

# Writings of Addie Thornton Duffin







**For her price is far above rubies**

Proverbs 31:10





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# Foreword

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Lydia Adaline (Addie) Thornton Duffin wrote down memories as she recalled them, often on fragmentary slips of paper. She appears to have written most of her notes in the late 1930s and early 1940s. On two occasions in 1940, she recalled some of her memories for her daughter and her niece. Genevieve Thornton Arrington, her niece, typed some of these memories for Addie, “Reminiscences,” a sketch that focuses on parents, grandparents, and life in early Pinto (New York City, 17 June 1940); and on 12 July 1940, Addie described events relating to her marriage for her daughter Lydia Duffin Romrell, then living in Boston. Eleven years later (12 June 1951), Addie penciled the paragraph that begins, “When I was seven years old...” (see page 30 here). For the most part, however, there are no specific dates on Addie’s notes.

A compilation of the original notes and manuscripts was completed in February 1970. The 1997 revision included some reorganization of the earlier version, adding footnotes and an index. Pictures and illustrations in these earlier versions were mounted by hand in appropriate spaces on the printed pages. Copies of either of these versions had to be manually photocopied from the originals. This 2007 revision, with photographs and documents scanned into the text, makes possible a printed copy, complete with text and images.

In the 2010 version, some photos and images have been edited by Grant Duffin to enhance image quality or remove obvious defects.

Beryl Putnam Duffin  
1970, 1997, 2007, 2010



**Pioneer Heritage of Addie Thornton Duffin**

Parents

Grandparents

**Oliver Thornton**  
b: Sep 06, 1806 in Pickering, Ontario, Canada  
d: January 21, 1891 in American Fork, Utah

**Amos Griswold Thornton**  
b: Dec 30, 1832 in Pickering, Ontario, Canada  
d: April 05, 1901 in Pinto, Washington, Utah

**Mary Griswold**  
b: Feb 21, 1812 in Ontario, Canada  
d: April 12, 1858 in American Fork, Utah

**Lydia Adaline (Addie) Thornton**  
b: January 19, 1870 in Pinto, Washington, Utah  
d: March 15, 1960 in Aberdeen, Bingham, Idaho

**John Lowe Butler**  
b: April 08, 1808 in Simpson County, Kentucky  
d: April 10, 1861 in Spanish Fork, Utah

**Charity Artemesia Butler**  
b: July 10, 1834 in Simpson County, Kentucky  
d: December 10, 1908 in Pinto, Washington, Utah

**Caroline Farozine Skeen**  
b: April 15, 1812 in Sumner County, Tennessee  
d: August 04, 1875 in Panguitch, Garfield, Utah

# Part One

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## Heritage

My grandfather, Oliver Thornton, was born in Pickering, Ontario, Canada, the son of Joseph Thornton and Lucretia Calkins. He was a convert of Apostle John Taylor, who with Parley P. Pratt and others took the Gospel to Canada in the early days of the Church; and it was Apostle Taylor who baptized my grandfather.<sup>1</sup> After this, the spirit of gathering came upon him, and he had a desire to join the Saints who were then located at Kirtland, Ohio. He left everything he owned in Canada, crossing the frozen Lake Erie in a sleigh with his wife and four children, arriving at Kirtland, where they settled.<sup>2</sup> He was closely associated with the Saints from that time on and endured the persecutions suffered by them in their moves to Far West, to Iowa, and then to Illinois where he assisted in building Nauvoo City.<sup>3</sup>

I remember Father [Amos Griswold Thornton] said their farm was out a little way from Nauvoo City. We do not have a definite account of his assistance with the Nauvoo Temple and other public buildings, but Grandfather Thornton served faithfully during his entire sojourn there with the Saints, in the group effort to raise a beautiful city and Temple under the direction of the Prophet Joseph. With the Saints he was driven from Nauvoo, to Garden Grove, Iowa, to Mount Pisgah, etc., where his farming knowledge was of great service to the Church in planting crops at these and other places for the benefit of groups of Saints that followed later. “Aunt” Melissa Mott (wife of Stephen Mott, a settler of American Fork<sup>4</sup>) once told me that Grandfather Oliver Thornton was a very good farmer. She said that in the States when he was moving with the Saints from place to place he would go out and explore the river bottoms or the section where the new camp was located. He

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<sup>1</sup>In April 1836, Apostle Parley P. Pratt was called to take the Gospel to Toronto in Upper Canada, where he taught and baptized John Taylor (who became an Apostle in 1838). John Taylor baptized Oliver Thornton in 1837 (the date of Oliver’s baptism has also been recorded as June 1839, but by this date, he and his family had been with the Saints for over a year).

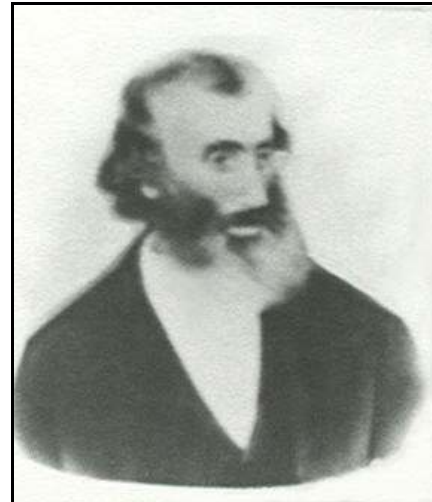
<sup>2</sup>The main body of the Saints had been in Kirtland, Ohio, since 1831, but by early 1838, many of them, because of persecution, had left Kirtland for Far West and other settlements. The Prophet himself left Kirtland in January 1838 and went to Far West. It was sometime during this winter of early 1838 that Oliver Thornton, his wife Mary Griswold, and their small children traveled by sleigh to Kirtland with only the few possessions that would fit into the sleigh (the detail of crossing the frozen Lake Erie is added from a biographic sketch of her mother by Lydia Duffin Romrell in 1947). Oliver and his family did not “settle” in Kirtland, as Addie here implies in her narrative, because many of the Saints had already moved to Missouri, beginning in 1837. As stated above, the leaders moved to Far West in January 1838; and by the summer of 1838, more than 5,000 Saints had gathered in and around Far West. It is probable that Oliver Thornton and his family were among this number.

