough frontier population to violate the morals of your youth, overwhelm us by numbers and drive us again from our hard earned homes."

"Sometimes men thought his advice hard, for the lure of finding quick wealth, silver and gold or other precious metals, has always been one of man's dreams, and men wanted to back their dreams with works. Many pioneers, especially in the spring of the year, looked toward the mountains and canyons, felt they could find riches if they were allowed to prospect, but their leaders advised against it. Most of them obeyed."

-- "Mining in the West," from the book "HEART THROBS OF THE WEST" volume 2, compiled by Kate B. Carter for the Daughters of the Utah Pioneers, published 1940, pages 210-211.

In 1964 she also wrote:

"In the settlement of Deseret, the leaders of the pioneers demanded the development of agriculture as the primary industry, as food, clothing and shelter were their most urgent needs. President Young, on various occasions, discouraged the Saints from seeking gold and silver until their homes were well established, then, "when the time is right," the way would be open, the precious metals would be sought to add strength to the development of Utah.

"The people as well as their leaders were aware of the presence of minerals in the surrounding mountains and canyons, but they knew that the opening of mines would result, not only in a substantial abandonment of agriculture and other home industry, but in the influx of a people hostile to the pioneer objective.

"But there were some who could not resist the enchantment of a miner's life, and the lure of gold led them first to the California gold fields, then to the mountains and deserts of Utah.

"In a sermon delivered on July 8, 1849, President Young said: 'I hope the gold mines will be no nearer than eight hundred miles. If you Elders of Israel want to go to the gold mines, go, and be damned.'

"But after mining had inevitably progressed in Utah Anthony W. Ivins had this to say: "The mining industry in Utah has provided its full quota of the romance and tragedy of the lure of gold. The romance of the discovery of her mines, the early efforts in their development, the millions in wealth taken from her hills, the dangers and disappointments which have followed many of the brave men who struggled for the accomplishment of ideals which were never realized, if told would read like a fairy tale, or one of Shakespeare's tragedies."

-- Story of Mining in Utah, from the book OUR PIONEER HERITAGE volume 7, pub. 1964, compiled by Kate B. Carter, page 69.

And from the book:

"GOLD AND SILVER -- In the autumn of 1863 the first attempt was made toward the opening of gold and silver mines in Utah. This movement was contrary to the wishes of the Mormon leaders. The Saints knew they had not come to the mountains to search for gold and

silver, but rather to build a community founded on knowledge, wisdom, and righteousness. They were to till the earth, raise and store up grain against times of need -- precious metals could not be eaten nor could they purchase provisions in times of famine. They must build mills and factories and become a self-sustaining people -- then, when the time came, their leaders declared, 'the riches of the earth would be theirs -- would be emptied into their laps and they should have gold, silver and precious stones.'"

-- OUR PIONEER HERITAGE, volume 7, page 80.

President Brigham Young died 27 August 1877. which was fourteen years before our John II. located the mine. Also, he remembered Ety's dream of the dove on the rock! An omen! A dream of riches!

Brigham Young on Hunting for Gold and Silver:

". I would like the people called Latter-day Saints to understand some little things with regard to the workings and dealings of the Lord with his people here upon the earth. I could relate to you a great many more, all of which are familiar to many of our brethren and sisters.

"Now, should you go prospecting for gold or silver, you will find just enough to lure you and destroy you. But it might be said "Are not the earth and the treasures the property of the Lord who created them, and will He not, according to the promise, give them to his faithful disciples?"

"O yes, this is strictly correct; but you mark this -- the man who is faithful to his calling and to this Holy Priesthood, never goes hunting for gold or silver, unless he is sent. Such men are found following their legitimate pursuits, working in their fields, in their workshops and gardens. and making beautiful their habitations; in other words, engaged in building up and assisting to establish the Zion of God on the earth, with their minds centered on the true riches and not upon the things of this world.

"People do not know it, but I know there is a seal set upon the treasures of the earth; men are allowed to go so far and no farther. I have known places where there were treasures in abundance; but could men get them? No. You can read in the Book of Mormon of the ancient Nephites holding their treasures, and of their becoming slippery; so that after they had privately hid their money, on going to the place again. 10 and behold, it was not there, but was somewhere else, but they knew not where. The people do not understand this. I wish they did, for they would then do as I do, pay attention to the legitimate business that God has given them to perform. Do I run after mines or digging holes in the ground? No, not at all. It is like the will-o'-the-wisp, a Jack o'-lantern."

-- President Brigham Young in Journal of Discourses. vol. 19, pp. 36-39, and recorded in the book STORIES FROM MORMON HISTORY, compiled by Alma P. Burton and Clea M. Burton, published 1967, pages 91, 92.

How important it is to heed the counsels of our Prophet! Our John II. was a fine and good man, yet he may not have heard of these talks at General Conference.

THE CAPE, OR CLOAK

Bertha Thurber Butler, wrote the following:

"When my husband's (John Lowe Butler III.) grandfather (John Lowe Butler I.) joined the Church in 1835 he soon joined with the main body of the Church and went through the trials of that time. He was closely associated with the Prophet Joseph Smith and lived about two blocks from his home in Nauvoo, Illinois. John Lowe Butler I. was one of the Prophet's Body Guard and was with him as he (the Prophet) took the last journey to Carthage, only turning back at the Prophet's request.

During the time when there was much sickness among the people the Prophet went among them administering to them and they were healed. It is known that he blessed articles that could be used by others in healing and blessing the sick and afflicted.

"John Lowe Butler I. had a large broadcloth cape or cloak, that had been blessed by the Prophet Joseph Smith, and his son, John Lowe Butler II. came into possession of it. The family would often put it around an afflicted person and through their faith in the blessing of the cape they were made better. The cape became old and somewhat shabby, and was finally cut into ten pieces, one piece for each of the ten children of John Lowe Butler II. My husband received one piece of the cape and I have had it in my possession for nearly 30 years. (She wrote this 5 June 1941.)

"Last month I took it to a Daughter of Utah Pioneers meeting to exhibit it and tell something about it. About two weeks later I met Sister Barrus on my way to the Temple. She wanted to tell me her experience. She was at the Daughters of Utah Pioneers' meeting and not feeling well when I told about the blessing of healing that had been placed upon the cape by the Prophet, and she was so eager to take hold of it and felt that it could have the same power with it now. She said When she touched it there was a great thrill went all through her body.

"She gave testimony that this piece of cape really carried healing powers with it -- she felt the power go through her system and has been better since that time. This experience has been worth something to me and I am sure I will value more fully this article with a Prophet's blessing.

.-- Written in the personal hand by Bertha M. (Thurber) Butler on 5 June 1941, and copied by Helen T. Dalton.

When Caroline was a small child and afflicted with nosebleed she was often wrapped in the cloak.



Olive Butler Smith wrote about the Cape:

"At the time the saints were being driven out of their homes at Nauvoo suffering from illness, my grandfather John Lowe Butler I. was one of the chosen twelve body guards of the Prophet Joseph Smith; He had a cape that the Prophet blessed, and told him to use it over the bed of the sick of his family. He (John I.) had a large family and he was called many times to administer to the sick, and he hated to leave his family alone, so this cape was used as a protection to them in his absence.

"This same cape was given to my father (John II.) and he used it over members of our family that were sick. Carrie was ill quite often and used it. I had frequent colds and childhood illnesses and I remember well that the cape was put over me many times. Father would put it over anyone that was ill, especially when he had to leave, and go over night to the ranch or in the mountains.

"The last illness before Father died Father would sit in front of the fireplace with the cape draped over him. It was large and long, and almost circular. Father had dropsy and would even have to sit up in bed as he would get water in his lungs. In the evenings he would sit up and always wanted the Cape draped around him. Sometimes he would lay his arms on some pillows and sleep for a while in his chair before going to bed. This seemed to help him have a better night.

-- written by Olive B. Smith June 1967.

THE CAPE, as told and written by Jane Butler Nielson:

This cape had plaid lining. It was black broadcloth which turned brown with age. It looked kind of like felt. Erma (Osmond) has the tassels. And Later, when Aunt Jane showed me her pieces of this cloak, I found her note which was attached to them, and I copied it. The note said:

"My father, John Lowe Butler II was born at Nauvoo, Illinois on February 28, 1844. At that time his father, John Lowe Butler I. was a body guard for the Prophet Joseph. The Prophet Joseph Smith blessed and gave my father his name in the spring of 1844.

"At that time the Prophet Joseph gave my grandfather (John I.) a large broadcloth cloak, lined with a plaid material. He blessed this cloak and said it should be used in the case of sickness. Many times my mother covered me with it when I wasn't well. The cloak was handed down to my father, John II, and finally it became moth eaten, because they had moved around so much, and with a poor place to care for it, thus it got moth eaten. So, when mother (Nancy Francetta Smith Butler) died in April.1913, I cut it up, giving a piece to all the members of the family, and many cousins, also."

-- Told to Helen 19 July 1976, and recorded in Journal of that same date.

MRS. RAMSEY - MIDWIFE

Mrs. Ramsey brought the last five Butler children into the world. Olive, the eldest of these five was born in Richfield, in a rented house. The rest were born in the permanent Richfield home.

Olive Butler, born 26 January, 1885
Jane Butler, born 22 February 1888
Kenion Taylor Butler, born 10 May 1890
Eva Butler, born 9 December 1892
Leland Thomas Butler, born 21 March 1897

Mrs. Ramsey was quite a remarkable woman. Melissa Ramsay Cluff wrote of her:

"Elizabeth Burns Ramsay was born March 21, 1823, in Walton, Durham County, England, a daughter of John and Jane Emerson Burns. She later became the wife of Ralph Ramsay who carved the eagle on that famous gate. They were Latter-day Saint converts and left England for America March 18, 1856, coming to Utah with handcart company of Daniel McArthur which arrived in Salt Lake City September 26th of that year.

"Elizabeth Ramsay had no medical training -- just an assignment and a blessing from President Young in which she was set apart as a nurse, midwife, and doctor. With confidence, faith, and the will to do, she successfully operated, amputated, set broken bones and cured the common ailments of that period. She delivered over three hundred and fifty babes without losing a case, President Heber J. Grant being one.

"After several years of practice in Salt Lake City, the family was called to settle in Richfield, Sevier County, Utah, and still later they were called to colonize St. Johns, Arizona. Here the cowboys and .Mexicans gave the Saints much trouble. With the help of her son John, she removed bullets, and when one found its mark they would carry the body into the back room of the saloon, hold an autopsy and declare the person dead of bullet wounds. She even helped cut down the bodies after lynchings to declare them dead of broken necks. This treatment was extended cattle rustlers and cheating gamblers.

"In Richfield, the office of Grandma Ramsay, as she was lovingly called, was in her home which still stands just east of the Sevier County Courthouse. It had a table, a few chairs, several shelves filled with pills, powders, ointments, liniments, salves, cough and worm remedies, and many other items too numerous to mention. Her instruments consisted of a few scalpels, needles, scissors, tweezers, saw blades, a small hammer, a spool of heavy thread or twine, and a few obstetrical instruments with a package of scorched cloths -- oven sterilized.

"Transportation was by horseback or team and wagon. Once when a man in Joseph, Utah had been seriously gored by a bull, men raced for help with only the running gear of the wagon a distance of more than twenty miles, changing horses for fresh ones along the way. They put Elizabeth by the rear wheels and the cotter-pin came out, causing the gear to separate and spilling her onto the ground. Fortunately she was not hurt. When they arrived in Joseph she soon had the injured man comfortable and he lived many years to tell about it.

"Ofttimes the simple remedies used by these first doctors, mixed with a generous amount of faith and prayers, were as potent as the wonder drugs of today. Some of these common cures were:

Ox-pile pills made from the bile found in the gall bladder of a slaughtered beef. The bile was mixed with browned flour and rolled into pills.

Quinine was mixed with moistened bread crumbs and made into pills for the treatment of common colds.

-- Melissa Ramsay Cluff, recorded in OUR PIONEER HERITAGE, volume 2, compiled by Kate B. Carter, published 1959, pages 102, 103.

Caroline Butler Thurber described her: "She was a cute little woman, and when she came (to a woman in labor) she came on the run. Father would be crying. He cried every time mother had a baby. He was so tender hearted."

MEMORIES

CAROLINE:

These memories were told by her at the age of 86 years. At that time her memory is faulty at times, but these particular Incidents she has told me before a number of times long ago. I have just now (6 Nov 1966) asked her a number of questions and she has related them again, so I believe they must be correct memories.

I asked "what is your earliest memory of your father?" She thought a moment and said that about three miles out of Richfield her Uncle Tom (Thomas Butler) had a farm, which was kind of run down, and this time Uncle Tom was away on a Mission for the Church -- altogether this Uncle Tom filled three missions, and never married. Now, as he was away on a mission John and family went to live on this farm for a time.

"Sometimes the family would be away herding sheep up in the mountains, and then they would come down and spend a time, and at least this time they were on this farm. And at this time it must have been in the spring time, as her father was clearing out roots from the apple trees and getting the place ready to plant a garden. Caroline said she could have been about 3, 4, or 5 years old. As her father cleared out some of the roots he put them in a pan and asked her to take them over to a certain place. She did this several times, and then she got spunky and asked "how much longer do I have to do this?" This must have amused her father for he just laughed and laughed. She remembers this incident so very well.

She remembers that he was so kind and loving with the children. "He was a children's man."

She said one time, she could have been about five, and her sister Sadie, were both sitting on their father's lap, or on his knee playing with his beautiful long, bushy beard while he was reading. She said he loved to read. And this time he read and allowed the two girls to sit and play, one on each side. Each parted the beard and each braided her side. In the midst of this their mother (Francetty) answered a knock at the door. She called and said a man was there to see him. Her father put down the book and frantically worked at unbraiding his beard before he would come to the door to see the visitor. Caroline and Sadie stood and watched him and laughed at his discomfiture.

She remembers when she was a very little girl how they had candles, tallow candles, to provide light, and their mother made them. She said "I have watched my mother make candles many a time. She had little tin molds, with a string for a wick. Mother melted the tallow and filled these molds, making about six candles at a time, and I remember the string sticking up."

"I remember I was just a little girl, could be 5 years or more, when we got our first lamp. We lived in the town of Richfield at the time, and we had a fireplace, with a mantle. And this day my father brought home this glass lamp, with a handle, or glass ring at the side to put finger through to carry it. He brought it in and set it up on the mantle and we all gathered around as he lit it. It had coal-oil. We were thrilled and most admiring of this better light." This could have been shortly after they moved into their permanent Richfield home, for they moved there in 1885. Caroline was five years old in that year.

She remembers one time as her father had to go up in the mountains above Joe Town (Joseph) where there was good grazing for the sheep. This time he thought it would be nice to take Sadie and Carry with him. They were camped on a stream, with their beds on the ground--no tent, but nice among the trees and willows. Their father made the fire on the ground to cook

food. She remembers he made pancakes and she thought they were so good. They did not have a table and chairs -- that would be a luxury. But they sat on a log and held their plates.

This one time their father noticed the sheep were straying far out and he went to gather them in with the two girls following along. Apparently the sheep had strayed farther than he had thought, and he told the girls to follow the stream which would take them back to camp, and for them to stay there.

They did walk along, and she remembers how very dirty they got, and finally reached their camp. Sadie helped them both to wash and Sadie had combed Carry's hair and was starting to comb her own when they heard a far away "Halloo!" They answered, and here came their father, all out of breath. He grabbed them both and loved them -- he had feared they might be lost.

I, Helen, have just looked up the Journal of her life which mother had written in 1959, and find that the incident when she and Sadie went to the mountains is recorded a little differently. Rather than do this all over again, I shall copy:

Our Farm at Jerico:

"When I was about eight years old, we moved on our farm at Jerico. That summer father took my sister Sadie and me up in the mountains to the sheep camp. They had a tent stretched over a frame work of lumber and logs, by a nice creek of water. The corral was up the creek two or three miles. We went with father. It was great fun. When they turned the sheep out to graze they ran in the wrong direction. Father told us to stay there as he would have to help turn them.

"We got so tired and hungry so decided to find camp. What rough trip that was, as we knew the camp was on this creek bank. We did not dare leave it, so followed no trail. We finally found it, and proceeded to wash up and was combing our long hair into braids. We sisters all had very long hair, and then we heard father calling "Sadie, Sadie!" I can still see his eyes, as he came running and almost cried for joy to find his two lost little girls.

"I remember how good the sour-dough bread tasted, baked in a dutch oven. The mountain air seemed to be better for me in the summer time, as the hot weather caused my nose to bleed more."

-- Journal of Caroline Butler Thurber, page 4.

Taking Carry to Manti Temple to be Healed:

When she was nine, in the latter part of the summer of 1889, she had a nosebleed which continued for 24 hours, the longest time yet. She had been subject to nosebleed since she had an accident at age 5. And now this time she was very weak. She wrote:

"The doctor told my father there wasn't anything they could do -- the little blood left in her body would turn to water, a dropsical condition would set in and that would be the last of me. My father came in to my bedside and said, "one week from today we will take you to the Manti temple." Mother sat close to my bed sewing and preparing for the trip. Father put me in the covered wagon on a straw stuffed tick which made a good bed for me.

"We left the farm (my father and mother and I) on Sunday, drove to Richfield (some ten or twelve miles) where we stayed all night at the home of father's brother James Butler. It was decided Aunt Lottie (wife of James Butler) should go with us as she was in poor health, and their

eldest daughter Elizabeth went also to care for her mother. I well remember the lovely cookies Elizabeth made to take with us on this trip.

"The next day we traveled all day long, and it was after dark that night when we arrived in Manti, and to the home of father's sister Adeline, who lived at the foot of the hill from the Temple. (This was Adeline Butler Allen.)

"The next morning (Tuesday) was baptizing day at the Temple. When we got up that morning I was so bloated they could not get my dress on. They ripped them out and pinned them on the best they could. They said I was like glass. They could see the shadow of their finger through my ear lobe. Father carried me up the path to the Temple. I was the first one put in that beautiful font of water. Father carried me up the steps. I well remember his eyes and realized then he was praying with all his heart.

They baptized me three times for my health, then put dry clothes on me and father took me into a lovely room where three men administered to me, and then father and mother took me home to Aunt Adeline's and put me to bed.

"The next morning, Wednesday, Thursday, and Friday were endowment days. My parents took me with them each morning where these men would give me another blessing, then my cousin would care for me while my parents went through for endowment work for the dead. My condition improved each day until Friday the last day was over. No sign of my dropsy was to be seen, and has never bothered me from that day to this.

"When the doctor saw what had happened, he said, "well, if she lives through her developing period she may outgrow it." The next four years I could not do the things other children did, but the nose bleeding slowly dwindled."

-- from Journal of Caroline Butler Thurber, page 5.

MEMORIES

OLIVE BUTLER SMITH:

June 1967:

When father (John Lowe Butler II.) was working in the mountains near Panguitch and away from home he had something happen that could have been a very bad accident -- but somehow it was avoided.

In the meantime mother (Nancy Francetta Smith Butler) had a feeling that things were not going right, and she prayed for them that day and wrote it down, and when he came home and told her of what almost happened she checked what she had written down and it was at the same time. When they compared notes they both knew the Spirit of the Lord had been with them, and that the prayers had been answered.

This happened many times. I remember my parents talking about various incidents during their life time when the feeling of the need for faith and prayer for some one away from home would arise and they would pray for them, and their prayers were answered as the loved one away from home was helped through this faith.

One time Carrie was away from home and she took with appendicitis and there were very few people that lived at that time with this illness. (This was in 1896.) Father was impressed that something was wrong. He began to get ready to go and by the time he got the word she was ill he was almost ready to go. He left with only part of the money needed for the trip and on his arrival had no extra money. (He went to Salt Lake as that is where Carry was.) He was not well as this was shortly before he died. On his arrival some of the church brethren were at the depot and saw him. They gave him money and help. He went to see Carrie and administered to her and she got well enough to come home to Richfield.

Some time after father died, mother told me she dreamed she was out in the garden with father. They went out together into the corn and he would open the corn and show her that this part of the garden was not maturing good enough and that it needed more water. She was impressed then that she should follow up with her letter writing to her children and to have the boys respect their priesthood.

She felt that it meant that her children needed more attention and guidance in keeping them on the path of truth and righteousness. This was one thing that I had impressed upon me by my Father before he died. Knowing how he felt this made me more determined that I would keep myself the way Father wished me to be.

My Father seemed to be filled with the spirit and believed so strong in the spirits on the other side. When Sister Thirza Thurber was ill mother sent her son, my brother Horace, who was a pal and deacon pal of Joe Thurber to help with anything they could do, and they sat up at night with her after she died. Mother felt so bad to think she had failed because she had not gone over to visit with Sister Thurber and told her more about her children and their spiritual growth. She felt that would be the first thing Father would ask Sister Thurber when she joined them in the spirit world. Mother was that converted to the spiritual maneuvers of the church.

Tenderhearted Character and Her Birth:

My sister Jane and I were always so thrilled to have him come home. He never tired of having each of us on his knees. We would braid his beard, it was a long, bushy beard, and he was always so happy to have us with him. Thinking of it now, I think he may have been tired and

could have gotten tired of having two busy girls comb his hair, braid his beard and generally speaking clamoring over him. To Jane and I this was a real thrill to have him come home and have these times with him. If he came in the night and we awoke we could run and jump on the bed, racing to see who could get to him first.

When father would leave to go to the sheep and cattle camps he was always so concerned over the family that if there was any sickness he would always administer to them before he left.

I do know that my father was very prayerful and very concerned over any illness in the family. Every time mother had a baby he would break down and cry.

When I was born father went running for the midwife, Grandma Ramsay. He stopped and knocked on the window of his brother Jim's home and asked Aunt Farozine to run to his home at once, that mother was having a baby. Someone had told mother that if she would take a drink of hot coffee it would relax her, especially if she was not in the habit of drinking it. So she did, and the baby really started to come fast. The sister got there in time to deliver me but the midwife didn't. So the story of my birth can be in this one sentence -- I was born on an awful cold night, while my father was running for the midwife.

-- dictated by Olive B. Smith, and a typewritten copy sent to Helen T. Dalton, dated June 1967.

Physical Description and Strength:

Olive said: "My father was six feet 2 inches tall -- very well built. He had blue eyes, hair was a dark slate color, in his youth it must have been light brown. At death he had a lot of hair. He also had a beard--and it was a pretty beard, rather dark."

-- told to Helen 17 June 1966.

After his head was hurt, coming back from the mine, very often he traveled at night, but when he traveled in the heat of the day, he put some damp grass in hat. He would stop at McCarty's and preach the Gospel, and later this McCarty came back in the Church through my father's preaching.

My father was never really too well after his head was operated on -- he had such headaches.

-- told to Helen 17 June 1966.

Father was a wonderful woodsman. Horace heard him say that one day he and a friend came to a nice looking bunch of timber, and he (John Butler) said "There is a nice day's cutting for a good cutter." The other man said

"No man lives that could cut that much in a day." Well, father (John II.) said he believed he could, so he tried it, and he started as the sun came up. He cut with only an ax all day, and when the sun went down he had finished the grove, and it measured, or scaled 4,000 feet of logs.

Horace said the most he and John (III.) ever cut was 2,000 feet together and baled? (I am not sure of that word, it could not be "haled" for that would not make sense) it in a day.

While father was active in the cutting business he developed a wonderful set of muscles on his arms and shoulders.

-- from Olive B. Smith, a hand written account, not dated, in possession of Helen T. Dalton.

MEMORIES

JANE BUTLER NIELSON:

Jane was the seventh child of John Lowe Butler II. and Nancy Francetta Smith Butler. Jane was born 22 February 1888, in Richfield. Her home for many years now (1976) has been at Wendell, Idaho. I have asked Aunt Jane questions about her memories of her father, and over some years past she has either told me, or written of her memories. These memories are so good to have and to record. They help us to see and understand our John Lowe Butler II. and their lives.

Playing with Kids:

She wrote in the Butler family Round Robin letter of October 28, 1952:

"My memories of Papa are just short instances, so will mention a few and you can choose whatever you like. I think one of my earliest recollections is when we lived at Jerico. I understand that I was under three years when we moved to Richfield to stay.

"Pa (as we called him) went to town in a wagon, I imagine it was Elsinore. When we saw him returning a short distance down the road, mama said I might go to meet him. He stopped the team and lifted me into the wagon, and there was a shiny red little rocking chair. I was so thrilled and delighted with it that for days I could not sit on it, but knelt with my hands on the seat and rocked it back and forth.

"When lived in Richfield, Utah, I loved to comb father's beard. One day I parted and braided it in two braids, tying together with a red string. He suddenly put me down, took his hat and went down town, not knowing his predicament until he walked into Peterson's Store and heard the clerks chuckle.

"He had a wonderful sense of humor and was strong on practical jokes.

"He was very patient with children when health permitted. I remember of K. T. and I stepping on one of his feet, clinging to his leg, and he would walk off with us -- this to our great delight.

"One Sunday at the mine, Papa took us for a walk, this was a rare and delightful occasion as he was not able to do such things very much, in my memory of him. This was a wonderful trip to the Big Knoll. (A picture of the cabin from the Big Knoll is included here.) We children skipped ahead, exploring everything. There was a clump of evergreens, sort of in a circle, with only one opening large enough for a man to get through. In the center of the opening was a very neat pile of bones, with a brass bell on top. Father said this was a colt killed by a mountain lion. The bell was marked "H.H." It was so interesting for him to tell us of the habits of this skulking animal. In the fall Pa learned that the colt belonged to Hyte Hallit from Joseph. His mare came home with deep gashes from sharp claws." (Other memories she wrote of her father's last illness which are included later.)

"Our family moved from Panguitch to Joe town (Joseph City) and we left there before Olive was born. (Olive was born in Richfield. She was born 26 January 1885.) Uncle Tom's farm was at Brooklyn, a little east and south of Elsinore.

Sabbath Observance:

"My father was very devoted with the idea of having respect for the Sabbath day, and never allowed the miners to work on Sunday. One time when he was alone at the mine (after 1896 when the mine was sold) I imagine as caretaker and doing assessment work -- on Sunday A. M. he would get ready and walk up the canyon about 1 1/2 miles to the Silver King mine, there to spend the day visiting with the men.

"On one of these trips he was surprised to see things rather quiet at the Silver King, so he went to the kitchen and asked 'Where is everybody?' Pa felt rather chagrined to learn that it was Monday and the men were at work in the mine. He had spent a very busy Sunday getting ready for this trip. I remember of some of the men joking him about breaking the Sabbath."

Uncle Thomas' Missions:

Jane wrote March 3, 1967: "Helen, I wrote to the Church Historian's office and inquired about Uncle Tom's missions. I sent a self addressed envelope and just received an answer today:

Thomas Butler, from Sevier County, Utah, was on the following missions for the Church:

Set apart May 26, 1883 to Eastern States, released January 19, 1884.

Set apart May 4, 1885 to United States, released September 16, 1887.

Set apart November 3, 1890 to Southern States, released April 4, 1892.

"I don't know what they mean by "mission to United States." Guess it is an error." (This really is not an error, but it is surely incomplete. Utah then was a territory, and they often spoke of "the States" meaning the eastern half of the United States.)

Grandma Ramsey and Coins:

Jane said that one time Grandma Ramsay was at their home in Jerico -- that the folks had to go in to town and Jane wanted to go too. Grandma Ramsay said to Olive and Jane "You be good girls and you can have your choice," and she held in her hand a dime and a nickel. Jane took the nickel, because it was the biggest!

Hurrah for the 4th of July:

Jane said when she was about seven years old, and they were at the Butler Beck mine this summer, and this morning was the 4th of July.

She rose early, and thought:

"I believe I'll get a pan and bang it and say "Hurrah for the 4th of July" and wake up the kids."

She looked around and saw a pan underneath the bed. She picked it up and reached to empty it out the window.

Her father had risen early and was walking out next the house, and he was bare headed -- and she emptied this all over him!!

He yelled "What's the matter? What are you doing?!!!"

Aunt Jane said she forgot to yell "HURRAH FOR the 4th of July. I cried."

I Want to be Your Little Girl:

Olive said "Grandma Ramsay brought me."

Jane asked "Who brought me?"

John (III.) replied "A squaw brought you -- and she said she would come back and get you -- and she never did!"

Little Jane believed him, and later she cried in her bedroom, for she had looked in the mirror and could see she was brown, and her hair was fuzzy -- she remembers she could not keep a bonnet on. When her mother asked why she was crying, Jane said:

"I want to be your little girl!"

"Why, you are my little girl."

"No, I am not -- I am a little Indian girl!" She thought her mother was just trying to pacify her. Her mother told John and the others and they bent over backwards to make Jane know she really belonged to them. For a while she still thought they were trying to pacify her.

The Scorpion Bite:

She told of when she was very small. She was sitting by the fireplace taking off her stockings and moccasins, and she noticed this big bug with kind of a tail hooked up in the air -- it was probably about an inch long. She picked it up to show to her father and when it bit her on the big finger, her father said it was a scorpion.

He took a string and wrapped it around her finger below the bite, and another string around her wrist. Then he took his knife and cut through the bite and then he sucked the blood out; then he put some chewing tobacco on it and tied a cloth around it and then he released the string from the finger and wrist.

It did not swell, nor cause any more trouble.

About Mining:

Her mother had a dream about finding a place where the ore was very rich in gold. She told him about the dream. Later her father was on Deer Creek, where they had the sheep for the summer, and he found a place and broke off some samples of the ledge, and had them assayed and they were very rich in gold. He felt that this surely was the mine Ettie had seen in her dream. He got the mine and worked it for some time. Aunt Jane said it could have been 2, 3, or 4 years before "Ettie" went up to the mine. When she did go, she told all the family that that was not the place she saw in her dream.

At the first, it was a well paying mine; but the five stamp mill was faulty and very expensive, and then they lost the vein -- but many people thought that that lost vein would be found.

A Lesson in Honesty:

This happened after 1896 when they had lost the Butler Beck Mine. Her father was the caretaker, and they were spending the summer there.

When ore was crushed through the crusher -- the process was faulty and didn't take out all the gold dust. There was a little stream of water running over, and Jane took a little spoon and scooped up and panned it out, using a tin plate or gold pan. Her father had showed her how; and now she washed the sand out and poured the gold particles out of the pan into a lemon extract

bottle. She filled the bottle. This happened along in the fall about when they were getting ready to leave. Jane was so proud when she brought the bottle to show her father what she had done. He said, firmly:

"Daughter, that doesn't belong to me -- you take it and pour it out again where you found it."

Jane said she surely hated to do that but she did. She thought he was a foolish father -- but she remembered the lesson. She had worked for days getting that gathered and panned from the white sand.

Smoking:

He quit smoking when Carrie was a baby -- a birthday present for Etty, but he kept chewing. He bloated up all across his chest. The doctor said he had this poison in his body so much that he had fat around his heart, and so it would be dangerous to quit chewing.

Etty said he used very little. He was sorry he had used tobacco. None of his sons smoked except Den by his plural wife. (I wonder if he didn't have what is now known as emphysema.)

Additional Random Memories of Jane:

He was a staunch tithing payer. When we were so poor we didn't have enough to eat, and he took the cow, the only one we had, and paid his tithing. He was sick from then on, and when he died he died in poverty.

When asked, Jane did not remember her father holding a position in the church. She was ten when he died.

K. T. was good with the flipper, and he said "I guess I'll get my flipper and kill that magpie. He drew back and killed it. He did not know it, but it was a pet magpie of a neighbor. His father required K.T. to take the dead magpie to the neighbor, tell them about what he had done and ask forgiveness.

Her father was a Republican. He was not radical. His first experience at voting was in Salt Lake. (I wonder if this was not an error, for I thought they had to vote from their home town.)

Jane's father used to like to quote poetry. As an example "The curfew must not ring tonight." He really did quote poetry well.

Astronomy: He told about the stars. He could tell the time of day by the shadow from a post or tree. He showed the kids the big dipper and the little dipper.

The Almanac was very important in mother's and father's life.

He was a very fine woodsman. He would know how to survive under serious conditions. He would have been a very good scout.

Jane said: "My father said 'There are two things I will not tolerate, and that is a thief and a liar!'"

Jane said her father lived when they were experimenting with the "air ship." He said they would never be successful -- if the Lord meant us to fly, he would have given us wings!"

Her father never saw a phonograph. He went to Salt Lake City when Carry was operated on for appendicitis (in 1896) and he said while there he talked on the telephone with his son John who was at Tinnick, a mining town some 60 or 50 miles away. He said

"You could hear him so plain -- it was just like he was in the next room!"

He thought the telephone was a wonderful invention.

"When came home from Salt Lake in 1896 he told how 'you just touched a button, and the light would come on in the room!'

"He thought the new farming implements were just marvelous, that they didn't have to use a scythe to cut the field of wheat."

Speaking of the Butler Beck Mine, she said the vein assayed \$1,100.00 a ton, in silver and gold. (told to Helen 19 July 1976)

About the Buckskin Pants Worn by John II. -- Those pants were made by his mother, Caroline Farozine Skeen Butler. I can remember Pa telling about those Buckskin Pants, that John II. was so proud of them that he wore them (before he was married) and he rode out to tend stock or sheep, and it rained, and when they were soaking wet they stretched out way long! He cut them off. He cut them off, and then they were knee pants!!! (Told to Helen 19 July 1976.)

Her Father's Illness & Death:

"My father was sick all the time I knew him. He would have those terrific headaches and he could not stand to lie on the bed because it would move. They would put a quilt on the floor and it would be solid, so it would help; the children would have to be so quiet.

"Our father' s last trip down town (in Richfield) was when the Tabernacle burned. I saw him wrapped in the big cloak (which had been blessed by the Prophet Joseph Smith) and sitting by a tree, his face so pale in the light of the fire from the Tabernacle burning. (This would be in 1898.)

"Along in the last weeks of his life, the family often knelt in family prayer. Pa, in sobs beseeched the Lord to care for and guide his family.

"His last Christmas, a week before his death: Horace and K.T. brought a small tree from the West hills. To hold the tree up, we tipped a kitchen chair over and put it between the rounds.

Horace had 15¢ and he bought hard candy and Olive made mosquito net bags to put it in. We popped and strung some corn to help decorate it, but it still looked pretty bare, so we hung spools of thread, scissors, spoons and anything we could find, and it was really beautiful. We were so thrilled we wanted our parents to see it. Mother and Horace helped Pa down the hall to the rock room where the tree stood in splendor. Papa broke down and cried so hard and the tears rolled down mother's cheeks. I could not understand why they should feel so badly.

"Sadie sent gifts for all of us from Salt Lake City, and Zettie and John brought nice gifts for all, so for the young children it was a happy Christmas. This was his last trip from his room."

-- written by Jane in the Butler Round Robin letter dated October 28, 1952.

Jane said, the night her father died Joe Thurber and Will Ogden were there and stayed all night. It was still dark in the morning when her mother sent Olive to go and tell Uncle Jim, and Jane went with her because it was so dark.

Horace at the age of 15 was on his way up to the mine when his father died, and someone, probably Will Ogden, caught up with Horace and told him his father had died. Brights Disease -- which is a kidney breakdown.

"At the funeral one speaker spoke of his honesty. He was a very strong, stout young man. He was an expert with an axe.

"In the History of Richfield (which she had been reading) it gave a number of 'firsts' such as who had the first electric iron, etc. My father had a 'first': At his funeral his body was the first to ride in a hearse to the cemetery."

He died 30th of December, 1898. He was buried 2 January 1899 in the Richfield Cemetery.

"The Priesthood authority in the Ward sent word to those in authority where John was serving in the mission field that John Lowe Butler's father had died, that he was the eldest of a large family and was needed at home.