<sup>3</sup>The main exodus of Saints from Far West into Iowa and Illinois, following the “Extermination Order” by Governor Boggs, took place in December 1838 and January 1839. By spring 1839, nearly all Mormons in Missouri had fled to either Iowa or Illinois. Oliver Thornton appears to have taken his family first into Iowa Territory, afterwards to join the main body of Saints in Quincy and Nauvoo, Illinois.

<sup>4</sup>Stephen Mott was born about 1830 in Tennessee. He had four wives of record: Alice Ann Thornton, daughter of Oliver Thornton and Mary Griswold; two daughters of Warren Smith: Melissa Smith, whose mother was Lydia Alexander, and Sarah Marinda Smith, whose mother was Amanda Melissa Barnes; and Mary Stoddard, whom he married in 1862. Addie speaks of only “three wives” when she speaks of Stephen Mott of American Fork.

seemed to have an unusual understanding of necessary conditions for good farming, and so was exceptional in securing good crops and results from his efforts.<sup>1</sup>

Grandfather Thornton crossed the plains by ox team in the year 1852 and was assigned by Brigham Young to go to American Fork for settlement there. He had some choice fruits and took very good care of his land so that good crops were produced. He took an active part in the many things that were necessary for stalwart citizens to do in order to build up that community. He remained true and steadfast to the faith for which he had sacrificed so much in his early life. He died in American Fork on 21 January 1891. A brief sketch of Grandfather's life is given with that of other pioneers in the book *Early Pioneers of Utah*. Hattie has a copy in her possession.<sup>2</sup>



Oliver Thornton

## Lamanite Mission

My father, Amos Griswold Thornton, was a young man of nineteen when he came to American Fork, Utah, with his parents. When Indian missionaries were called in 1854 by Brigham Young to labor among the native tribes in Southern Utah and Northern Arizona, Father was one of the group who responded loyally. The company was organized under the direction of Orson Hyde and Parley P. Pratt. Rufus C. Allen was elected as President, with David Lewis as First Counselor and Samuel F. Atwood as Second Counselor. Others of the company were Jacob Hamblin, Samuel Knight, Lorenzo W. Roundy, Thales R. Haskell, Richard S. Robinson, Ira Hatch, Prime T. Coleman, David W. Tullis (from Scotland), Benjamin Augustus T. Hardy, Clark Ames, Hyrum Burgess, Thomas D. Brown, Robert Richie, John R. Murdock, John Lott, Elnathan Eldridge, Isaac Riccle, William Henefer, and Father, Amos Griswold Thornton. They left Salt Lake City on April 8 [1854] and arrived at the camp of J. D. Lee at Harmony on Tuesday, 16 May 1854. Harmony Ward records state that twelve of the missionaries arrived there on 2 May 1854, and Pinto Ward records say that

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<sup>1</sup>When the Saints were driven from Nauvoo in February 1846, Oliver Thornton took his family first to Garden Grove, and then to Mount Pisgah, Iowa, at both places helping to fence a farm of "several thousand acres" (Brigham Young) and to plant crops for the pioneers who would follow. Unfortunately, if anyone kept a journal or other record of the Thornton family's activities during that period, it has been lost. When they left Mount Pisgah, they may have joined the main "Camp of Israel" at Winter Quarters (the present-day Florence, Nebraska), from where the 1847 and 1848 pioneer companies left to cross the plains. From 1849 through 1853, the main place of departure was Kanesville, Iowa (now Council Bluffs); and the Thorntons most certainly moved there at some point before 1852 because it was from there in 1852 that the family finally crossed the plains. It was a monumental undertaking to outfit a family with six children with food and clothing for a three-month journey. It may have taken from 1846 to 1852 for Oliver to prepare for the trek. However, according to family stories, it was Oliver's skill as a farmer that kept him in Iowa, helping others prepare to make the trip. Oliver's son, Oliver Evans Thornton (age four in 1852), stated that the family came to Utah in the "John Wimmer Company"; the Robert (not John) Weimer wagon train, with 230 persons, left Kanesville in July and arrived in Salt Lake Valley on 15 September 1852.

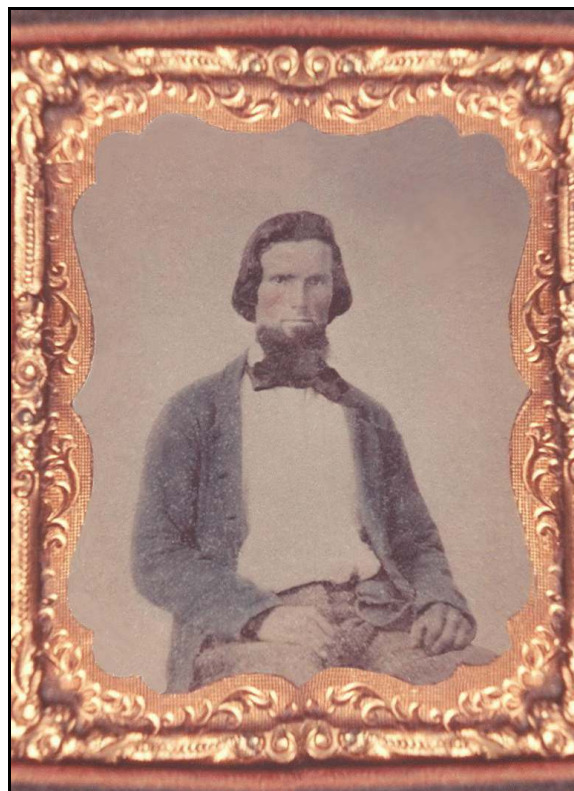
<sup>2</sup>Harriet (Hattie) Maria Thornton was born in 1875, the daughter of Amos Griswold Thornton and his first wife Mary Whittaker. Hattie married William J. Snow; she died in 1963. The book mentioned here is probably *Pioneers and Prominent Men of Utah* (FHL book 979.2 D3e), where a brief sketch of Oliver Thornton appears on p. 1212. The sketch adds that farmer Oliver Thornton was a High Priest and also a member of the American Fork City Council.



six or eight of these men camped at Brother Gould's haystack in the fall of 1854.<sup>1</sup> They found twelve or fifteen families already located at Harmony.

They traveled the beaten trails of the red men, savages who resented the intrusion of white men on their hunting grounds. There were no roads, just trails made by buffalo and Indian, trapper and fur trader. These stalwart young men gained the confidence and friendship of the red men and learned their language. But they braved many dangers and endured great hardships. I remember often as a child hearing Father relate the incident of the killing of young George Albert Smith by the Indians.<sup>2</sup> They were with Jacob Hamblin in the early days of their Indian Mission. They had camped for the night—this happened on 6 October 1860—and George A. Smith took the horses over a slight raise to water them. He was out of sight of the camp when the Indians in ambush shot him. Father and others heard the report of the guns. They went immediately and found him fatally wounded. He was put on Father's horse and one of the men rode on the horse to hold him up, and they traveled as fast as they could to get out of the section where the Indians were so hostile. Father said he [George A.], mortally wounded, suffered intensely and begged them to leave him by the roadside and make their escape from the Indians. This they would not consent to do and continued until he died. They took him a little distance from the roadside; and Father related that just beyond a fallen tree, they prepared a temporary grave as best they could, carefully wrapping the body in a blanket and covering the top of the grave with branches and rocks so it might remain unnoticed and undisturbed. The group then moved on faster and escaped further attack by the Indians. Father was one of the group who returned to the spot the next year to identify and remove the body for proper burial. The Indians had not found it.

After their faithful service as missionaries, these young brethren were called again by President Young to help settle Southern Utah. They responded loyally to this second call and became pioneers of the little town of Pinto, located about twelve miles north of Pine Valley, twelve miles northwest of Harmony (the oldest of the pioneer towns in the locality), about twenty-eight miles west of Cedar City, forty miles north of St. George, and five miles from the Iron Mountains of



Young Amos Griswold Thornton  
Photograph taken from an old daguerreotype (not dated), a positive image on a thin copper plate, in an ornate box frame, 3¼ inches wide and 3¾ inches high. Daguerreotypy was popular in the United States from 1839.

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<sup>1</sup>New Harmony, Washington, Utah, Ward Records, FHL film 0026216, and Pinto, Washington, Utah, Ward Records, FHL film 0026420.

<sup>2</sup>Cousin to the Prophet Joseph, George Albert Smith, Jr., was the son of George Albert Smith and Bathsheba Bigler. Young George A. was just eighteen when he was shot.

present-day fame.<sup>1</sup> Pinto was so named because of the varied-colored hills which surrounded the beautiful little valley—the red hill, the black hill, and the white patches on one of the other hills. I never heard who named it.

## Pioneers of Pinto

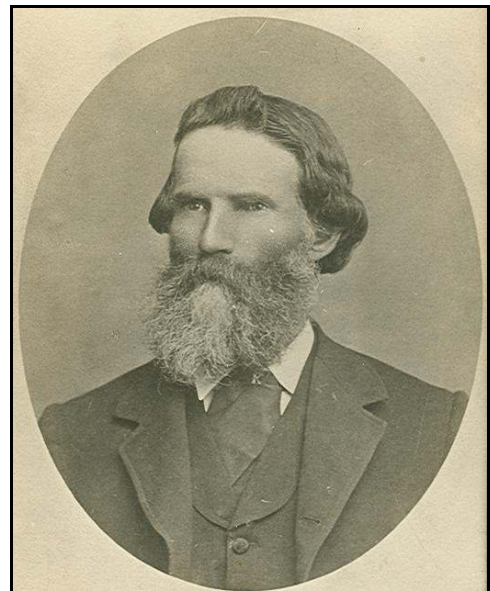
The men were young, and by this time most of them were married. Amos Thornton had married Mary Whittaker on 18 December 1856. Her parents, James and Rachel (Taylor) Whittaker, were settled at Cedar City, both of them having joined the Church in Lancashire, England. Amos and Mary lived first in Cedar City, and then in Santa Clara, before they settled in Pinto. Father was Presiding Elder of the Pinto Branch until it was organized into a Ward. He also served in the Walker War as Home Guard during these early years (from 1862 to 1865) and gave official service from September to November 1866.

Other pioneers who were called to settle Pinto were Benjamin Knell (also an Indian missionary with Jacob Hamblin) and his brother Robert Knell, converts to the Church from England; Richard Harrison and his family, who were also from England; Benjamin Platt and his wife, English converts who had crossed the plains by handcart;<sup>2</sup> Alice Eccles and daughters Mary Ann and Martha; and from Wales, Margaret Haskell.