Jane's Birth:

Jane wrote, speaking of the winter she was born: "I remember they said the winter of 1888 was very cold -- that a mule standing close to the chimney froze to death, but that could not be the house where I was born, because the chimney was on an inside wall in the little lean-to on the south end of the house. A fireplace in the front room was the only heat we had, except the cook stove in the kitchen, and a little box heater in the Rock Room.

Little Jane is Burned:

"I also remember mother said that when I was a few weeks old, it was so cold, and she made a bed for me in the rocking chair, placed it in front of the fireplace and put a stick of wood under the rocker. Olive came in and jerked the stick of wood out -- it rocked forward, pitching me into the fireplace of hot coals. My hair was thick and my head had two bad burns where the coals stuck to my hair. Mother said it took so long for those burns to heal. I have the scars to verify this -- one on the crown, the other on the left side of my head."

-- excerpt from her letter to Helen, dated June 1, 1976.

The Stolen Plums:

"I was with Nora Thurber who was two years older than I. We were by Christensen's rock wall where a plum tree hung over. Nora said:

"'Lets take some of Old Lady Christensen's plums.'

"No, that's stealing.

"Anyway, Nora climbed the wall and got some plums and gave me a hand full. I ate one. It was so sour. I didn't know what to do with them, so I put them down in the blouse of my dress. It bothered me to have them. I went home and upstairs where some carpet rags were in the old cradle, hiding the plums down in the rags. After going to bed, I couldn't sleep -- I was worried that Ma might go up and find the plums. But next morning I forgot it and went to play.

"Meantime Maggie Christensen told ? that she saw Nora and me stealing their plums. As I ran down the hall, Pa called 'Daughter!' his voice was very firm, and he asked me about the plums. I said I didn't steal them. Pa answered:

"You knew they were stolen -- so you are just as bad as Nora!"

"So I tearfully took the plums to Sister Christensen and asked forgiveness, but I felt that Pa was wrong, so it was a bitter lesson."

-- written to Helen 12 June 1976.

Marshall Bloomquist:

"The older boys and girls were playing a game in the street, and they let Taylor and me play with them. There were two captains, and the group was divided in two bunches -- one group hiding from the others.

"The curfew rang, but we paid no attention. We were all in a bunch together when Marshall Bloomquist sneaked up saying:

"COME WITH ME."

"How we did scatter. Breathlessly Taylor and I got home, telling the folks how we nearly got put in jail. While undressing, we did not notice Pa disappear. Soon a loud knock came to the door and a heavy voice told ma:

"I WANT THOSE KIDS!"

"Taylor and I both rolled under the bed. And we were horrified when they dragged us out from under the bed, and there it was our own chuckling Pa.

-- written to Helen 12 June 1976.

Jane is the Eldest Living Descendant:

"I have been thinking about the descendants of my father, John II. The ones still living are myself, Taylor, and Lee Tom. And for that matter, so far as I know, I am also the eldest living of the descendants of my grandfather John Lowe Butler I."

-- told to Helen 19 July 1976, and recorded also. Jane is now 88.

MEMORIES

KENION TAYLOR BUTLER:

On 8th of December 1968 I asked Uncle Taylor what were some of his memories of early life, and also what he remembered of his father. He said:

"One of my fondest memories was when I was a child, in Richfield, at our home there. We laid down on the home-made carpet in front of the fireplace, and mother would read the Improvement Era from cover to cover, out loud -- and she would be knitting while she did it. That is one of my fondest memories. I don't see how she could do it. She loved the Church books and magazines.

"She carded the wool, spun the yarn, and knitted stockings."

He said his dad was really an artist. He made his own axe. He built all the cabins built at the Butler Beck Mine. He made and tempered his own axe. With a piece of raw iron, he would make a set of shoes, put them on horses or mules.

He was very adept - building cabins, he would do all the axe work. When Old Faithful Inn was built, they sent to Russia for an expert axe man to do the work. Several of the old timers (Frank Nebeker at Filer, Idaho was one) told Taylor about John II. about his wonderful axe work. He could do beautiful tongue and groove work.

Taylor said in his last years when his father was sick, he wanted to give Taylor something for Christmas, so he cut up his buckskin pants and braided Taylor a whip. Taylor said he guessed that is why he was so good with a whip, but he wishes now he could have had the buckskin pants, with all that fringe.

When his father was in the Penitentiary (at Salt Lake City, for having plural wives), he carved a golden eagle with a wing spread of some nine or ten inches or more. (This remained with his wife (Nancy Francetta) and after her death it was in chest which went to Lee Tom Butler. After Lee Tom left his sister Caroline's place, it remained with Carry. About 1964 Aunt Jane visited with Carry in Boise, Idaho and they decided to divide up some, and the golden eagle went to Taylor. He was so thrilled to have it.

I asked Taylor about his father's plural marriage, and he said he had heard that when the law men were out to imprison all those who were practicing this law, that his father asked "Ettie" if she would raise his children by Sarah -- if so he might leave her.

Well, he did not abandon Sarah and the children by her, and so he served a term in the Penitentiary. This speaks well for our John II. for he took the responsibility for his act. It was then, against the law of the United States to have more than one wife, and as I remember it, by leaving them, in other words abandoning them, he would not have had to serve the term in the Penitentiary.

He commenced serving his term -- at least he was sentenced, on the 23rd of September, 1889.

It was in 1963 when I, Helen, asked Uncle Taylor to write some of his memories of his little sister Eva. He and Aunt Thelma responded so wonderfully, and so here are some of those memories:

"I am glad to know Eva's family is interested in wanting to know more of this very pretty and gracious one as I, Taylor, the next one older, remembers her. As an older brother it was my privilege and pleasure to tease her and protect her and love her all at the same time.

"As small children we used to sit in front of the sandstone fireplace in our big living room. Jane and Eva made a very pretty picture. They would often be in their long night gowns; Jane brushing her own extremely long hair that she could sit upon, or braiding Eva's bright and shiny hair. Jane would perhaps be sitting on a low stool with Eva, Lee and me on the rag carpet, and Eva playing with her dolls. Eva loved to play with them. She was a natural mother and cared for her dolls so very tenderly, the way she cared for her own babies later and loved them so intensely.

"One of my regrets is that she didn't live to enjoy her lovely grandchildren and see them grow and to see her own sons grow to be such fine, self-reliant, and good men. I have no doubt she is a guardian angel over them.

"While in front of the fireplace, mother would often be reading to us children and knitting at the same time -- her book resting on the stand table while her hands were busy. Her knitting would usually be long, black stockings as we kids always had to wear them in cold weather. Baby Lee Tom, when he came along would in the group, too, perhaps playing with some clay horse that I had molded from the red clay and had Mr. Jeppson bake for me in the brickkiln. This was near our home and we loved to play there.

"By this time our own father's health was getting very poor and he died when I was past nine years old and Lee was not yet three. I guess being left fatherless so young made us children very close to each other and to our mother. Jane and I felt so responsible for Lee and Eva's welfare. All this responsibility made us old for our years. I was a rugged adventurous boy and it early fell to my lot to help provide for the family. I worked for Uncle Jim Butler who kept Bees and ran pigs and was paid twenty cents a day.

"The Christmas papa died was a very sad one. He died the 30th of December 1898 and we were so very poor and John (III.) was on a mission. There were no toys or treats in our stockings that Christmas morning when we woke up, but Zettie came later in the day bringing us some small gifts. The Relief Society brought us a basket of food with some staple groceries in it. Jane and I thought surely we would find some jelly or raisins in it but we were doomed to disappointment -- nothing sweet in that whole basket.

There was a sack of oatmeal in it and Jane and I have both had an aversion to oatmeal since. We must have been real hungry for sweets -- I never did quite get my "sweet tooth" satisfied. I wonder if it isn't a craving that came the frustration that came down through the years. I remember how I liked to scrape the cake pan and eat the sweet batter, but of course, Lee and Eva liked to lick the pans too, and they were much more appealing about it than I was. When we were grown and Jane was keeping house for us she made me a cake batter and handed me the whole pan and said "eat all the cake batter you want" -- but it wasn't as appealing as when I was the boy with the bottomless pit

"Father had always taught us never to get into a fight unless it was forced upon us, and we were sure we were in the right, and then to never, never, take a whipping. He said 'You can always do better than you think you can.' Chester Christensen was my best friend, but even he and I had our fights. Chester could never take a dare and one time while we were playing out on the spring ditch, he drew a line and said 'don't dare cross on my side,' and then the fun began -- so I had a lot of practice with my fists.

"My mother (Nancy Francetta Smith Butler, and grandmother (Sarah Fish Smith McGregor) came in two different sizes. Mother was tall and very slender and her mother was very small.

(Aunt Thelma, who was writing these memories as Taylor told them, here makes her own comment: 'I, Thelma, her daughter-in-law, have thought that this family should have many fine things written about her. I have talked to many people outside of the family about Francetta Smith Butler and they picture her as her son Taylor has said, tall, straight, and slim, neat, pretty and graceful; stylish even though she didn't have to spend on clothes. She was calm, patient and gentle even over a hot stove, and in the face of hardships. In private family life she was prayerful and wise and taught morality and honesty should be first in her children's' lives. Her neighbors and friends that met her in Relief Society said she could look like a fashion plate in a gingham dress, always pleasant and immaculate, with her raven black hair piled on top of her head. She liked the crackle of a friendly fire.)

Taylor continues: "My mother could look at us children and make us feel important and want to be fine gentlemen even on the raw frontier. She would often say 'Taylor, don't have a double standard of morals -- one for girls and one for boys -- save your virtue for the girl you marry. When you are out with a young lady treat her like you would want your sisters treated and then I would think of Eva and Jane so beautiful and would have murdered a man that would have defiled them. She told her girls their virtue was priceless and they would keep their virtue if they carried themselves like ladies.

"We are part and parcel of this marvelous mother and I might say like Abraham Lincoln 'All that I am I owe to this angel mother.'

"There is nothing so wonderful to belong to as a good family and though we lacked much in the good things of life that money could buy, mother tried to make it up to us in love and gentleness. So I feel we did get a fine inheritance. Our schooling was so much broken into, trailing to father's mining operations in the spring before school was out and then coming down in the fall after school had started. It was a wonder school had any charm at all for us, or that the teachers tolerated such errant ways. And so our childhood was brief and varied.

"It was a strange time, father fired with the idea that he was going to be a rich man from his gold mining and there were good prospects. They were following a rich vein of ore, and then all of a sudden a slip in the earth had caused that vein to be lost. My father had already put his herd of horses and sheep into the mining operation. In his frantic efforts to find the lost vein his health broke and he soon died broken down physically at the age of 56. His family was left penniless.

"Horace, at the age of 16, stayed at the Butler-Beck mine in the winter to guard the machinery. It seemed the belts had to be turned a little each day and he was paid a small amount. I stayed with him at the age of nine until the snow would come in the fall, then Horace would come with me as far as he could, and then I, on our only horse, started for Richfield; and Horace sorrowfully turned back to his lonely vigil at the mine. He would stay there alone all through those winter months. He came out of this experience a kind, soft spoken man, always so appreciative of his loved ones. He never could seem to get enough companionship with friends; he loved people and adored his wife and family -- always putting their comfort before his own. To him, Ida was the finest, most capable woman in the whole world."

-- excerpts from "Memories of my Sister Eva" by Kenion Taylor Butler, Gooding, Idaho, typed by Helen 23 Nov 1963.

His Account, Leaving for Idaho 26 March 1903:

Before recording other memories of our Uncle Taylor, would like to call your attention to the time our John Lowe Butler III. Was leaving on his mission, and the time he was with his father at the Butler-Beck Mine, and they had a long confidential talk. Very probably it was at that time that our John II., now broken in health, and full of disappointment, and even disillusionment so far as mining was concerned, that he may have then talked to his son John and counseled him to get out on the land, and that counsel would be in complete harmony with the counsel given so many years by President Brigham Young.

Now, witness what our Taylor wrote in the Butler Round Robin letter dated 14 November 1973:

"It was 70 years ago that my brother John and I set out to come to Idaho. He was following the advice of our father to go to a new country where there was plenty of land and opportunities for the family. Our father had been a prosperous man in the stock raising and sheep raising business, but had lost it all in the Butler Beck Mine.

"John had been home from his mission for three years. Our father was ill when John left for his mission and John thought he shouldn't go but father said 'Yes, go, but when you come back I'll be gone, but I want you to lead out and take the family to a new country.' First, John went to Canada and put down earnest money on a piece of land near Alberta, Canada. His money and contract were returned with an excuse that some one else was ahead of him. He worked at the Kimberly mine until the time came for us to get ready for Idaho to scout for a settlement for the family. He bought a beautiful matched team of bally faced Clydesdales. We called them Prince and Bally. He also bought a new covered wagon and harness."

Uncle Taylor's account of going up to Idaho is so interesting, but is not necessarily a part of this history. Taylor and John left 26 March 1903 on the scouting trip to Idaho.

I have just found another note where Taylor said, quoting what his father told John just before John went on his mission:

"You go on this mission, and when you come back, as soon as possible I want you to go either to Idaho or Canada where there are chances to acquire land -- do not ever get mixed up with mining stock. Stay with the land and livestock."

Taylor then told "at the time of his father's death, the mission president told John to go home and follow his father's advice and wishes. John did and he went to Alberta and got down payment on eighty acres. He returned to Utah and then he received letter saying they had made a mistake. Then John planned to go to Idaho. Yes, and John was told to get the family up there too.

Taylor said on this scouting trip to Idaho that he was 13 years of age. And he spoke of those of the family members who later came. He said that John and Erin (that is Isaac Erin Thurber who had married Caroline) were just like brothers.

"Erin came, to Camas Prairie. That brought Joe Thurber, whose daughter Dora married Oliver Nielson, and that brought the Nielsons. Horace and Ida came. The only ones who did not come were Zettie – she was already established at Richfield. Gomer Richards and his wife Sadie bought 320 acres on Camas Prairie (Taylor broke it out of sod, 40 acres irrigated land and planted in grain.)

Taylor further said "My mother's homestead. She took a Desert Claim for 160 acres. She filed a Desert Claim on it.

"It was good land on Camas Prairie for dry farming. Some of that land is one of the richest places in Idaho.

"You think of those families that went up there -- just look at their children: Waldo, Ross, and Glenn, and all the others -- they are good, honorable citizens, and also members of stake presidencies, stake high council members, bishops, etc. AND THAT IS JUST WHAT MY DAD WANTED FOR HIS FAMILY, and not to go hunting for gold. Now I had that instilled into me - - but Den Butler wanted to get a grubstake of \$40.00 so he could go prospecting. I was not interested in gold and I did nothing about it.

"I am thankful I was obedient enough to stay away from mining. If we are obedient to our parents, and to our God and the law, we don't need to be afraid of being a "cuyuse." (I have this spelled wrong, and cannot find it in the dictionary; but it means a wild horse which cannot seem to be trained. It goes every which way.)

-- from memories told to Helen 13 January 1972.

At Richfield:

"Sometimes we would put on shows. Eva would be the Prima Donna and play on her make-believe piano and sing some old songs such as "My Pretty Red Wing" and then Jane would come along and steal the show by singing in her sweet, lilting voice, "Sweet Adeling" or "Bill Bailey Won't You Please Come Home." Lee and I, I am sure, made good audience until I could stand it no longer and would have to get my share of the limelight and would attempt to stand on my head on an apple limb or cut leaves off the tree with my braided whip.

"Eva had an obsession to play the piano. It is surely a shame she didn't have the opportunity to take lessons. She was a very beautiful girl and looked so pretty in pink. She had a large pink bow she wore in her hair and a pink sash on her white dress. She grew even more beautiful as she grew up and older people even today, after not seeing her for so many years still remember her for her beauty and her sweet ways. The boys early started to admire her.

"Hats were always the bane of my life. They had a way of hiding in the oddest places and I could never find mine when I was in a hurry. One of my most embarrassing moments was forgetting to change my old red "loppy" hat that I wore when I milked the cow. When I got to school the children started to snicker and point fingers at me and to my chagrin I found I still had on that silly little chore hat.

"I remember they got up a boys chorus and I was in it. How my heart I would swell when we would sing "I am a Mormon boy."

"We made our own play things in those days -- cross bows, spool wagons, willow whistles in the spring, and tick tack for Halloween, flippers and sling shots, stilts, yarn balls with a piece of rubber in the middle, and we molded horses and cows from clay.

"When I was old enough to be a Deacon, I took Cora Erickson to a Deacons' dance. I soon got all the dancing I wanted and fell asleep on a bench in the corner, and Cora had to wake me up to take her home. I was very embarrassed but Cora acted like she was glad to be my girl.

-- from "Memories of my sister Eva" copied by Helen Dalton 23 November 1963.

"The good times I remember as the most fun was playing "run sheep run" in the evenings in the streets of Richfield. Some times we had a bonfire - all the neighborhood kids would come -- boys and girls would be there -- we would roast potatoes and have a picnic. Olive, in the games was the fastest runner.

"We were very little kids when our father took sick. I was only nine years old when Papa died. In his last days his feet and legs were filling up with water caused by the failing of his kidneys. I can remember him sitting in his big armchair with his Joseph Smith cloak over his shoulders. Our sick father found comfort from having the cloak around his shoulders.

"These were very tough times. It was the McKinley depression. Mother was too proud to ask anyone for help. One time I remember a box of groceries from the Bishop. Jane and I dug to the bottom of the box looking for some sweets but we were disappointed. I guess we were thankful for the flour and beans and oatmeal, though. These were almost starvation times.

"I was always glad to escape and go to the mountains for the good months. Dad and his boys were very good shots and we always had fresh meat; and Olive, Jane and I could get fish in the streams and there were honey and berry patches. We kept a bunch of cows so we had cream and cheese and milk.

"Horace was my ideal and I was always at his heels when I could. One time in the mountains when we needed fresh meat, Father went up one side of the creek and Horace and I on the other side. Horace saw a deer come over the brink of a hill. He shot at it, then another deer came over the hill. He shot again; then another came and he shot at it, not knowing he had hit any of them. We walked on and soon we saw fresh blood and then we found all three of the deer lying dead. Soon papa came and he was unhappy we had so much venison on hand. There were three 4-point deer. The rest of that day and the next we spent our time skinning those deer and cutting them up, and delivering the meat to the neighbors, because father wouldn't let any of the meat go to waste.