In settling Pinto, this courageous group of Saints endured similar hardships to those endured by settlers of other localities in Utah, and they met their hard task with faith and determination. Those



Mary Whittaker Thornton



Amos Griswold Thornton

who had been Indian missionaries had come across the plains with their fathers, converts to the Church. Some of these young men, when almost grown, had gone back to Council Bluffs with older men in answer to calls from Brigham to help emigrate the families left there. Aunt Melissa Mott told me that Father went with her brother Warren Smith on one of these trips.

The desire of these early Pinto settlers was to make homes and to rear and provide for their families. They also wanted to protect their families from the Indian tribes who looked upon them as intruders. They made their dreams a reality by persistent hard work.

A clear stream of water flowed through the valley, and it was a veritable pasture of tall, wild grass that would provide feed for tired horses

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<sup>1</sup>Addie wrote this part of her narrative about 1937 or 1938. At that time, Dixie's rich Iron Mountains were supplying the iron ore for the Geneva Steel Plant in Orem, Utah.

<sup>2</sup>Of Benjamin Platt and his wife, Addie added: "Often at pioneer celebrations in later years, this couple would sing the *Handcart Song*: 'For some must push and some must pull, as we go marching up the hill, so merrily on the way we go, until we reach the Valley-O.' I loved to hear this."



and hungry cattle. The men went to work clearing sagebrush and tall grass. Log cabins with dirt roofs were built; my brother Hamilton<sup>1</sup> described how Pinto Fort was built in those early days for protection against the Indians. Cedar trees were trimmed into tall posts and placed (ripout style) side by side, securely planted in the ground, extending ten feet high above the ground. To further protect the cabins, the fort had only one opening.

For a while—I don't know how many seasons—Amos moved his family to Santa Clara for the winters. Auntie did not enjoy her task of driving the pigs. (“Auntie” was the affectionate name given to Mary Whittaker, Amos's first wife, by Mother [Charity Artemesia Butler], his second wife; all of Mother's children used this term in referring to Mary.)

Pinto proved to be a good location for the dairy industry, and the pioneers worked to that end. Loads of cheese and butter were hauled to Salt Lake City and exchanged for groceries, shoes, and other goods for the families. The distance was more than two hundred miles, to be made by covered wagon; it required two weeks' travel.



Family of Amos and Mary (Whittaker) Thornton, 1867

*Left to right:* Lydia Meecham Thornton (1862-1913), Oliver Griswold Thornton (1864-1932), Amos Griswold Thornton (1832-1901), Mary Whittaker Thornton (1838-1914), Baby Rachel Thornton (1867-1873), and Mary Alice Thornton (1858-1875)

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<sup>1</sup>Hamilton Monroe Wallace, Jr., was born in 1859, the son of Charity Artemesia Butler and her first husband, Hamilton Monroe Wallace, Sr.



“Auntie” (Mary Whittaker Thornton) and her children  
*Back row, left to right:* Harriet (Hattie) Maria Thornton, Ellen (Nellie) Lunt Thornton, Lydia Meechum  
Thornton, Sarah May Thornton  
*Front row, left to right:* Oliver Griswold Thornton, Mary Whittaker Thornton, James Whittaker Thornton



Ellen (Nellie) Lunt Thornton  
Born in 1870, as was half-sister Addie  
Nellie was Addie’s dearest friend.

## An Old Friendship Renewed

It was while Father was on one of these trips [to Salt Lake City] that he and Mother once more renewed an old friendship. While in Nauvoo, the John Lowe Butler family and the Oliver Thornton family were close friends. In fact, Oliver Thornton's oldest daughter Lydia married John Lowe Butler's youngest brother Edmund. Mother and Lydia Thornton were very close. It was about this time that Amos Thornton and Charity Butler first formed an attachment for each other, which after a number of years' separation and a prior marriage for each, culminated in their union. Mother was very reticent about her affairs of the heart and never discussed them much with us. I first learned of this early attachment after I was a young woman, when upon being introduced to my Aunt Keziah Butler Redd<sup>1</sup> by Mrs. George Spilsbury of Toquerville, I learned, "So your mother married her old beau after all!" I told Aunt Keziah I did not know about it. She said, "Well, she married Amos Thornton, didn't she?" to which I replied, "Yes"; and Aunt Keziah said, "Then she married her old beau."

Upon my return home, I related Aunt Keziah's story to Mother, and she told me it was true. She said that Father was called away to Southern Utah on his Indian Mission with Jacob Hamblin, during which time he met and married Mary Whittaker of Cedar City [1856]. Meanwhile, Mother had married Hamilton Monroe Wallace [1855] as his plural wife and went with him to San Bernardino, California, with the Saints who went there under Amasa Lyman to form a colony of Mormon residents. They prospered and became well-to-do during this period following the discovery of gold in California. It was there that Mother's first child, Caroline Monroe Wallace, was born in 1856. (Mother often said, "Caroline helped me raise my family. She was kind to her little brothers and sister who loved her dearly.")

At the time Johnston's Army was on its way to Utah, Brigham Young thought it wisdom to have the San Bernardino colony return to Utah, so he called them back home. Mr. Wallace, who was becoming very rich there, loved his gold more than his religion and declined to return, while Mother, true to her faith and the call of the Prophet, returned to Utah. Brother Wallace was a good man who loved his wife and baby and provided for them liberally, but his faith was not strong enough to leave his property and prospects in California. He therefore remained in California, but he provided means for Mother's return home and for the purchase of a home in Utah. She bought a little home in Beaver and was there for a time; but Grandfather Butler, knowing that she was in a delicate condition, advised her to return to Spanish Fork before the birth of her second child [Hamilton Monroe Wallace, Jr.]. Grandfather Butler [John Lowe Butler] fitted out a covered wagon and a yoke of oxen and sent his young son John, about eleven years of age, as teamster to go with a neighbor who was making the trip to Beaver, to bring Charity and her little daughter back to Spanish



Charity Artemesia Butler Thornton

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<sup>1</sup>Keziah Jane Butler was Charity's sister. She married Lemuel Hardison Redd in 1856.