"I don't know how we got through those years. John Christensen was very good to the family. Zettie had baby Erma in 1899 (May 14) and Omar John soon followed. I surely liked to go to Zettie's for she always had cookies and homemade root beer on hand. One time when Erma was maybe 4 years old, her mama had her all cleaned up and Erma decided her pants were too tight so she decided to go to grandmas to tell her troubles to grandma. She forgot where to "bend" and wandered around quite a while and finally got back home. She thought she had been gone a very long time and was so glad to find they still had the same old cat!

-- excerpts from the Butler Round Robin letter dated April 28, 1975.

"Eva had the nesting instinct strong in her. She used to always have her doll near at hand when we were gathered around the fireplace. Sometimes I would have to play papa when she had the urge to play house. She would make mud pies and cakes and she baked them on mullen leaves and put to dry on a board all frosted with weed seeds. I could stand being a nice papa just so long, then I would have to turn into a villain and run away on my stick horse and maybe kidnap her doll. I would have to make sure it was the rag doll with the button eyes that she called Rosie. I early learned not to touch the doll with the bisque head and the kid body. She guarded this one so well, and would have hysterics if I so much as made a pass at that one.

"I remember when Lee was born. One March day, the first day of spring, I was playing with Chester Christensen (probably playing marbles) and here came Jane to tell me our mother had a new baby boy. I went dashing for home anxious to see this new brother that everyone was making such a fuss about and saying he was just the cutest thing. They showed me this wrinkled, red faced bundle with tiny curls on top of his head. Even then I wanted to laugh at him -- I couldn't see anything to be so elated about as the girls were and I would just as soon have had a pup.

"As time went on I came to love this important child. He did improve in his looks! His face lost its redness and would light up with smiles at the least little attention. He was "little Lee Tom Fat," as we called him, and he was a joy to have around. We all enjoyed him so much. He

would say the funniest things and we all thought he was just the cutest thing. He always kept his things in place and knew where his cap and mittens were. He was a great joy to mother. I am sure an angel in the pre-existent life must have said "well, here is one for laughs" and into his genes went all the fun loving traits they could crowd into one little soul and then sent him to our house to keep us cheered up in our times of great stress and strain -- for those years were really hard years both financially and in other ways. Lee has always attracted crowds to come near him to hear his funny stories. I (Taylor) have tried to emulate his genius for being funny and though I have quite a collection of humorous stories that bring laughs I never quite tell them with the same love of fun and merriment that Lee can.

"Lee grew up to be a clean minded boy and though he didn't date girls much, girls liked to play with him and their mothers knew Lee would always treat them like they wanted their girls treated. I would champion his rights as though I was not only his big brother, but his father, too.

-- from "My Memories of my sister Eva"

Memories of incidents Taylor had been told, happenings which occurred before Taylor's birth, and told to Helen 21 January 1972:

"My dad (John Lowe Butler II.) gave Lem Redd his start in the cattle business. He gave Lem 25 head of cows, Durham Long Horns, beef cattle, and one bull.

"When they were moving down into San Juan country (1879) he got Lem to drive them for dad. When they got there there were some uprisings with the Indians. Dad planned to get mother and go back the next spring, but he didn't go. The cattle were located on Butler Wash, down on the San Juan, and Lem had charge of them.

"They (the Butler Brothers, John, Jim and Tom) bought 100 mares and two stallions and brought them to Panguitch. 'How did they make the money to buy them?' I asked Uncle Taylor.

"They made the money from the mine, at Sutters Field. Jim and father were just kids when they went down there.

To the question 'Why did they break up partnership?' Taylor said "John and Jim -- they had families and wanted to go on their own. They never had a disagreement that I ever heard of. They dissolved partnership before they left Panguitch.

To the question 'Why did they leave Panguitch?' Taylor replied "Dad was in the sheep business. You couldn't feed sheep in Panguitch in winter, and they had to take the sheep out on the Desert (this is the Utah desert) for winter feeding. The Millers (Jack was the oldest), and Seveys (Tom) got wealthy in the sheep business. Dad would have too, if he had stayed with sheep. The feed was great for sheep out on the Desert. No winter hay was necessary. The best summer range for sheep was in the Gold mountain, and the best winter feed was on the Utah Desert, toward Milford.

About the horses, and how they got them:

Taylor said "You remember in history about Uncle Taylor (this is the brother of John II.) who was captured by the Cherokee Indians? Taylor was taken prisoner and they took him back to Oklahoma and they made him run the gauntlet with sticks about three feet long. When my dad told me about it he put his hands about like that -- three feet."

Uncle Taylor's account was so interesting I forgot to take notes, but now I seem to remember that from his Uncle Taylor's experience. While taken prisoner by the Indians, and back in Oklahoma, that that was where they got the horses from.

About the horses, down in Sevier County, Taylor said "There were 22 head of these mares. They had been summering them on Cove Mountain, east and a little south of Richfield. They got some early snows and had to ride the range in deep snow, and when they found the mares they were nearly starved, and very thin. Some had chewed their manes off. They couldn't get them out and they died. To this day they still call that "Dead Horse Basin." That is right near Fish Lake.

"Dad was quite a boxer -- so was grandad (John I.); but dad and Uncle Taylor were real handy with their fists, having learned it from John I., their father.

My dad taught me to watch a fight from across the street -- never to go and get in -- unless you have a worthy cause and know you are in the right.

"My father was an exceptionally strong man, a healthy man. I think I had a strong body like my father. The doctor told me that I have the same thing my father had, but if they had had the medicine then they have now he could have lived probably. Right now I take a pill every day -- but if I should miss a day my legs would start to swell up. My father died at 54 and 10 months, and here I am at 81. He could have had good health probably for many more years.

The Butler Beck Mine:

"Dad made the richest strike on Gold Mountain in quartz mining. The vein he had lay in a slant and he was following this vein and then there had been a slip in the earth and the vein had just run out. They had been turning out gold bricks right along. They were called bullion -- that means they were silver and gold.

"When I can first remember the mine they were working about 40 men. When I was nine years old I was packing milk and butter and cottage cheese; also they would sell buttermilk, and I would take them to sell at other mines. I would have a mule with 10 gallon cans on each side. We would take them to Dutchman's Camp (80 men) and the Silver King mine camps before we would get to Snider Town. They called this Kimberly.

"Horace would load them up on the mule and I would ride a horse and lead the mule, sometimes more than one.

"From the mine (The Butler Beck) -- in the canyon just above was the meadow, where there was a mass of wild strawberries. From there it was about 1 1/2 miles on up to the Silver King Mine; and it was 1 to 1 1/2 miles further to the Dutchman's Camp.

"Kimberly, and Frank Filer, partners, and mining engineers, and Buhl, also an engineer. This Buhl was the man who financed the Twin Falls tract in 1903. These men were millionaires. They offered my dad half a million for the Butler Beck mine and he didn't accept, and then they went over and bought the Snider town out and they took out millions, and during the depressions some of the men went up there and worked over some of those dumps at the Anna Laurie Mine and Dad's mine and made better than wages.

-- from memories told to Helen 21 January 1972.

My Dad taught me when to Fight:

"I can truthfully say I never got whipped in a fight. Of course I haven't been in very many fights. When I first went to the Prairie (in 1903, this would make him age 13 or 14) there were six kids were going to whip me because I was a Mormon. I took them one at a time and I whipped five of them, but I didn't get a chance at the sixth -- he ran.

"I had gone down to play baseball (in Old Soldier) and it was my first Sunday there. John had gone some place and I had to do the chores. We were playing ball and I told them I had to go

do chores. They were short of players and didn't like me leaving to go do chores. I was good natured as they threw the ball at me as I was leaving. I picked it up and threw back and as I went on they threw it again and I did the same several times, then it was too far to throw back and I just waved to them and went on.

"One of the boys called out 'Let's riot the Mormon son of a bitch home.' Well, they kind of followed me and picked up some rocks of various sizes and kept throwing them at me. Finally one hit me right on the ankle -- and that made me mad. And I said

"Now you sons of bees -- you come one at a time and I will whip all six of you.' There was Ray Darly, and Cluff Perkins. (He did not name others.) I hope I haven't put this like I was bragging. They just didn't have any idea of self defense -- and my father had taught me.

"The only whipping I got from my dad was when Chester Christensen (in Richfield) made me mad and I picked a fight with him. My dad had a razor strap and I got it where it belonged, and then he lectured me never to get involved in a fight unless I was pushed into it, and then be sure you are right, then never to take a whipping.

"My dad taught me that if a guy called me a "son of a bitch" that was reason enough to fight. He also taught me if I was in a crowd and somebody was a big bully picking on a younger fellow, I was told to take his part -- which I did some times.

My Dad's Last Fight:

I saw my dad in his last fight. When we lived at the mine and dad was going strong and his partner John Beck had a son who came to the mine and some people in Salt Lake City were sponsoring him to be a heavy weight champion boxer, and he worked in the mine and did a lot of boxing.

"The bunk house built to entertain themselves. The bunks were built one on top on both sides and in the middle of the room was a boxing ring, and then they had these pads with stuffing in them -- and they could spread them out on the floor.

"This young fellow Beck was doing pretty good, and none could beat him -- they had some good matches. Some of the older fellows remarked to him (young Beck) how good my dad was. He asked my dad; in fact he pestered him to box with him, but father said 'No, that is for you young fellows.' And then on this day that young fellow was pretty cocky as the day shift came out and were on the trail up to the mine. There were about 20 of them, and as they were leaving they passed my dad who was burning charcoal. When you burn charcoal you have to let it smoulder and then use in their forges for sharpening their picks and drills.

"When the day shift was just starting up to the tunnel, my dad was shoveling this charcoal, and this John Beck's boy said 'Get to work you old Son of a Bee' (that is the way I wrote it, but Uncle Taylor probably meant 'Son of a B--') Well, that day in the mine several of the older men told him

"You sure made a mistake calling that man a Son of a B--.'

I didn't ask any questions, but I knew something was going to happen, and when the day shift came off, I saw my dad, who had gone to the house and put pants on with a belt --. Now, my dad was built like a wedge -- broad shoulders, and then tapered right to the ground, and so it was more comfortable for him to wear overalls with suspenders. This time he had changed his pants to have belt cinched tight so he could hold up his trousers.

"As the men started to come down the hill (my dad weighed about 225 pounds, they both did) dad asked the first man

"Were you the one who called me a Son of a B--?'

"No, I wasn't.'

"The next man was asked the same question and he answered the same.

"No, I wouldn't ever say such a thing.'

"This son of John Beck during the day I guess had had second thoughts about his quip, and as they came out in line he was the last man, and he had in his hand a pick. Dad asked him the same question

"Were you the one this morning who called me a Son of a B--?'

"He looked at dad and boldly replied

"Well, what if it was? What difference would it make?'

"Then I saw my father draw back his arm and quickly it shot out and with his left hand slapped him with his left hand on his right cheek (he was right handed), and then with his right hand father hit him an upper cut into the short ribs. The Beck fellow fell back and down with his mouth open with a groan. Then father picked him up like a child and carried him in the house and laid him on father's own bed.

"My, I'm sorry I had to do this.' Three ribs were broken and torn.

I, Helen, asked what was the attitude of this young man's father John Beck.

"John Beck approved, saying he got what he deserved -- and also that he was glad because it brought to an end his idea of becoming a champion boxer.

"This was the last fight he had. He soon became ill with dropsy or Brights Disease.

"My father didn't leave me a dollar, but he left me a wonderful heritage, and I loved him because of the principles he taught us about honesty, and the importance of a testimony, and the importance of good honest dealing -- to treat others as you would like to be treated.

-- as told to Helen in January 1972.

Another Fight:

Taylor said: "This is about a friend of my father's at Panguitch.

"When I was 19 I went down to Salt Lake City to get my appendix out. This was my first visit back, and while there I went on down to Richfield, and I met this fellow in a store in Richfield. He had lived in Panguitch. This old fellow was in a chair in the grocery store. He was there warming his shins. He was a tottering old man. He said

"I would like to know who your father was.'

"John Lowe Butler.

"The one who homesteaded on Panguitch Lake?'

"Yes.

"The old fellow got up and hobbled over to me and said

"I want to shake hands with you. I knew your father real well.' He mentioned several things that he remembered. Then he said

"He was one of the kindest men I ever knew, but also he was one of the roughest men in a fight.'

"I told him that my dad had always taught me when I was in the right never to take a whipping. And then this old fellow told me this incident.

"At the farm at Panguitch. My dad had six acres for grain. It was a moonlight night. These two men came into the yard and unsaddled their horses and turned them into the patch of oats which was growing. My dad had told them 'okeh' However, they didn't ask, but had demanded a meal and a place to sleep for the night. Father said yes he would, but while I am getting your supper you go and get your horses out of that patch of oats.

They said no, they wouldn't do that -- that they needed a good feed and they had a long way to go tomorrow. My dad sprung like a steel trap. He took one man with a left to the jaw, and a right to the other, and laid them out cold, and then he took their guns away from them.

When they came too, dad repeated his request, that they were to go take their horses out of that oat field. They did. The men wanted to leave. My dad said he had never turned anyone away for a meal and a night's lodging, that they could stay and eat and sleep.

In the morning my dad threw away the bullets and handed them back their guns. Soon after they left, here came a posse, looking for those men, and come to find out those two fellows were bank robbers or railroad robbers I don't remember which.

MEMORIES**DWAIN BUTLER:** (23 July 1976)

John II. was a pretty good whittler. And about that Eagle which he carved while in the Penitentiary -- that was an example of his fine carving. He also made a rolling pin which Aunt Thelma (Dwain's mother) still uses. He made a chest. He made an ironing board the K.T. Butler family had. The horse hair chain which he made is now in possession of Dwain's father, Kenion Taylor. John II. made this while he was in prison. He made skiis, and he made a toboggan. Uncle Taylor made them, and he said his father had taught him how.

John II. made horse hair blankets. You have to keep the matted horse hair damp. Dwain also remembers how these blankets were made. You cut boards and put them square on table the size you want, and place the matted horsehair on, and keep damp by pouring water on every day or so, and in a few days the hairs start to move and crawl. In two or three weeks they dry, and you have a beautiful horse hair blanket.

Dwain told of his father, Uncle Taylor, who is now 86. Dwain said that all his father's life he has been so very active, and doing so much, and now, the last little while, he is so confused. Now, when he tries to tell incidents of long ago, he gets the incidents mixed up some. This is understandable, but we all have such love and affection for him.

[Dwain then gave a different version of the Butler Horses which I (Craig Dalton) have placed earlier in the section on the Morgan Horses.]

HELEN AND AUB VISIT THE BUTLER BECK MINE

During the past many years we have often listened and heard the fabulous stories and incidents relative to the Butler Beck mine, told us by our Uncle K. T., Aunt Jane, Aunt Olive, and Lee Tom. Our Uncle Horace Butler also told incidents, but I did not get to see him often enough to really ask him questions. A long cherished desire Was fulfilled when I, Helen, was able to go see the mine. I shall record from my Journal dated Monday, 30 September 1968:

"Aub and I left Panguitch and drove to Richfield, north, on Highway 89, where I was born, and where my father was born, and although we left there when I was a baby 8 months old (1905), this is the first time for me to see Richfield. We found the Christensen Hardware Company on Main Street and went in and visited with Dan Christensen, and also with Omar Christensen. Omar is retired now, and when I asked directions to the Butler Beck mine, hoping Aub and I could drive up there -- Omar offered to take us. However, when I first asked him for directions he asked what kind of a car did we have. I pointed out to him our 1960 Chrysler New Yorker, and he said it would never make it, and then he offered to take us in his four wheel drive pickup.

"We first drove south on the highway some 25 miles to Ken Hoover's place. He has a cafe and gas station and a few motels there. Omar asked him about the road up to the mine. Ken Hoover owns the Butler Beck mine now, and he was very cordial and told us to go on up.

"Now that was a ride and a trip I shall never forget. A regular car could not go in there. The mine (they still call it the Butler-Beck mine) is exactly 6.2 miles up Deer Creek canyon from Ken Hoover's place on Highway 89. It is the scariest road I was ever on -- but Omar was a good driver.

"We saw the mine shaft on the north side of the canyon at the end of the road. This mine shaft is what has always, been called the Carry Tunnel, named for my mother Caroline. We saw the tailings probably the very place where Aunt Jane told us how she had panned a little bottle of gold dust herself and was so delighted about it, and when she took it to her father and was so very proud of it, he said that since the mine had been sold and it was not their property, he made her go and empty the gold dust out, thereby teaching her a great lesson in honesty.

"There is a cabin built rather high on earth jutting out on the north side of the canyon a short distance from the mine shaft, but since it appeared to be rather modern I felt that could not have been where the cabin was originally. Below this spot, on the ground where we stood were a great number of old logs, and Omar and I deduced that here was the site of the original cabin. However, when we got back down and talked with Mr. Hoover, he said the original cabin was on the site where the present cabin is!

"Mr. Hoover also said that mining engineers who have been there fairly recently, have indicated that there should be gold there -- he said that some day someone will buy the site and probably take out \$2,000,000.00 in gold! Uncle Taylor and Aunt Jane have both expressed a fervent desire to go back to this mine and see it.

"Aunt Jane said that her memories of the mine and in the canyon, were happy memories - - that the children loved it there -- but we realize now that while it was a happy time for children, there were heartaches and disappointments for the parents. Great financial loss was suffered -- and broken health, which led to the death of our beloved John L. Butler II.

"We remained at the mine approximately an hour and then drove home to Richfield, approximately a total of 31 miles."

-- from the Journal of Helen dated 30 September 1968.

ANOTHER TRIP TO THE MINE

The next year twelve of us really took a great trip up to the mine. I shall copy from journal of Saturday morning, 9 August, 1969, at the Butler Beck Mine:

"Yesterday afternoon we, Aub, King and I, journeyed south to Richfield, and we found that everyone had already arrived there at Omar Christensen's. We reached there at 4:15 p.m., and they were already packed and planned to go up to the mine immediately!