Fork. The long strenuous journey was made by young John with the help of the neighbor.

In Beaver, Mother's effects were loaded into the wagon, and they were ready to start on their return journey, with a man to lead the way with another wagon. It was late in the season [1858] and the weather was already cold. When they were a day or so out from Beaver, for some reason the other party left them. This may have been because Grandfather's oxen were already tired from the trip down and could not keep up with the other wagon. A blinding snowstorm arose. Slowly they plodded along until nightfall. The winds were bitterly cold and snow continued to fall all night. Mother says she sat with her little girl in her arms and her little brother at her side. It became so intensely cold before morning that she feared John would freeze to death even before they stopped driving. He became drowsy but she was fearful to allow him to try to sleep. The storm was so bitter the oxen tried to turn their heads back. They were also hungry and after they stopped, the oxen gnawed the wagon tongue nearly in two during the night. The next morning while the storm was still raging, a man rode up on horseback and was amazed to see Mother and the two children alone. His name was George Parkinson of Beaver. Mother has related this story to me many times and in later years after my marriage, I met George Parkinson in Toquerville while he was visiting his sister, Sarah Stapley. He related the same experience to me. When he found Mother in the wagon, he took them to the nearest place for shelter. After their return to Beaver, he made the necessary repairs on the wagon and saw them started again on their journey in company with other wagons. The journey was hard and required several weeks but was made safely.<sup>1</sup>

Upon her return to Spanish Fork, Mother was made comfortable in her father's home, and on 27 February 1859, her little son was born, named Hamilton Monroe Wallace for his father. With the money provided by her husband when she left him to come to Utah, she had a little home built near her father's home and purchased a small farm and some good milk cows. With the help of relatives and friends, she managed to raise some crops and through her industry she secured wool and spun and wove a great deal of woolen cloth for clothing for herself and her family. She worked hard always and not only did she weave fine, beautifully colored cloth, which she dyed herself, but her baby clothes were exquisitely made of the finest materials. Some of these were made while she was in California and several are now in my possession.<sup>2</sup>

Mother told me, as also did my cousin Sarah Olive Curtis of Salem (daughter of Uncle Taylor Butler), that the first time she [Charity] met Amos Thornton after her return from California, he was on his way to Salt Lake with his load of dairy products. He had camped near Grandfather Butler's

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<sup>1</sup>In other notes, Addie gave a similar account of Charity's first marriage: Mother was married to H. M. Wallace, a convert to the Church. She became his plural (second) wife, his first wife being named *Mary* [probably an inadvertent error; his first wife was *Elizabeth Stanford*], and shortly thereafter went with him to San Bernardino, California, then a pioneer settlement. They were with a colony of Saints from Utah under the leadership of Amasa Lyman and C. C. Rich, both members of the Quorum of the Twelve. Mr. Wallace remained in California, apostatized, and he and his wife *Mary* [*sic*] became spiritualists. Amasa Lyman also became an apostate. Mother said that Mr. Wallace never mistreated her but was always kind and provided her with means when she wanted to return to live among the Saints. She traveled with people going to Beaver, Utah. The journey was long and tedious and dangerous over dry desert and rough mountain roads. Large barrels of water were strapped to the sides of the wagons so that they might not famish crossing the desert. Many a poor miner lost his life crossing that desert. Mother's brother Taylor's wife, Olive Durphey Butler, told me many years later that she had shed more tears for Charity than she ever did for herself; truly, Mother struggled and endured many hardships in her life. [John Lowe Butler, in his journal, states that Charity was granted a divorce from Mr. Wallace.]

<sup>2</sup>About 1937 or 1938.

home, as travelers often did on their way to the City. Amos came to the house and told Grandmother Butler [Caroline Skeen Butler] he would like to see Charity. Thus they were again brought together; and following Church action to terminate her first marriage, she was married in the Endowment House to Amos Thornton on 18 October 1862. She went with him to Southern Utah well provided with many yards of woolen cloth she had spun and woven for women's clothing and heavy cloth for men's suits, and several head of very fine milk cows. Pinto was her home for the remainder of her life.

At first, Mother lived with Auntie [Amos's first wife, Mary Whittaker Thornton] in her pioneer log cabin, and they took turns cooking the meals, each for a week at a time. Food was scarce, and there was little variety. Auntie said that Mother could cook the best meal out of nothing of anyone she knew. She sometimes asked Mother to exchange work with her when she did not know what to prepare for a meal.

Because of his work among the Indians, Father learned the Piute language and could speak it quite well. The Indians liked Father and called him "Amos." I have been pointed out by them many times as "Amos papoose." They would come to the house in those early years bringing pinenuts to swap for flour and food. They would sometimes also bring venison meat. Mother liked this and would give them flour for it. They would also frequently beg from house to house when camped near Pinto, a little on the hills, but, curiously, never on the streams. Both Father and Mother followed President Young's advice that it was better to feed the Indians than to fight them and would give them bread and other food when they came asking, "Nini ashenti shutkup," that is, "I want food." I have heard them say to Father, "Amos, wyno (Amos, good)."



## **Pioneer Life and Times in Pinto**

The Pinto pioneers fenced their farms to keep the dairy cattle out, and this was done with trimmed cedar posts, also rigput style as for the stockade. Grain was planted to provide bread for their families, also potatoes and garden vegetables.

Many of the men made shoes for their families from beef hides, hauled by ox team to Parowan to be tanned into leather. Soot from the backs of open fireplaces furnished shoe polish. These shoes were worn with pride and gratitude by the pioneer children in those days. Some children had no shoes. There were times when I went barefoot when there were no "boughten" ones to be had. Overshoes were unknown. Men greased their shoes with warmed beef tallow to prevent them from water soaking and to lengthen their wear. On cold winter mornings, these still-hard shoes had to be warmed by the fireplace before they could be worn. When there was snow on the ground, the men sometimes wrapped burlap sacks around their shoes. Later they had boots to keep their feet from freezing when they were out working or riding range looking after cattle.

For fuel, as a preparation for winter, every family hauled cedar for their stoves and pine (pitch-pine) to give light, and green pine for back logs, as green pine would not burn out so quickly in the fireplaces. The wood was chopped into proper lengths and piled in large woodpiles. In the days of old Irontown, andirons could be seen in most fireplaces. Much night work was done by the light from the pitchpine wood in the front of these open fireplaces. Days were too short to accomplish the work that had to be done, and the long hours of toil for pioneer women extended far into the night.

These women had to scour and clean wool, card it, and spin it into warp, sometimes dye it, and then weave it into beautiful cloth, from which they made clothing by hand. They also knitted the yarn into warm stockings for their large families. As mentioned before, mother was an expert at

dyeing and carding wool, and an excellent weaver. She made her dyes from brush and root plants. Many of the neighbor women came to her for advice and help on the dyeing and weaving of their own cloth. Sister Ellen Eldridge Harrison was one of these friends.<sup>1</sup> She worked for Mother at times when Mother's children were small, and she later said, "Your mother's life would make a wonderful book."

In time, the men instituted a cooperative mercantile institution presided over by James Eldridge, and a room in his home was used for a store. They took stock in a cooperative sheep herd; wool was sent to Rio Virgin Mills at Washington, and nice woolen cloth was produced. It was beautiful and waterproof, a great relief to the toiling pioneer mothers. Father owned a share in the "Co-op" and took his dividend in bolts of woolen material. He also bought one of the first sewing machines that came to Pinto.

The women made a salt-rising bread from flour ground in Cedar City. We children often went with Father when he took a load of wheat to the old-fashioned burr mill in Cedar, a distance of twenty-eight miles. With team and wagon, it took all day. Sometimes Nellie<sup>2</sup> and I made the trip with him together, spending the time there visiting with Nellie's cousins, the Chatterley girls. On the way over, we would stop at noon at Leeches' Spring to water and feed the horses and to have our lunch. We would arrive in Cedar City by evening and usually spend one or two days there. We children always enjoyed these trips, while Father took care of various business and also visited with friends and relatives.

Auntie told me that on one occasion when she made the trip to Cedar with Father and they were camped at Leeches' Spring, she found an old pair of men's trousers in the mud near the Spring. After Father started on, she suggested that they stop and examine the pockets of these trousers to see if there was anything in them. Father did this, and they found a five-dollar gold piece in one pocket. This proved a great blessing to them as it helped provide clothing for their family.

Once, when I was making this trip with Father in a covered wagon to get wheat ground, there was a blinding snowstorm raging when we crossed the Cedar Bottoms. Father let the horses lead the way since he could not see. They lost the road and traveled in a circle, and in a few hours we discovered we were back at the beginning of the circle. The storm was then abating, and we were able to follow the road from there.

On several occasions I went with Father to St. George with a load of produce to exchange for Dixie produce such as dried fruit and molasses. This forty-mile journey required two days. The roads were bad, but if we got an early start we could get to Diamond Valley where we would camp for the night. If we did not get an early start, we would stop at Chad's Ranch, which was about half way to St. George. Mother and other members of the family also often made this trip, which at times coincided with Stake Quarterly Conference. It took two days to go down, two days for Conference, usually one and sometimes two days for Father to dispose of his load and get loaded up for the return journey home, and another two days to return home. The trip, therefore, required at least a week. On one of these trips, I experienced the horror of being in a wagon with runaway horses.

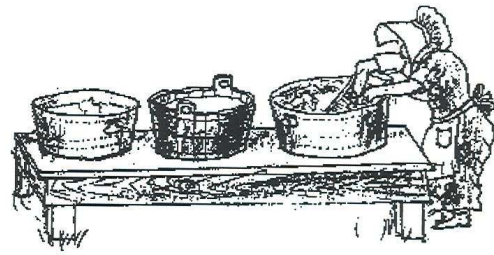
Lye was made from wood ashes put into a large oak barrel over which water was poured. This

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<sup>1</sup>Ellen Eliza Eldridge, was born in 1850 in London, the daughter of Joseph Eldridge, Jr., and Eliza Pearce Radburn. Ellen married, in 1870, John Heber Harrison, who was born in 1846 in Nauvoo, the son of Richard Harrison and Mary Ann Whittaker.

<sup>2</sup>Ellen (Nellie) Lunt Thornton was born in 1870, half sister to Lydia Adaline. She married J. Granville Pace.

lye was used to make soap with cracklings of pork and beef tallow or grease. Washing was done on scrubbing boards. Early in my childhood, a type of washing machine was introduced, and there was one type after another until Maytag. A great boon!



Candles for light were made by pouring melted tallow into candle-shaped molds. Through each, from top to bottom, a wick of soft, slightly twisted cotton was securely fastened. It had to be right in the center of the mold.

Mother's salt-rising bread was exceptional, since she had milk to put in it; and her squash pies were famous. As the years passed, her supply for winter pastry was never complete until her four-gallon jar was full of mincemeat, and Father would trade farm produce to Dixie peddlers for a barrel of molasses. Also, beef was killed and preserved in a large barrel. This was our corned beef for the winter.