"Those going were Omar, and Julia his wife; Aunt Jane from Wendell, Idaho; also her daughter Fae Williams from Jerome; Uncle Taylor, from Gooding, Idaho; Reed Richards and wife Aurelia from Salt Lake; King (T. Dalton) from Upland, California; and Aub and I from Boise, Idaho.

"King spoke to Omar, who had his four wheel drive pickup with cab; King with his Toyota four wheel drive. We decided to go ourselves to grocery store for some things and then all to meet at Ken Hoover's on the highway 25 miles south. Omar said most likely we could have to make two trips up the 6.4 miles as there were 12 of us and all our gear.

"We arrived at Ken Hoovers ahead of the others, and King thought he could take our stuff up and return and help with the others. and he did so, leaving at 6:30 p.m. leaving me with instructions to tell them King would be back and could take seven.

"One half hour later here came Omar loaded to the gills, and also an old jeep also full. They had bargained with Jim Anderson, son-in-law to Ken Hoover, to bring them up in the jeep. I told them King would be back but Omar asked 'How long ago did he leave?' and I told him '6:30 on the dot.' It was now 7:00. Omar said 'It will take him a couple of hours.' I got in the jeep and in ten minutes, here we met King coming back for us. We rearranged things and all three vehicles continued.

"We arrived at the mine and Aunt Jane was surely puzzled, as the cabin here now was not in the position of their old cabin of 78 years ago.

"King set up his tent, and since it was about 8:00 we all had a supper and was it good, served on our folding camp table just outside the cabin.

"The mill pond below was not here in the old days, but both Aunt Jane and Uncle Taylor pointed to the left side of the mill pond to old broken timbers, and said that was where the old mill was, the five stamp mill.

"Mrs. Anderson took several over, and Uncle Taylor did also, across Deer Creek and showed where the old Raster was. This was an apparatus which required a horse to pull around and around, separating the metal from the ore. This was used before they got the five stamp mill.

"This morning, Friday, Aunt Jane asked her grandson 'Tommie Christensen to go down by the old mill and see if he could find some artifacts that would not be too heavy for her to take back. He did, and found two old metal (iron) name plates dated 1883, which surely is from the old Five Stamp Mill.

"4:45 P.M.: Tommie just came in and brought in an old hand made axe. Uncle Taylor was so excited. He said

"'Why that is a handmade axe -- my father made that axe!' Tommie said he found it partly sticking out of the ground. 'My father made that axe -- and I wouldn't be surprised if I pumped the bellows on the forge for heating the steel. This is good quality steel. My father made all the axes for the men, and I remember him saying to all 'If you need an axe I'll make you one -- but you leave my axe alone.' 'He forged the iron. His blacksmith shop was next to the five stamp mill.'

"Tommie also brought an old pick broken on both ends, and Uncle Taylor said he imagined his father made that too -- but he is just sure his father made the axe. 'Tommie, I'll give you \$5.00 for that axe!'

"Fae said 'Tommie, you are surely a good finder -- just think what you could dig up if you could be here a week!'

"Uncle Taylor was thrilled at finding an old bottle, with a cork inside. His wife Thelma saves and collects these.

"Mrs. Jim Anderson came up again today, from Ken Hoover's, and from things, she says of history she knows, all three, herself, Uncle Taylor, and Aunt Jane, believe the old Carry Tunnel is just where I took the picture. This confused them to begin with, because when they were here there was not such a large hill of 'tailings' as now. Evidently, later owners have continued to work the Carry Tunnel.

"Pete Pitts Hollow, is the way they used to come into this mine. That is from Joseph Town up into the mountains, and then down to this mine.

"Mrs. Anderson said the elevation here is 9500 feet. Kimberly, some three miles up is 11,500 feet. She said that her father owned this property -- he had mining claim rights -- this right here is not deeded property. Down lower in this canyon they have deeded rights to the rest of the canyon for 99 years. They have mining rights for ten years.

"Uncle Taylor told how when they were here he thinks about 40 men, and they had a herd of cows which they milked. He said there was the Bluebird Mine, and Snyder Town (Kimberly) and K.T. took milk, cottage cheese, butter, took them and sold. He was nine years old and could not lift the 10 gallon cans on each side of the burros, and then other pack horses he had buttermilk -- all to sell. Horace would help to load. Aunt Jane told how her mother made cottage cheese, and that little Lee Tom said no, he wouldn't eat Dutch cheese.

"Aunt Jane remembered how they took a wooden tub and would ride in the creek and see how long they could ride before it tipped over -- Uncle Taylor got in the wooden churn and tried to go down the creek but it didn't work! They all laughed. Aunt Jane said 'I never knew there was any other kind of fish pole but a willow pole until I was married.'

"Fae asked 'Mother, what did you children wear before you could wear trousers?' 'We wore dresses -- not long dresses. 'The women wore long dresses.' Fae: 'How old were you before you knew your mother had legs?' 'I knew she had feet, but I didn't know she had legs -- you see I went to bed before mother, and she was always up in the morning, and I remember I was really surprised to find out that she had two legs!'

"Aunt Jane remembered that when she first came to the mine she 'as five years old. Jim Butler came to Richfield for supplies, and when he returned to the mine he took Jane and Zettie. They went (at the mine) in a dump cart, and they looked down at the Raster and there was Sadie and Horace, who were working the Raster.

"Aunt Jane remembered about the cabin -- when it rained, and when it rained real hard they would have to move the beds for the roof leaked, and she remembers when Horace said 'Come on Janie, come sleep with brother' and she ran over and snuggled down with Horace. She remembers that she picked raspberries -- how she looked up that hill and it just looked red all the way up (with raspberries.) She remembers that she had long ringlets at that time.

"Uncle Taylor and Omar went fishing up stream and caught (Uncle Taylor did) about a dozen brook trout. We all had our evening meal and did not wait for them. Those trout were very nice, not large, brook trout -- not planted trout, but native trout, like Uncle Taylor caught when he was a child. As he was washing his hands at the stream he said to me:

"'Oh, Helen, this has been the most wonderful day!' and he meant it.

"King is quite impressed with Uncle Taylor. Here he is 79 now, and yet he is so spry and active. He rides in a Sheriff's Posse now, regularly, and they put on shows at local fairs. When one of the riders loses his hat he (the rider) usually dismounts to pick it up -- and last Thursday (I believe it was this date, for he did ride that date with the Sheriff's Posse) one of the riders lost his hat, and Uncle Taylor rode by, leaned down, and picked up the hat!

"Several, Uncle Taylor, King, Omar, Reed and Aurelia, Fae, Tommie, took the old trail up part way and above the Carry Tunnel, on the old road up the canyon, to the Meadow, probably a mile or so. King thought it was pretty enough that when he came back he got his good kodak with tripod and went back to get a picture or so. He said it was a good shot and he hopes it turns out all right.

"He said Uncle Taylor walked along, so well, keeping right up with the rest of them, and all along he reminisced, and delightedly pointed out old and remembered landmarks, and he was excited and thrilled all the way.

"And then we had such a wonderful evening, our last. I had said if I could have my hearts desire we would have an open fire and all gather around, sing, and listen to Uncle Taylor and Aunt Jane. Aub and Tommie gathered firewood and we just had a lovely time. Reed led the singing out most of the rest of us kind of let him down for most of us do not sing well.

"The first night Aunt Jane, Fae and Uncle Taylor and Tommie slept in the cabin, but a pack rat kept them awake and scared, at least Aunt Jane and Fae. Uncle Taylor just laughed. Fae said she didn't want to sleep there again -- she would sleep out on the ground or on the flat where Reed and Aurelia slept. King offered to sleep in his Toyota and let Aunt Jane have his place in his tent and when Aub heard -- he gallantly and firmly gave his place up to Fae, and so we three women slept snug and safe in the tent -- even though Aunt Jane, age 81, took a sleeping pill, she still slept very little. Aunt Jane asked me, among the artifacts they had found here, were there any that I would like to have. I replied no -- that I prize more the stories, and I had the original letter written by John Lowe Butler II. to my mother. Later Aunt Jane asked Omar if there were things he would like to have, and he also said no.

"Artifacts such as these mean a lot to Aunt Jane -- and she would take care of them. Fae told me how her mother treasured all the keepsakes she had had. Aunt Jane commented that she felt that Uncle John's family, he being he eldest, was perhaps the reason, they got most of the keepsakes of her grandfather Butler, John Lowe Butler I. She recalled a brass bucket of John I. family that she yearned over; and also some fire tongs that Jack (John Lowe Butler IV.) got and she had heard that he did not know where they were, evidently not prizing them enough to take care of them."

-- from the Journal of Helen, dated 9th and 10 of August 1969.

Comment: About artifacts and antique things. It is surely very true that many people do not put a high value on such, and it is nothing against them for that attitude. There are others who do highly prize old things, especially those things belonging to their ancestors. Those artifacts found at the Butler Beck Mine were just precious in the sight of Uncle Taylor and of Aunt Jane. They were associated with treasured memories of the long ago past.

PATRIARCHAL BLESSING

Panguitch, Iron Co., U.T.
May 26th 1874

A PATRIARCHAL BLESSING BY JOSEPH L. HEYWOOD upon the head of JOHN L. BUTLER, son of Farozine Skeen and John L. Butler, born Nauvoo, Hancock County, Ills, February 28, 1844.

Brother John Lowe I lay my hands upon your head in the name of Jesus of Nazareth, and by virtue of the authority conferred upon me, pronounce upon you a Father's Blessing.

Thou art a lawful heir to the Priesthood and to the blessings of Abraham, Isaac and Jacob. The Lord thy creator has endowed thee with intellectual powers which are calculated to make thee of great worth to thy fellow man.

Seek, therefore, for that light which flows through the channel of the priesthood; let thy delight ever be in instructing thy younger brethren, and in building up and in strengthening the Kingdom of thy Father. Thou art entitled to all the blessings of the new and everlasting covenant. Let your confidence increase in the powers that be which are ordained of God, who enjoyed your Father's confidence as well as they his, to a fullness.

I seal you up unto everlasting life, with the blessings of immortality, and endless lives, in the Mansions of Glory.

Amen

Recorded in Bk A, p 11

On the back is written:

John L. Butler's Blessing
by Joseph L. Heywood
May 26, 1874

Haregutche Inn Co. N. S.
May 26th 1844

A Patriarchal blessing by Joseph
L. Heywood upon the head of John
L. V. Butler son of Haregine Okin and
John L. V. Butler born New Wood Hancock
Co. Me Feb. 28. 1844.

Brother John I lay my hands upon your head in the
name of Jesus of Nazareth, and by virtue of the au-
thority conferred upon me, pronounce upon you a
Fathers blessing. Thou art a lawfull heir to the
Priesthood and to the blessings of Abraham
Isaac and Jacob; The Lord thy creator has
endowed thee with intellectual powers,
which are calculated to make thee of great
worth to thy fellow man. seek therefore
for that light which flows ^{through} from the
channel of the Priesthood, let thy delight
ever be in instructing thy younger brethren
and in building up and in strengthening
the Kingdom of thy Father. Thou art entitled
to all the blessings of the new and everlasting
covenant. Let your confidence increase
in the powers that be which are ordained of
God, who enjoyed your Fathers confidence
as well as they had to a fullness,
I seal you up unto everlasting life,
with the blessings of immortality, and
endless lives, in the Mansions of Glory
Amen

Recorded in BR W. p. 11.

PATRIARCHAL BLESSING

(This copy is included here because her husband is spoken of in the blessing.)

Panguitch, Iron Co., U.T.
May 26, 1874

A PATRIARCHAL BLESSING BY JOSEPH L. HEYWOOD UPON THE HEAD OF NANCY F. BUTLER, daughter of Sarah Fish and John C. L. Smith, born Parowan, Iron Co., U. T. March 4, 1853.

Sister Nancy Francetty, I lay my hands upon your head in the name of Jesus of Nazareth and by virtue of the authority conferred upon me I bless you.

Thou art one of the daughters of Abraham, and entitled to all the blessings that pertain to thy sex in this dispensation.

The Lord has raised thee up a companion capable of instructing thee, and leading thee in those paths which will insure thy peace. Give no heed to the opposers of truth, and thy light and thy joy shall increase and thou wilt be a comfort, not only to thy companion, but unto thy Brothers and Sisters, thy mother, and thy Father who is not far from thee.

Let your heart be comforted and your trust be in the Lord who is able to build you up and prolong your days upon the earth.

I seal you up unto Eternal life with every blessing your heart desires, in the name of the Father and of the Son and of the Holy Ghost,

Amen

Recorded in Bk A p 12

On the back it says

Nancy F. Butler's Blessing
By Joseph L. Heywood
May 26, 1874

COPY OF LETTER to "DEAR ETA"

Jerico Mar the 3rd 1889

Address to Mrs. N. Fransetta Butler
by her husband John L. Butler

Dear Eta you will be thirty-four years olde tomorrow it will be sixteen years next June since we covenanted in the house of God to travel life's journey together and if we maintained these covenants to extend through the countless ages of eternity

Sixteen years Oh the veried trials an ? and plesures we have passed through in so shorte a time and my harte swells with gratitude that in all those trials you have been a kinde and affectionate companion a wise council and an indulgent Mother. You have also been especially kinde to my Mother a Mother to my brothers and a true Later day Saint and when the hand of affliction rested heavily upon me it seemed to awaken every faculty in you to soothe and incourage and strengthen my faith in the gospel and also my afecion for you. Even your hand laid upon my fourhead was a Soothing balm. Well mite the aged poet Guerold Massey say in adressing his companion

Tis long, long since our new love
Made life divine
But age inricheth true love
Like noble wine

I can truly say that my prayers to my heavenly father is that our afecion may continue to grow stronger through out time and all eternity

Now Eta I am weak and my apetite has controlled me but out for the sake of the many blessings I have received from my heavenly Father (and you are the gratest by far) for the Sake of our children and the principles of the Gospel I will make another atempt to quit the filthy habit of smoking and if the Lord will help me and strengthen me I will not smoke any more after this day.

J L Butler

GENEALOGY

1. Edmund BUTLER, Southam Parish, Goochland County, Virginia, died 1747; married Frances. They had at least the following sons: Aaron Butler, John Butler, Edmund Butler, and William Butler.
2. William BUTLER, born about 1744. He was a REGULATOR Leader of Orange County, North Carolina. This movement helped to precipitate the Revolutionary War. He died 9 November 1790 and was buried Edgefield County, South Carolina. He married Phoebe Childress. (William Butler lived in Virginia, in Iredell County, N. C., Orange County, N. C., and in Edgefield District, S. C. He eventually moved to Simpson County, Ky. He had a brother named John and a sister who married a John Lowe.)

Source: John Lowe Butler I. Journal; Regulator Papers, and Family. Letters, copies in possession and done by Beryl P. Duffin, 2300 Anza Avenue, Davis, California 95616; also searches in original records in Kentucky and North Carolina by Leah Skousen O'Donnal, 708 Pepper Place, Mesa, Arizona 85201; and correspondence with descendants of this William Butler living in North Carolina, 1972. The results of the above searches confirms that our William Butler above was William Butler the Regulator.

William Butler and Phoebe Childress had children: Elizabeth; John; William; Thomas; James; Samuel; Aaron; Edmund; and Fanny.

Their fifth child

3. JAMES BUTLER, was born about 1780, Simpson County, Kentucky; It is not known when and where he died. He married Charity Lowe, who was born 13 Jan 1782, Orange County, North Carolina, and died 25 April 1851 at the age of 69, at North Pigeon, Pottawatamie, Iowa. She was the daughter of William Lowe and Margaret Farr. James Butler and Charity Lowe had a large family:
 1. William Butler, b. about 1802, Ky, md. Bulah Peden.
 2. Elizabeth, b. Ky, md. (1) Sandy Mays (2) Forsythe.
 3. Sarah Butler, b. about 1806 in Ky, md. Dickson Allen.
 4. JOHN LOWE BUTLER, b. 8 April 1808, Simpson Co., Ky; d. 10 Apr 1860 Spanish Fork, Utah; md. (1) Caroline Farozine Skeen.
 5. Thomas Butler, b. abt 1810.
 6. Vincent Butler, b. abt 1812.
 7. Lucy Ann Butler, b. 6 Dec 1814, Simpson Co., Ky, d. 16 Dec 1884; md. 4 Dec 1836 Reuben Warren Allred.
 - 8, 9, 10, 11, were stillborn children b. abt 1816, 1818, 1820, and 1821.
 12. Edmund Ray Butler, b. 22 or 28 Apr 1822, Simpson Co., Ky, died about 1848 (before 1851); md. Lydia Thornton.
 13. James Morgan Butler, b. 20 Apr 1824, Simpson Co., Ky; d. prime of life; md. Catherine McColl.
 14. Lorenzo Dow Butler, b. 13 July 1826; d. 2 Aug 1884; md. 1848, Ann Binnall.

Sources: Husb-wife -- Journal of John Lowe Butler I., pages 1, 9, 39, copy in poss of Mrs. Helen T. Dalton, 149 No. 12th Ave., Upland, California 91786.

Wife -- account of her death in FRONTIER GUARDIAN (newspaper) of 16 May 1851 -- Early Ch. Information file. (newspaper published at Kaneshville, Iowa.)

#12- Edmund Ray--Patriarchal Blessing giving date of birth, dated 5 Aug 1845 by John Smith, Nauvoo, recorded vol. 9, page 340, No. 1008. -- Early Church Records Information File.

Child #14-Lorenzo Dow -- The Obituary for his wife Ann gives his death date, as well as her birth and death date, and also a historical account of both, in the newspaper at Woodbine, Iowa, dated March 20, 1914, copy in poss of Mrs. Helen T. Dalton.

Child #14-Lorenzo Dow -- 1860 Census on page 843 verifies ages (at Woodbine, Harrison Co., Iowa.)

Child #14-Lorenzo Dow -- 1880 Census Bouyer Twp, Harrison Co., Iowa, page 53.