Our home-baked bread was made even more delicious by butter churned from thick, rich cream in a wooden churn with a dash. The sweet, fresh butter was then worked in a big round wooden bowl with a wooden paddle. Before sugar was available, these pioneer women made syrup from beets.

Children sometimes parched corn in an iron skillet over the coals of the fire, shaken until the kernels were nice and brown; then it was salted and a lump of butter added. It was quite a treat for the family.

The pioneers gathered wild herbs, dried them, and used them for medicine. As for medicine, Mother never compromised with us children if we needed it, no matter how unpleasant it was. Bitter aloes it often was, and we had to take it!

We wore home-braided hats, and we had home-woven rag carpets and rugs on our floors. Homemade carpets were made from the best parts of worn-out clothing, washed clean and cut into strips. The ends were sewn together and wound into balls, then ready for Mother to weave on her homemade loom into good carpets to cover the floor. Rag bees were common, and neighbor women would spend the day helping Mother. These rag bees and quilting parties were socials that both women and children enjoyed.

Candy pulls at different homes provided pleasant entertainment. While the molasses was cooking, we sang songs, played games, and recited.

During the long winters, we children coasted down the red hill and skated on the large hay meadow flooded with water and frozen with a covering of ice. There was sleigh riding, and the boys sometimes engaged in snowballing contests. In the summers we took picnics to the spring in the pasture. Haying time was also enjoyed by the children. We often went to the meadow and rode home on a large load of hay, tromping it in the barn after it was unloaded. Horsebackriding I enjoyed more than dancing. We also had swings in the tall cottonwood trees, and we gathered pretty pink gum from the pine trees.

We children had fun playing games in the moonlight. Also, we often assembled on the east side of the Benjamin Knell home and sang songs while Lillie played the accordion. Another gathering place for moonlight entertainment was the lumber pile near the granary of Robert Knell. [Robert Knell, born 1828, and Benjamin Knell, born 1834, were brothers from Hampshire, England. Robert Knell married Mary Crook and Benjamin married Ann Green.]

One of the first buildings in Pinto was the rock schoolhouse or meetinghouse of pink or very light red-colored sandstone rock, which served as a community center for school, church, and all



recreational purposes. Visits from President Young and his company were held here and deemed grand occasions. I also remember well President John Taylor's visit.

Celebrations on the 4th and 24th of July and on Christmas were in this old rock schoolhouse. Our celebrations usually began with a parade headed by the Marshall Band under the leadership of Oscar Wood. There was a children's party in the afternoon and a dance for the adults in the evening. These holiday celebrations were outstanding for Pioneer Day [24 July], Pinto surpassing the other towns in this respect. At the children's dances, held in the afternoon on every holiday, parents accompanied their children and danced with them. Many times I remember Father would dance with two of us small daughters at once. When we grew older, we always enjoyed our dances with Father, who was a very good dancer. Mother also loved to dance in her younger years, but in her later years, she did not often dance.



Old Rock School and Meeting House in Pinto, Washington County, Utah

Mother was a lover of music. She had no special talent, but enjoyed singing the hymns of the Church. "Redeemer of Israel" was her favorite hymn, and "Come, Come Ye Saints" always moved her greatly. I used to wonder as a child why my mother shed tears when they sang, "Come, come ye Saints, no toil nor labor fear." [The various accounts of John Lowe Butler, his wife Caroline, and their children (of whom Charity, born in 1834, was the third of twelve) certainly tell remarkable stories of "toil and labor," suffering and faith.]

Father had a good voice and was always active in group singing, and often sang with the family around the fireside at night. We loved to sing "My Darling Nellie Gray," "Do You Want to Buy a



Broom, Sir,” and many other popular songs of that day. Auntie was a good singer, and all of her children sang well and enjoyed singing.

My brother Edmund<sup>1</sup> never had the opportunity to study music, but he as a youth practiced on a homemade violin that was given to Mother by Aunt Sarah Lancaster<sup>2</sup> and made by her brother. Edmund occasionally played this violin at the dancing parties held in the old meetinghouse. He also had a guitar and a large accordion that he learned to play by practice.

## **True to the Faith**

The pioneers of Pinto were all converts to the Church of Jesus Christ of Latter-day Saints. Some accepted the Gospel in foreign lands and sacrificed their all to emigrate to America and cast their lot with the followers of the Prophet Joseph Smith. Some were from Canada, as were the Thorntons, and others from different parts of the United States, as were the Butlers. But all had the same great purpose in life, to serve the true and living God. None of them faltered in their faith, but were true to the last, confident of reward for their sacrifices and hardships for the truth. They raised large families, taught them the truth, and provided for them as best they could. They responded to the call of their leaders, and their descendants are numerous and a credit to the names they bear. Morning and evening prayers were a daily part of the home life of these people. Mother’s children were taught evening prayer at her knee; and always in the morning, the family surrounded the breakfast table and knelt in prayer, in which the children took turns.

Sunday School was a source of pleasure and a credit to the community, and we children always had “best clothes” for Sunday. All attended at 9:00 a.m. every Sunday, and cards were given to encourage pupils to be early. Many Old and New Testament lessons were learned from these catechism cards. The children were encouraged to be prepared to give a recitation and many responded. Early officers in the Pinto Sunday School were Joseph Thornton, Superintendent, Oscar Wood, and Oscar Westover. Uncle Joseph Thornton, who lived with Father for years before Uncle’s marriage, used to put on Sunday School Jubilees, and he made artistic banners for the parades. I recall one of these Jubilees was held in the George Day pasture out near what was called “The Spring,” near the west foothill cliffs. A large bowery was erected of willows, decorated about the stage with beautiful wild flowers and banners made by the Sunday School pupils. A splendid program of singing and recitations was given for this occasion and after the program, a picnic was enjoyed on the grass where tablecloths were spread for a community dinner. In the afternoon the time was spent running races, for which prizes were given; also, ball and other games were played during the afternoon. Horseshoe was a popular game at these times.