The 4th child of the above James Butler and Charity Lowe was:

4. JOHN LOWE BUTLER 1. (blacksmith, wainright, cattleman, farmer) who was born 8 Apr 1808, Simpson County, Kentucky; died 10 Apr 1860 at Spanish Fork, Utah, Utah, and was buried there also; He md (1) CAROLINE FAROZINE SKEEN, b. 15 Apr 1812, Sumner County, Tennessee, d. 4 Aug 1875 at Panguitch, Garfield, Utah. She was the daughter of Jesse Skeen and Keziah Taylor.

John and Caroline had the following 12 children:

1. Kenion Taylor Butler, b. 17 Nov 1831, Simpson County, Kentucky; d. 19 May 1886; md. 2 Jan 1854 to Olive DURFEY.
2. William Alexander Butler, b. 20 Apr 1833, Simpson Co., Ky; d. 4 Aug 1833.
3. Charity Artemesia Butler, b. 13 June 1834, Simpson Co. Ky; d. 10 Dec 1908; md. 4 Oct 1855 (1) Hamilton Monroe Wallace; md. (2) 4 Oct 1862 Amos Griswold Thornton.
4. Keziah Jane Butler, b. 25 Feb 1836, Simpson Co., Ky; d. 15 May 1895; md. 2 Jan 1856 Lemuel Hardison Redd.
5. Phebe Melinda Butler, b. 16 Dec. 1837, Far West, Caldwell, Missouri; d. 14 Aug 1892; md. 5 Dec 1854 to George Washington Sevy.
6. Caroline Elizabeth Butler, b. 29 Dec 1839, Adams, Co., Illn.; d. 3 Feb 1866; md. April 1857 (Div.) George Wilkins.
7. Sarah Adeline Butler, b. 15 Feb 1841, Nauvoo, Hancock, Illinois; d. June 1923; md. 9 Mar 1857 (1) Philo Allen; md. (2) John Tuttle.
8. JOHN LOWE BUTLER (II), b. 28 Feb 1844, Nauvoo, Hancock, Ill.; d. 30 Dec 1898; md. (1) 23 June 1873 NANCY FRANCETTA SMITH; md. (2) 10 Apr 1882 Sarah Sariah Johnson.
9. James Butler, b. 5 Feb 1847, Ponca, Running Water, on the Missouri River, in Nebraska; d. 27 Mar 1900; md. 2 Mar 1874 Charlotte Elizabeth Topham.
10. Lucy Ann Butler, b. 23 Feb 1849, Pottawattamie, Iowa; d. 18 Aug 1935 (24 Oct 1935); md. 9 Oct 1866 to Joseph Penn Barton.
11. Thomas Butler, b. 9 May 1851, Pottawattamie Co., Iowa; d. 16 April 1892, on returning home from his third mission for the Church. He never married.

12. Alveretta Farozine Butler, b. 26 Mar 1854, Spanish Fork, Utah County, Utah; d. 10 Jan 1940; md. 2 Oct 1871 to James Coupe Robinson.

Sources:

1. Autobiography of John Lowe Butler I. (marr p.5; bap p. 8) copy in poss of Helen T. Dalton, 149 North 12th Avenue, Upland, Calif. 91786.
2. 1850 Census Pottawattamie County, Iowa, taken 10 Oct 1850.
3. Husb - Tombstone in Cemetery, Spanish Fork, Utah.
4. Husb - Deed of property to LDS Church, Law of Consecration, dated Aug. 16, 1855, Palmyra, Territory of Utah, recorded Utah County Deeds Book "B" p. 355-356.
5. Husb - Patriarchal Blessing, by Isaac Morley, Far West, Missouri, 1837;
6. Patriarchal Blessing, by John Smith, Patriarch, Nauvoo, 21 Dec 1844; (vol 6:44);
7. Husb - Patriarchal Blessing, by Isaac Morley, Patriarch, Palmyra, Utah, 26 Feb 1855;
8. Wife - Patriarchal Blessing, by John Smith, Patriarch, Nauvoo, 21 Dec 1844 (vol. 6:44).
(Copies of all above patriarchal blessings in poss of Mrs. Helen T. Dalton, 149 No. 12th Avenue, Upland, Calif. 91786)
9. Child #7 - Sarah Adeline -- birth and death date given in film H.A.D. 811-812 PEDIGREE SHEETS, Call #35619 F 929.2. p. 341 Pt 7.
10. Husb - LDS BIOGRAPHICAL ENCYCLOPEDIA, vol. II, p. 601.
11. Kate B. Carter, "John Butler Tells His Story," OUR PIONEER HERITAGE, vol. 2, p. 20-22.
12. Alice R. Rich, "A Mother's Story," pub. by Kate B. Carter, TREASURES OF PIONEER HISTORY, vol. 3, p. 380-382.
13. Husb - Endowment House Sealings, Book C p 90 #558, Call #25165, Pt 15; see also same film, Book C p 226 #1480.
14. Husb - (bap. 19 Mar 1835 by James Emmett, Nauvoo Stake) from Early Church Records Card file in Genealogical Society, SLC, with the following note "GR, Seventies B p. 23 8. Quorum.
15. Husb - (bap 9 Mar 1835 by James Emmett, ordained High Priest 27 May 1856 by John Young. High Priests Rec B p 4 12" – from Early Church Records Card file in Genealogical Society, SLC.
16. Husb - (Ordained Seventy 19 May 1839 at Quincy, Ill. (Aldrich, Sev. Journal, Book A.) from Early Church Records Card file, in Genealogical Society, SLC.

JOHN LOWE BUTLER I. also married:

- (2) Charity Skeen, a deaf mute, sister of his first wife. She was born 15 March 1808 at Sumner Co., Tenn. and died 7 July 1854, in Tenn. John Lowe Butler says in his Journal, page 39: "That first winter (at Winter Quarters, 1847-48) my wife Charity's brothers came for her to go and pay a visit home with them and when he got her home (in Kentucky) he took her to Tennessee and then left her." There were no children by her. She was sealed to him 23 December 1844 in Nauvoo, Ill.
- (3) Sarah Lancaster, born 2J Mar 1806 in Wayne County, No. Carolina, dau. of Wright Lancaster and Sarah Briant; md. and sealed 28 Feb. 1846 in the Nauvoo Temple by Brigham Young. No children. There seems to be no record of her coming across the Plains. On the back of tombstone of John Lowe Butler at the Spanish Fork Cemetery, it says "In memory of Sarah L. Butler, wife of J. L. Butler, born March 23, 1806 in Wayne Co., N. C., died Oct 16, 1900."
- (4) Sarah (Briant) Lancaster, b. 28 June 1771, in Wayne County, No. Carolina, dau. of Auther Briant and Elizabeth Peelle; md. and sealed to him in early March 1846 in the Nauvoo Temple. She said she was too old to take the trip across the Plains, so she went back to Indiana. She was mother of his third wife, with the same name.
- (5) Ann Hughes (Harrow), dau. of Robert Hughes and Alice Edwards; md. and sealed 9 March 1857 in Brigham Young's office in Salt Lake City.
- (6) Lovisa Hamilton, dau. of Andrew Hamilton and Malissa. She was sealed to John Lowe Butler 9 March 1857 in Brigham Young's office in Salt Lake City. They had one child: Lovisa Patience Butler, b. 24 Dec 1858 at Spanish Fork, Utah, died 14 Nov. 1924; md. William McIntrye Austin.
- (7) Ester Ogdon, sealed to him 9 March 1857 in Brigham Young's office in Salt Lake City. She was divorced from him in August 1857.
- (8) Heneretta Seaton Blythe, who was born 6 June 18Jl at Chatstown, Midlothien, Scotland, dau. of Charles Blythe and Isabel Brown; md. 8 Sep. 1857. They had three children. After his death she remarried _____ Powell, and had several children.

The 8th child of John Lowe Butler I. and Caroline Farozine Skeen was:

5. JOHN LOWE BUTLER II. (stockman, sheep man, miner), born 28 February 1844, Nauvoo, Hancock, Illinois; d. 30 Dec 1898, Richfield, Sevier, Utah; buried 2 Jan 1899, in the Richfield Cemetery. He md. (1) NANCY FRANCETTA SMITH, who was b. 4 March 1853, Parowan, Iron County, Utah, d. 21 Apr 1913, Manard (now Fairfield), Camas, Idaho; buried 24 April 1913 in the Richfield Cemetery beside her husband. She was the daughter of John Calvin Lazelle Smith and Sarah Fish. Their ten children are as follows:
 1. John Lowe Butler III., b. 5 June 1874, Panguitch, Garfield, Utah; d. 1 July 1937; md. 15 Nov 1899 to Bertha Malvina Thurber, dau. of Albert King Thurber and Agnes Brockbank.
 2. Francetty Butler (also known as Zettie), b. 7 April 1876, Panguitch, Garfield, Utah; d. 27 Sep 1959; md. 21 July 1898 to John Christensen.
 3. Sarah Butler (also known as Sadie), b. 2 Feb 1878, Panguitch, Garfield, Utah; d. 4 July 1942; md. 12 Jan 1898 to Gomer Morgan Richards.
 4. Caroline Butler, b. 2 Dec 1880, Panguitch, Garfield, Utah; d. 11 May 1969; md. 7 Apr 1903 to Isaac Erin Thurber.
 5. Horace Calvin Butler, b. 6 Feb 1883, Joseph, Sevier, Utah; d. 6 Oct 1958; md. 16 May 1906 to Ida Gould.
 6. Olive Butler, b. 26 Jan 1885, Richfield, Sevier, Utah; d. 31 Dec 1971; md. 17 Jan 1908 to Jesse Loren Smith.
 7. Jane Butler, b. 22 Feb 1888, Richfield, Sevier, Utah; md. 6 March 1918 to Elmer Walter Nielson.
 8. Kenion Taylor Butler, b. 10 May 1890, Richfield, Sevier, Utah; md. 5 June 1918 to Thelma Neoma Peterson.
 9. Eva Butler, b. 9 Dec. 1892, Richfield, Sevier, Utah; d. 24 June 1940; md. 2 July 1913 to Bailey Allen Dixon.
 10. Leland Thomas Butler, b. 21 March 1897, Richfield, Sevier, Utah; md. 21 March 1943 to Helen Camille (Carter) Phelps.

SOURCES:

1. Family records of Helen T. Dalton.
2. 1850 Census, Pottawattamie Co., Iowa, taken 10 Oct 1850, shows husb as child of 7 years.
3. Journal of John Lowe Butler I., p. 27, copy in poss of Helen.
4. Husb, wife -- tombstone, cemetery, Richfield, Sevier, Utah.
5. Husb - Original Patriarchal Blessing by Patriarch Joseph L. Heywood, Panguitch, Utah, dated 26 May 1874, recorded in Bk A, p. 11, in poss of Helen.
6. Wife-Original Patriarchal Blessing by Patriarch Abraham Washburn, Richfield, dated 27 Nov 1885, in poss of Helen.

DESCENDANTS

The 1st child of John Lowe Butler II. and Nancy Francetta Smith

JOHN LOWE BUTLER III., b. 5 June 1874, Panguitch, Garfield, Utah; d. 1 July 1937; md. 15 Nov 1899 to Bertha Malvina Thurber, dau. of Albert King Thurber and Agnes Brockbank. Bertha was b. 10 Feb 1877, Richfield, Sevier, Utah; d. 16 Oct 1949, Shelley, Bingham Co., Idaho, bur 19 Oct 1949 at Shelley. Their children:

1. Lazelle Smith Butler, b. 7 Jan 1901, Richfield, Sevier, Utah, d. as an infant.
2. J. Grant Butler, b. 7 Sep 1902, Richfield; md. 1 Oct 1925 Laura Edith Peck.
3. Elma Butler, b. 20 Nov 1904, Gilman's Ranch near Hailey, Idaho; d. 31 Jan 1905.
4. Gladys Butler, b. 15 Nov 1905, Manard, Blaine, Idaho; md 23 July 1931 Ervin Erastus Larsen.
5. Edith Butler, b. 5 Nov 1907, Manard, Blaine, Idaho; md. 1 Sep 1927 Melvin L. Whitehead.
6. Donald Thurber Butler, b. 20 May 1910, Manard, Blaine, Idaho; md. (1) Marie Elizabeth Bosch (div); md (2) 22 June 1941 Inis Fifield (Kussee).
7. Glenn Lowe Butler, b. 6 May 1912, Manard, Blaine, Idaho; md 15 June 1940 Clara Helene Rhuddy.
8. Etta Butler, b. 1 June 1914, Manard, Blaine, Idaho; md (1) 3 April 1937 Horace W. Sullivan; (div.); md (2) 20 Jan 1949 Charles Richard Mayberry.
9. Ross Erin Butler, b 16 June 1916, Manard, Blaine, Idaho (in 1917 this area was formed into Camas County.) Ross md 19 Sep 1937 Margie Dawn Werry.
10. Agnes Butler, b. 11 Nov 1918, Acequia, Minidoka, Idaho; md. 16 May 1941 Roland Samuel Pack.
11. John Lowe Butler IV., b. 5 Nov 1920, Acequia, Minidoka, Idaho; md. 12 Aug 1945 Marjorie Lou Call.

The 2nd child of John Lowe Butler II. and Nancy Francetta Smith:

FRANCETTY BUTLER, b 7 Apr 1876, Panguitch, Garfield, Utah; d. 27 Sep 1959; md. 21 July 1898 John. Christensen who was b. 2 Nov 1863, Milton, Morgan Co., Utah, d. 15 Jan 1930, Cedar City, Utah; bur Richfield, Utah. John Christensen owned and operated a hardware store, and was also Stake President for years. They had the following children:

1. Erma Christensen, b 14 May 1899, Richfield, Sevier, Utah; md. 12 June 1930 Alfred Wendell Osmond.
2. Omar John Christensen, b 8 Nov 1901, Richfield, Sevier, Utah; md. 17 Apr 1929 Velta Sevy (div); md. (2) Julia Webber Chaffin. md. 22 June 1946.
3. Don Butler Christensen, b. 6 Mar 1904, Richfield, Sevier, Utah; d. 7 Apr 1904.
4. Arlo L. Christensen, b. 10 July 1905 Richfield, Sevier, Utah; md. 20 July 1934 Maxine Nielson.
5. Dan Smith Christensen, b. 14 July 1908, Richfield; md 6 May 1961 Lois Roberts.
6. Beth Christensen, b. 14 Sep 1910, Richfield; md _____ Kenneth Riley Judd. md. 18 Oct 1935.
7. Laurel Christensen, b. 22 Dec 1912, Richfield; md 4 Jan 1935 Howard Leone Hansen.
8. Mae Christensen, b. 28 Dec 1914, Richfield; md. Steven Love Dunford.

The 3rd child of John Lowe Butler II. and Nancy Francetta Smith:

SARAH "SADIE" BUTLER, b. 2 Feb 1878, Panguitch, Garfield, Utah; d. 4 July 1942; md. 12 Jan 1898 Gomer Morgan Richards. Their children were all born at Salt Lake City, Utah:

1. Winona Richards b. 7 Feb 1899, d. 19 May 1959; md. 14 March 1943 at Wendell, Idaho to Lewis Alma Adams. (div)
2. Karl Morgan Richards, b. 22 Dec 1900; md. 19 Oct 1933 at Rockville, Maryland Elsie LaFount.
3. Reed Horace Richards, b. 22 March 1904; md. 13 Sep 1940 Aurelia Pyper.
4. Dorothy Richards, b. 10 Feb 1906; md. 5 Sep 1928 Merlo John Pusey.
5. Russell Lowe Richards, b. 3 Sep 1908; md. 20 Sep 1945 Elizabeth Eugenia McAlister.
6. John Milton "Jack" Richards, b. 27 Dec 1910; d. 30 April 1969; md. 2 June 1943 Virginia Lorraine "Betty" Falkner.
7. Francetta "Frankie" Richards, b. 8 Mar 1913; md. 1938 (Dec. 1939) John Gobel DeGooyer.

The 4th child of John Lowe Butler II. and Nancy Francetta Smith:

CAROLINE BUTLER, b. 2 Dec 1880, Panguitch, Garfield, Utah; d. 11 May 1969, Boise, Idaho; md. 7 Apr 1903 ISAAC ERIN THURBER. He was a miner, and then a farmer. They lived at Manard, Blaine County, Idaho, then for one year at Filer, Idaho, then moved to Boise, Idaho, where he died 14 January 1920. Their children:

1. Helen Thurber, b. 7 Nov 1904, Richfield, Sevier, Utah; md 1 Nov 1928 Audubon Mathias Dalton.
2. Waldo Arion Thurber, b 21 July 1906, Soldier (now Fairfield) Camas, Idaho; md. 27 Nov 1934 Evian Pearl Seetin.
3. Rex Gordon Thurber, b. 16 Apr 1909, Manard (now Fairfield, Camas County, Idaho; md. 15 June 1929 Catherine Samuel.
4. Erin Butler Thurber, b. 26 March 1911, Manard (now Fairfield), Camas County, Idaho; md. 11 Sep 1936 Afton May Crowley. He died 19 July 1948 at Long Beach, Calif.; buried Ontario, San Bernardino, Calif.
5. Milton J. Thurber, b. 23 Feb 1916, Manard (now Fairfield), Camas County, Idaho; md. 13 Apr 1937 Mary Madge Crowley.

The 5th child of John Lowe Butler II. and Nancy Francetta Smith:

HORACE CALVIN BUTLER, b. 6 Feb 1883, Joseph, Sevier, Utah; d. 6 Oct 1958; md. 16 May 1906 Ida Gould. They farmed, both at Manard, and at Rupert, Idaho. Their children:

1. Ruth Butler, b. 23 Feb 1907, Monroe, Sevier, Utah; md. 14 Dec 1935 Eugene Roberts -- (his full name is Hugh Eugene Roberts.)
2. Ray Gould Butler, b. 23 Feb 1907, Manard. Blaine, Idaho; md. 7 Jan 1934 Thelma Wadsworth.
3. Frank Talmage Butler, b. 10 Feb 1912, Manard; md. 2 Feb 1935 Eudora Swenson.
4. Claud G. Butler, b. 8 May 1917, Manard; d. 9 Feb 1937.
5. Wesley G. Butler, b. 7 Mar 1919, Aeequia, Minidoka, Idaho; md 19 June 1943 Dorothy Madeline Manfield.
6. Norma Butler, b. 8 Aug 1920, Aeequia; md. 7 June 1947 Ralph Robert Gordon.
7. Dale Horace Butler, b. 10 Aug 1927, Rupert, Minidoka, Idaho; md. 4 April 1950 Verla Feigh Noble.

The sixth child of John Lowe Butler II. and Nancy Francetta Smith:

OLIVE BUTLER, b. 26 Jan 1885, Richfield, Sevier, Utah; d. 31 Dec. 1971; md. 17 Jan 1908 Jesse Loren Smith. He was a building contractor and they lived various places. The latter part of their lives was spent at West Covina, California. Their Children:

1. Loren Butler Smith, b. 1 Nov 1908, Imbler, Union, Oregon; md. 16 May 1931 Ethel Marie Miller. (She goes by the name of Betty.)
2. Horace Butler Smith, b. 26 Dec 1910, Manard, Blaine, Idaho; md. 15 Aug 1932 Afton Jane Cole.
3. Norman Butler Smith, b. 17 Oct 19__, Manard, Blaine Co., Idaho; md. 6 Sep 1936 Grace Carter.
4. Gordon Butler Smith, b. 31 May 1914, McGill, White Pine, Nevada; d. 13 Nov 1975; md. (10 24 July 1936 Mary Monique Sells (div.); md. (2) 9 Dec 1950 Rita Holt.
5. Frances Smith, b. 5 July 1916, McGill, White Pine, Nevada; md 2 June 1941, Howard Peter Christenson.
6. Helen Smith, b. 19 Jan 1920, Richfield, Sevier, Utah; md 10 June 1946 Robert Herold Baker.
7. Eldon Jesse Smith, b. 10 July 1922, Rupert, Minidoka, Idaho; md. 16 May 1942 Marjery Loraine Love.
8. Wilbert Kay Smith, b. 13 June 1927, Rupert; md. 23 Feb 1948 Dorothy Pearl McCall.
9. Stanley Walker Smith, b. 19 July 1930, Rupert; d. July 1971, in Los Angeles, Calif.; md. 6 Feb 1953 Marilyn Elaine Felthousen.

The 7th child of John Lowe Butler II. and Nancy Francetta Smith:

JANE BUTLER, b. 22 Feb 1888, Richfield, Sevier, Utah; md. 6 Mar 1918 Elmer Walter Nielson. He was a wheat farmer on a large scale, also a stock man. Elmer was born 31 March 1891, Elsinore, Sevier, Utah; d. 15 March 1964, Wendell, Gooding, Idaho and was buried there. They lived at Fir Grove Ranch on Camas Prairie, and at Wendell, Idaho. Their children:

1. Elma Jean Nielson, b. J Mar 1920, Fairfield, Camas, Idaho; md. 21 July 1941 Howard Otto Christensen.
2. Fae Nielson, b. 8 Sep 1921, Manard, Camas, Idaho; md 9 May 1943 Robert Elvin Williams.
3. Carol Nielson, b. 21 Oct 1923, Manard, Camas, Idaho; md. 14 Dec 1943 Harold Monroe Sagers.
4. Donna Mae Nielson, b. 10 Mar 1927, Wendell, Gooding, Idaho; md. 21 June 1950 William LeRoy Kydd (div.)

The 8th child of John Lowe Butler II. and Nancy Francetta Smith:

KENION TAYLOR BUTLER, b. 10 May 1890, Richfield, Sevier, Utah; md. 5 June 1918 Thelma Neoma Peterson. She was b. 12 Sep.1899, Fillmore, Millard Co., Utah. He was a rancher and cattle man all his life. They lived at Gooding, Idaho, then in Chinook, Montana, and then came back to Gooding. Ross Butler said of him "Taylor is one of the last great western men." Their children:

1. Cleona Butler, b. 14 Jan 1920, Gooding, Gooding, Idaho, md. 7 Nov 1941 Creed Thomas Knight (div. Mar 1961); md (2) Jim McDowell; md (3) 6 July 1967 William (Bill) Simon, of Fairfield, Idaho.
2. K. Dwain Butler, b. 19 Mar 1921; md. 12 Feb 1943 Alberta Redington who was b. 1 Aug 1920, Gooding, dau of Sam Redington and Minnie Watts.
3. Nayoma Butler, b. 20 Aug 1922, Gooding; md (1) Myron McCrey; md. (2) Blaine Devon Bird.
4. Dale T. Butler, b. 17 Mar 1926, Chinook, Blaine, Montana; md. June 1947 Betty Lou Hugentobler, who was b. 16 Sep 1926, Acequia, Minidoka, Idaho, dau. of John Edward Hugentobler and Alta Barnes.
5. Horace Milton Butler, b. 12 June 1930; md (1) 8 Dec 1946 (div) Mary Cecilia White who was b. 29 July 1930, Deertrail, Colo., dau. of Otto Cecil White and Mary Margaret Stacy; Horace Milton md (2) Carol Lou Kokoe.
6. Larry Gayle Butler, b. 7 May 1936, Chinook, Blaine, Montana; md. 21 Mar. 1957 Joan Rock, dau. of Farrell J. Rock of Rexburg, Idaho.

The 9th child of John Lowe Butler II. and Nancy Francetta Smith:

EVA BUTLER, b. 9 Dec 1892, Richfield, Sevier, Utah; d. 24 June 1940; md. 2 July 1911 Bailey Allen Dixon. Bailey was b. 23 Mar 1889 at Afton, Lincoln, Wyoming; d. 20 May 1967 at Twin Falls, Idaho; buried 25 May 1967, Rupert Cemetery, Rupert, Idaho. Their home was at Rupert, Idaho. Their children:

1. Wallace Bailey, b. 30 May 1914, Manard, Blaine, Idaho; d. 20 Nov 1930.
2. LaMar Albert Dixon, b. 23 Jan 1918, Salt Lake City, Utah; md. 1 June 1938 Anna Seamons, who was b. 2 Aug 1918, Smithfield, Cache, Utah, dau. of George William Seamons and Nora Pitchar.
3. Keith Howard Dixon, b. 24 Sep 1924, Rupert, Minidoka, Idaho; md. 28 Feb 1946 Zola Jenson, who was b. 24 March 1927, Heyburn, Minidoka, Idaho.

The 10th child of John Lowe Butler II. and Nancy Francetta Smith:

LELAND THOMAS BUTLER, b. 21 Mar 1897, Richfield, Sevier, Utah; md. 21 Mar 1943 Helen Camille (Carter) Phelps. They had no children of their own; however they raised a dau. of Helen Camille's by a former marriage, Patty who married Lester Novaresi. Lee Tom and Camille live at Stockton, Calif.

JOHN LOWE BUTLER II. md (2) 10 April 1882 in the Endowment House in Salt Lake City, Sarah Sariah Johnson, who was b. 11 July 1862 North Willow Creek, Summit County, Utah. She d. 27 July 1935 at Elsinore, Sevier, Utah and was buried at Richfield. She was the daughter of King Benjamin Johnson.

The children by John II. and Sarah:

1. Denison "Den" Lowe Butler, b. 7 Apr 1883, Monroe, Sevier, Utah; d. 18 Mar 1952; md. (1) Margaret Wardrup; md (2) Anna Hansen; md. (3) _____.
2. Mary Butler, b. 22 Dec 1884, Richfield, Sevier, Utah; d. May 1961; md. (1) Claybourn Edward Nelson; md (2) Andrew Christian Anderson.
3. Farozine Butler, b. 27 Dec 1888, Monroe, Sevier, Utah; d. 14 May 1890.
4. Ellender Butler, b. 27 Dec 1888, Monroe, Sevier, Utah; d. 15 May 1889.
5. Ann Butler, 6 June 1891, Monroe, Sevier, Utah; d. 12 Dec. 1953; md. William A. Richards.
6. Veness Butler, b. 26 Aug 1898, Monroe, Sevier, Utah; d. 1 Mar 1899.

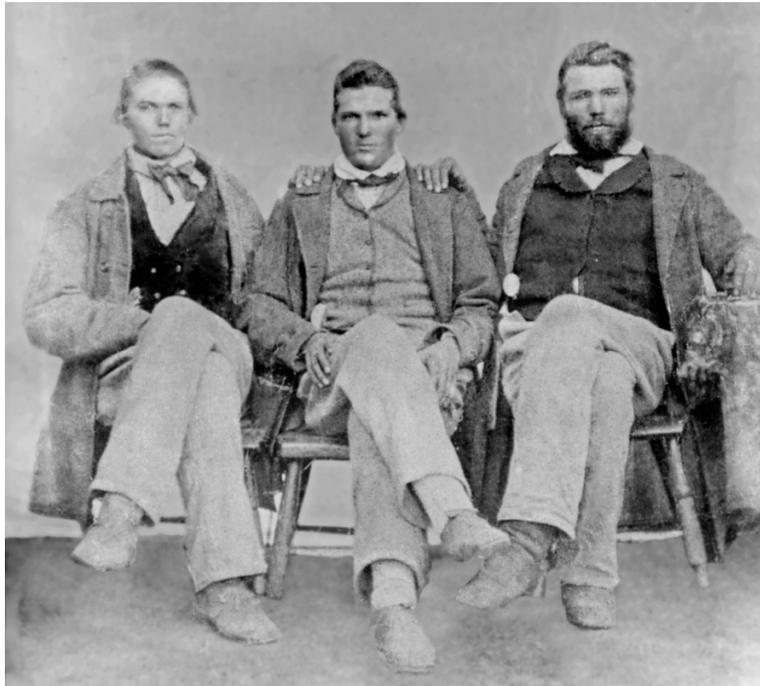
PICTURES**WIFE AND CHILDREN OF JOHN LOWE BUTLER II.**

Picture taken about 1902 at Richfield, Utah

Top row, left to right: Jane, Caroline, Horace Calvin, Olive, Kenion Taylor Butler.

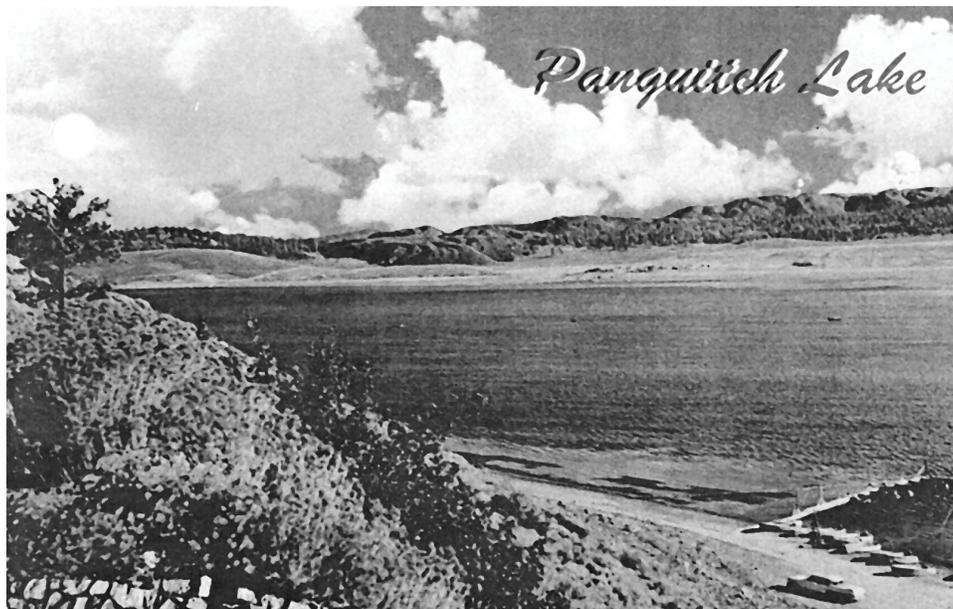
Seated: Sarah "Sadie," Eva, John Lowe Butler III., their mother Nancy Francetta (Smith) Butler, Leland Thomas, Francetty "Zettie."

THE BUTLER BROTHERS



John Lowe Butler II. is on the right; James Butler is in the center, and their brother Thomas Butler is on the left.

This picture was taken in 1868. John L. was 24 years of age and Thomas was 17; and James was 21.

PANGUITCH LAKE

Caption on the back: "A birdseye view of one of the finest fishing lakes in the West. Every year thousands of people come hundreds of miles to fish the blue waters of this picturesque lake."

Purchased this card in 1968.

BUTLER BROTHERS SHINGLE MILL



Site of the Butler Brothers Shingle Mill. Panguitch Creek in the distance. Picture taken Sep. 1968.

Sunday, 29 September 1968, Aub and I (Helen) went to Sunday School at Panguitch, Utah. After Sunday School we met Brother Daniel A. Tebbs. He now owns the Butler Creek property. He said he knew where the old shingle mill was which had been built by the Butler Bros., and offered to ride out there to show us.

From his home, first house south of the A. & G. store on Main street, we went south to first dirt road on right, approximately 11 miles, then turned right on this dirt road and drove about two blocks to a metal gate on the right (total mileage 11.9 miles). We stopped and walked thru the gate and walked about forty steps, and he showed me sort of a large hole which looked man made. Beside it he showed me various pieces of rusted parts of old machinery. He thinks these are parts of the shingle mill machinery. He said he has always felt that there are evidences right there of a former mill race. Then he pointed out the Panguitch Creek below flowing to the

north. From where we stood there was a "drop off" of some 20 to 30 feet and the creek was farther away. There were no trees right there nor at the Panguitch Creek either right there.

Then he pointed across the little valley in the distance -- a beautiful sight -- and he said that that creek coming down from the mountains in the distance slightly to the left was BUTLER CREEK! Beautiful meadow ground! An ideal cattle ranch, and that is what it is now.

I took picture of the Butler Valley (but this one picture did not print). I also took the picture of some of the remnants of the machinery from the old Butler Brothers Shingle Mill.

I am 80 thrilled with the view and the sight.

Below are pictures of some of the relics at the above site, which I, Helen Dalton, took away and have now at my home here in Upland, California. I took these pictures in July 1988.



BUTLER BROTHERS PANGUITCH RANCH



Butler Brothers Ranch - picture taken 17 July 1972 (retaken by Craig Dalton 3 Sept 2009). It is 11.3 miles on the present highway from Panguitch, toward Panguitch Lake. Is now owned by the Tebbs brothers. This view is looking west, with Panguitch Creek in the foreground and Butler Creek far in the distance (and flows down along the right side of this valley. This comprised 340 acres. Title was filed in Parowan, Utah 24th of Aug. 1872. There is much more pasture land back of hills in the distance.



Another view of the Butler Brothers Ranch, looking almost south.

THE BUTLER HOME AT JOSEPH

The Butler home at Joseph. They spoke of this place as “Jo Town”. This was in about 1883. Picture taken 1968 by Helen Dalton.



A few miles south of Richfield, Utah, Omar Christensen stopped and had us look back southwest to this range of hills. He said John Lowe Butler II. took his band of sheep up through there for feeding. And he went that way to Butler Beck Mine, coming down the canyon to the mine.

"One of the Homes in Joseph, Utah"

UNITED STATES OF AMERICA.

Territory of Utah, }
County of *Sevier* } SS.

On this *Nineteenth* day of *October* A. D.
One Thousand Eight Hundred and Eighty *Five* before me, *Wm A Warrick*,
Justice of the Peace within and for *Sevier* County, in the Territory of Utah, duly
commissioned and qualified, personally appeared

Harold K. Kraft

whose name is subscribed to the annexed instrument as a party thereto, personally
known to me to be the same person described in, and who executed the said annexed
instrument as a party thereto, and duly acknowledged to me that he executed the same
freely and voluntarily, and for the uses and purposes therein mentioned.

In Witness Whereof, I have hereunto set my hand
and affixed my Justice Seal, at my office, in *Monroe*
Sevier County, U. T., the day and year in this Certifi-
cate first above written.

(Seal)

Wm A Warrick
Justice of the Peace

This INDENTURE, Made the *Thirteenth* day of *October*
in the year of our Lord, One Thousand Eight Hundred and Eighty *Five*

Between *Haris N. Juff*
of *Morrave*
in the *County of Sevier* and Territory of Utah, part *y* of the first part, and
John L. Butler of *Richfield*
County and Territory aforesaid

the part *y* of the second part. **Witnesseth**, that the said part *y* of the first part,
for and in consideration of the sum of *One hundred & fifty* DOLLARS,
lawful money of the United States of America, to *his* hand paid by the said part *y*
of the second part, the receipt whereof is hereby acknowledged, ha & granted, bar-
gained, sold, aliened, remised, released, conveyed and confirmed, and by these presents
do esgrant, bargain, sell, alien, remise, release, convey and confirm unto the said
part *y* of the second part, and to *his* heirs, and assigns forever all that certain
piece or parcel of land, known and described as follows, to-wit:

Commencing at a point eighty Rods
North and thirty Rods east of the
South West quarter corner of the
North east quarter of Section four
in township twenty five South of
range three West of Salt Lake
Meridian, Utah Territory,
Thence east forty one Rods
Thence South twenty five Rods
Thence West forty one Rods
Thence North twenty five Rods to
place of beginning
(Containing 65 1/100 Acres)

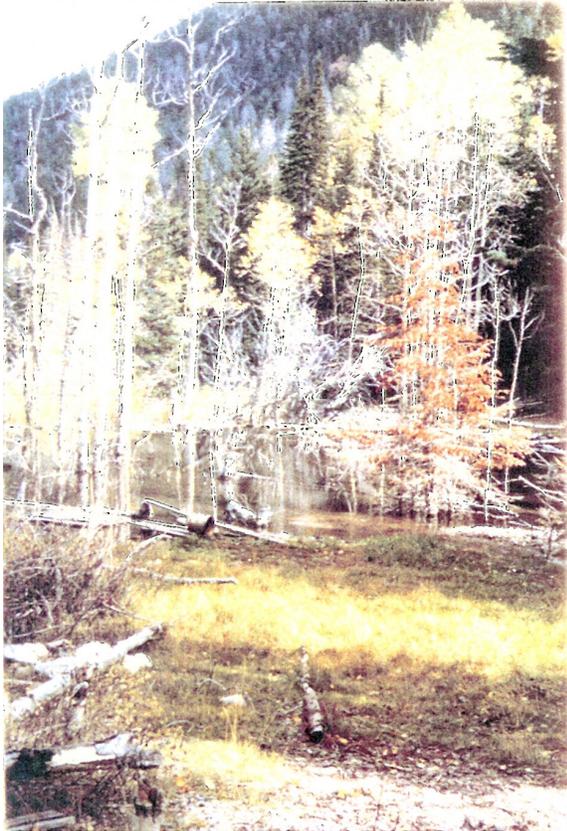
Together with all and singular the tenements, hereditaments, and appurten-
ances, thereunto belonging, or in anywise appertaining, and the rents, issues and profits
thereof; and also all the estate, right, title, interest, property, possession, claim, and de-
mand whatsoever, as well in law as in equity, of the said part *y* of the first part of, in
or to the said premises and every part and parcel thereof, with the appurtenances.

To Have and to Hold all and singular the said premises, together with
the appurtenances unto the said part *y* of the second part, and to *his* heirs and as-
signs forever. And the said part *y* of the first part, and *his* heirs, the said premises in
the quiet and peaceable possession of the said part *y* of the second part has heirs and
assigns, against the said part *y* of the first part, and *his* heirs, and against any
and all persons whomsoever lawfully claiming or to claim the same; shall, and will
WARRANT, and by these presents forever DEFEND.

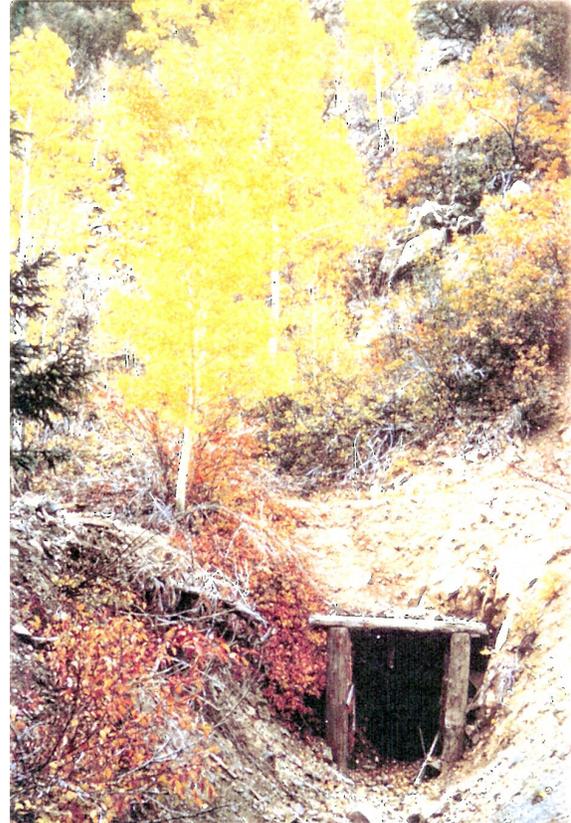
In Witness Whereof, the said part *y* of the first part, ha & hereunto
set *his* hand and seal the day and year first above written.

Signed, Sealed and Delivered in the presence of
George D. Robinson *St. N. Juff*
Wm. A. Warnock

THE BUTLER BECK MINE



The Mill Pond, picture taken in 1969



The Carrie Tunnel, picture taken in 1969



Another view of the Mill Pond. Right background shows part of "The Knoll"



CABIN AT THE BUTLER-BECK MINE

Picture was taken from "The Knoll" where Aunt Jane and others played as children. The Mill Pond is this way from the cabin. To the right of the Mill Pond are the remains of the Five Stamp Mill built by John L. Butler II. in the 1890's. The Mill Pond was built by beavers and was not in existence when the Butler children played there. The old Carry Tunnel is located some 100 yards beyond the present site of the cabin. This view shows the canyon leading back to "The Meadow" which Uncle Taylor knew and loved. This picture taken by King T. Dalton 9 August 1969.



Big Rock on The Knoll near
Butler-Beck Mine



BIG ROCK CANDY MOUNTAIN

All the children of John Lowe Butler II. remember and loved the Big Rock Candy Mountain. Presently, in 1972 there is a motel and service station there, which were not there in the 1880's. But it is a famous landmark to the Butlers.

THE MEADOW

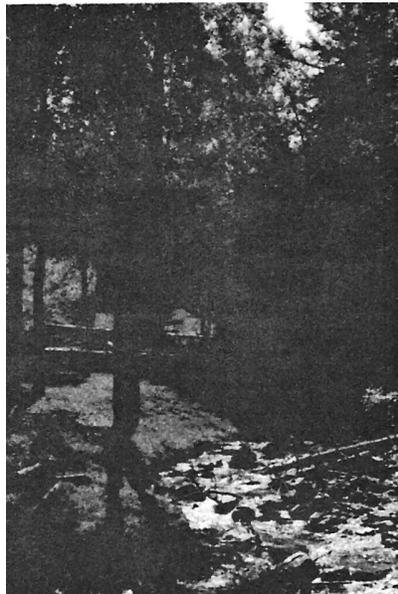
Above the Butler Beck Mine. K.T. Butler has fond remembrances of going there and has told many experiences of things which happened there. Other pictures are of scenes on the trail from Butler Beck mine up to the Meadow, pictures taken 9 August 1969 by King T. Dalton



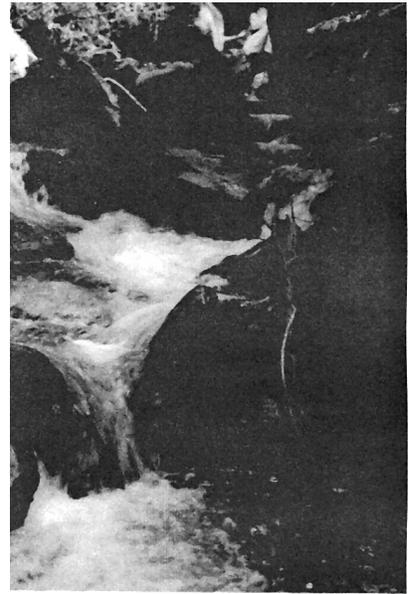
The Meadow above Butler-Beck Mine



above Butler Beck mine



Deer Creek above the mine



Deer Creek above the mine



Jane Butler Nielson and her brother Kenion Taylor Butler, who both spent happy childhood days at the Butler Beck Mine.

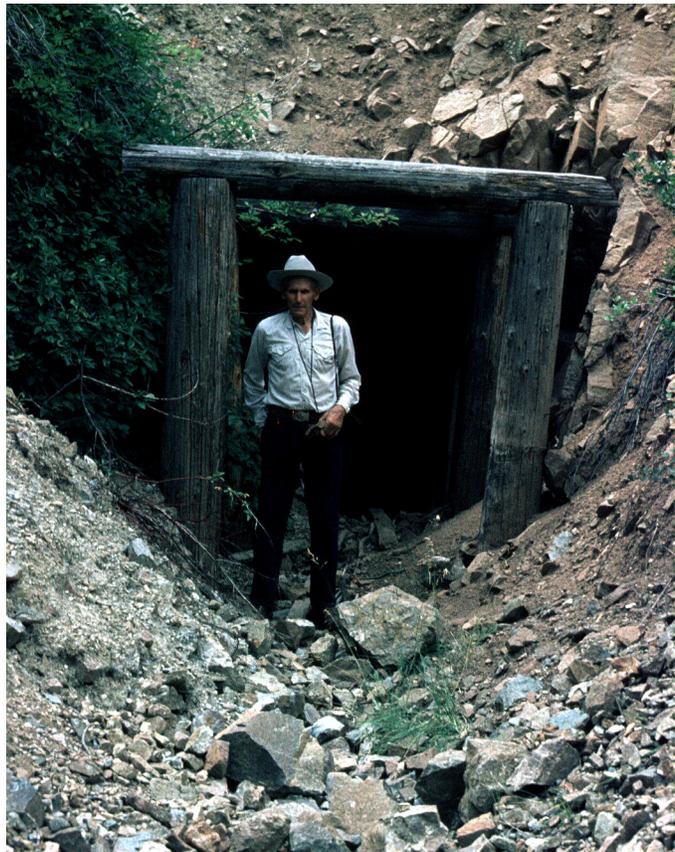
This picture taken at the mine near the cabin which is now standing.

Picture taken 9 August 1969 by King T. Dalton

Kenion Taylor Butler standing at the entrance of the Carrie Tunnel, at the Butler Beck Mine.

Taken 9 August 1969 by King T. Dalton.

This tunnel was named for John L. Butlers little daughter Caroline, whom they called Carrie. She was ill much of the time and this is probably the reason he thought to name the Tunnel after her.





341 Shares
BUTLER-BECK MINING COMPANY.

CAPITAL STOCK \$50,000.

No 106



Incorporated July 21, 1894,
 under the laws of
 Utah Territory.

500,000 Shares.
 10 Cents per Share.

July 27th 1895

Richfield, Sevier Co., Utah,

This Certifies that *John L. Butler* is entitled to
One thousand Five Hundred and thirty one Shares of Capital Stock of the

BUTLER-BECK MINING COMPANY,
 subject to the terms and conditions of the Constitution and By-laws. Transferable only on the books of
 the Company by endorsement hereon and surrender of this Certificate.

John L. Beck Secretary. *John L. Butler* President.

DANSON PUBLISHING HOUSE

FOR VALUE RECEIVED,..... do hereby sell,
assign and transfer to.....
of.....
Shares of the within mentioned Capital Stock of
BUTLER-BECK MINING COMPANY
and..... do hereby constitute and appoint.....
..... Attorney, irrevocable to transfer the
said shares of stock on the books of the said Company, with power
to substitute any person for that purpose
Dated.....

Signed in the presence of
.....

RICHFIELD HOME OF THE JOHN LOWE BUTLERS

This home was at 4th West and 4th South, Richfield. It was made of red adobe bricks. The family moved here, buying this place in 1885, not too long after Olive was born. Olive was born in Richfield, but in another rented house. She was born 26 Jan. 1885. By the time they moved here there were six children. The following children were born in this home:

Jane Butler, born 22 February 1888
Kenion Taylor Butler, born 10 May 1890
Eva Butler, born 9 December 1892
Leland Thomas Butler, born 21 March 1897

The father, John Lowe Butler, died at this home from Brights Disease 30 December 1898, at the age of 54. In 1905 the mother, Nancy Francetty left this home and went to Camas Prairie in Idaho, taking with her the two small children, Eva and Lee Tom. This home in Richfield was the family home for 20 years.

Today this home is no longer in existence. Jane B. Nielson felt badly that there was no picture of it. Her nephew, Dale Butler, Gooding, Idaho, is an artist. She described to him this house, and told him of the red sand hills in the back. From her memory and description Dale did this oil painting. Aunt Jane was just delighted and thrilled. She says it looks just like the house was.

Helen T. Dalton took the above picture of the painting, at the home of Jane B. Nielson, Wendell, Idaho, in July 1971.



Jane Butler Nielson, age 83

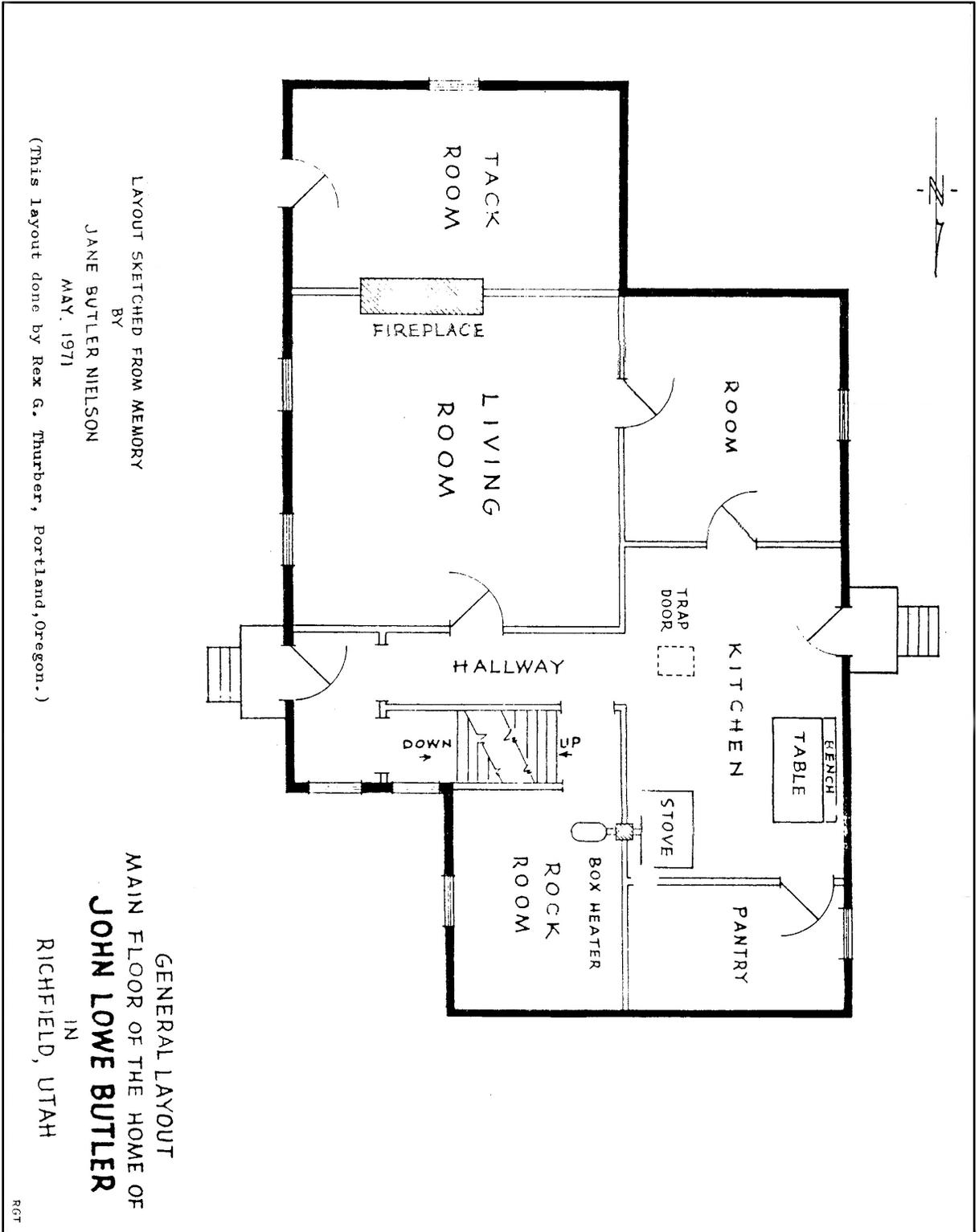
This home, in Richfield, Utah, was made of red adobe bricks. The family moved here in 1885. By that time John Lowe Butler II, and Nancy Francetty had five children: John Lowe Butler III., Francetty (Zettie), Sarah (Sadie), Caroline, and Horace Calvin Butler. The following children were born at this home:

Olive Butler, born 26 Jan 1885 (not born in this home, the rest were)
Jane Butler, born 22 February 1888
Kenion Taylor Butler, born 10 May 1890
Eva Butler, born 9 December 1892
Leland Thomas Butler, born 21 March 1897

The father, John Lowe Butler, died at this home from Brights Disease 30 December 1898, at the age of 54. In 1903 the mother, Nancy Francetty, left this home and went to Camas Prairie in Idaho, taking with her the two small children, Eva and Lee Tom. This home in Richfield was the family home for 20 years.

Today this home is no longer in existence. Jane B. Nielson felt badly that there was no picture of it. Her nephew, Dale Butler, Gooding, Idaho, is an artist. She described to him this home, and told him of the red sand hills in the back. From her memory and description Dale did this oil painting. Aunt Jane was just delighted and thrilled. She says it looks just like the house was. She has many happy memories of their home.

Helen T. Dalton, Boise, Idaho took the above picture of the painting, at the home of Jane B. Nielson, Wendell, Idaho, in July 1971. Rex G. Thurber, Portland, Oregon drafted a layout of the first floor which Aunt Jane furnished him.



LAYOUT SKETCHED FROM MEMORY
 BY
 JANE BUTLER NIELSON
 MAY, 1971
 (This layout done by Rex G. Thurber, Portland, Oregon.)

GENERAL LAYOUT
 MAIN FLOOR OF THE HOME OF
JOHN LOWE BUTLER
 IN
 RICHFIELD, UTAH

RICHFIELD HOME SITE



This comprised 4 3/4 acres. It was at the corner of 4th West and 4th South, and the house faced East. This picture was taken at that site, on the street corner, looking straight west, by Helen, 19 July 1972. There is nothing built on this property now, it is in alfalfa. The red sand hills in the back show the similarity to the picture done by Dale Butler of the house.



Another view of the Butler property – this one taken slightly to the left, showing the contour of the red hills.

JOHN LOWE BUTLER II and NANCY FRANCETTA SMITH BUTLER

John Lowe Butler II and wife Nancy Francetta Smith Butler.

K. T. Butler and Sadie Butler Richards very much favor their mother in looks!

These pictures were obtained from Mrs. Beryl Duffin, 2300 Anza Avenue, Davis, California in September 1971.



KENION TAYLOR, LEE TOM, EVA, OLIVE, ERMA, JANE ABOUT 1900



Top row: Kenion Taylor Butler, 9 years of age. Lee Tom Butler, age 2 years. Eva Butler, 7 years.

Front row: Olive Butler, age 13 years. Erma Christensen, not quite 1. Jane Butler, age 11 years.

This picture was taken in early 1900, in Richfield, Utah