Sacrament Meetings were held at 2:00 p.m. on Sunday. Practically everyone attended. If anyone was absent, we wondered if he or she were ill. People took their own LDS hymn books with them, and the congregation joined our wonderful choir in singing the beautiful hymns. Some of these occasions I can never forget. One was the ringing, fine voice of Brother Richard Harrison and the zeal with which he sang the hymn:

“Remember the wrongs of Missouri;  
Forget not the fate of Nauvoo.  
While the God-hating foe is before you  
Stand firm and be faithful and true.”

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<sup>1</sup>Taylor Edmund Thornton was born in 1868; his name is often seen as Edmund Taylor (nickname Ted).

<sup>2</sup>Sarah Lancaster became one of John Lowe Butler’s wives in 1846. She bore no children.

Often, after Meeting, the young people would go in groups to the spring in the George Day pasture. We took bread and butter and ate it with fresh, crisp watercress, which grew in the ditch leading from the spring of cool, clear water. The sun set early behind the western hills, and we ate our lunch in the shade and sang songs.

The Mutual Improvement Association (MIA) of Pinto was also a source of pleasure and profit to us. The leaders had a monthly paper called "The Youth Educator." An editor was selected, and members were called to write essays that were handed to her. There was an editorial page, and small spaces were filled in with bits of humor. All was carefully copied on legal copy paper by the editor and tied together with a bow of pretty ribbon. The front page was artistic with drawings and flowers.

There was a live dramatic organization in the Pinto Ward that put on some very good plays during the long winters. One I recall was *The Drunkard's Child*. Margaret Ann Haskell took the part of a little girl and sang a song that touched our hearts:

"Oh, it was not my father who did the bad deed;  
'Twas the drinking that maddened his brain,  
O, let him come home to dear mother, I pray.  
I'm sure he'll not touch it again.

*Chorus*

"Come home, come home, come home.  
Please Father, dear Father, come home."

Caroline was especially active in the dramatic activities.<sup>1</sup> She did almost any type of part exceptionally well. I recall that she played a leading role in *The Rough Diamond* and in *Ten Nights in a Bar Room*. I now have in my possession a rare and beautiful old dress given to Caroline by an aged lady from Beaver, a dress that Caroline frequently wore on the stage for her parts. The dress helped in the costuming for those plays. Others who took active part in dramatics were Heber Harrison and Ellen Eldridge Harrison.

One prominent Pinto resident and convert to the Church was Joseph Eldridge who brought his family from England. He was a well-educated, cultured man, whose refinement and cultural achievements benefited the community. He had been a professional painter and paper hanger in London and sailed for New York where he worked for a year to earn money to emigrate to Salt Lake City and join the body of the Saints. He was Pinto's first school teacher and directed in many ways the efforts of the capable young people of the town. He was the Pinto choir leader, and in early years, this choir became noted for its excellence. He possessed a library and was able to help any student who was eager for learning. Caroline, my sister, often used this library. Brother Eldridge was for years our Santa Claus at our Christmas celebrations, and he distributed gifts from under the beautiful tree in the little rock schoolhouse.

In 1878,<sup>2</sup> Eliza R. Snow Smith and Zina D. H. Young visited Pinto Ward and organized the Primary Association there. Sister Eliza showed us the watch that had belonged to the Prophet

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<sup>1</sup>Addie's half sister, Caroline Monroe Wallace was born in 1856, daughter of Charity Thornton and her first husband, Hamilton Monroe Wallace, Sr. Caroline married in 1880, John Dagbert Whipple.

<sup>2</sup>Addie's sister Hattie Thornton Snow remembered this event as occurring in 1879 (in a manuscript copied by Addie from Hattie's membership papers for the Daughters of Utah Pioneers); and Pinto Ward Records give the date as 1880 (the *first* Primary in Utah was organized 1878 in Farmington). In a 1947 biographic sketch, Addie's daughter Lydia wrote that Addie was eight years old when this remarkable event in Pinto took place, i. e., 1878.

Joseph Smith. In the evening, a public meeting was held in the little rock schoolhouse at which time Sister Smith spoke in tongues and the interpretation was given by Sister Zina D. Young.<sup>1</sup> The message was advice to children for righteous living.

I also remember well the meeting held in the Santa Clara Ward by Dr. Karl G. Maeser (I was teaching school there at the time); he spoke to the subject of reverence. I also saw and heard George Q. Cannon and Franklin D. Richards there. Apostle John W. Taylor spent several days at a time in Santa Clara on a number of occasions when he was underground during the Smoot investigation when the Congress of the United States tried to evict him [Smoot] from his seat on the charge of polygamy. He was never unseated as he was not a polygamist.<sup>2</sup>

In 1880, on the 24th of July, there was a flood in Pinto, and the damage was estimated at \$4,000.

Richard Robinson was Pinto's first Bishop, and Father was his Counselor for many years, until Bishop Robinson moved away to Kanab. Father took charge of the Ward for some time after this until it was reorganized. Apostle Erastus Snow was a close friend of Father's and always stayed at his home when he came to Pinto. One of his visits was made at the time Father was acting as Bishop and the matter of his succeeding to this office was discussed by Apostle Snow, but this step was never carried out. In later years Apostle Snow continued to be a close family friend and advisor. Father continued his faithful service to the Church as an individual and very willingly assumed any service required of him. He was a man of deep faith and for this reason was frequently summoned to administer to the sick. He always responded willingly to these calls, many of which were night calls, and many received blessings under his administration. I have experienced this myself. Father was one of the honored older men of the Ward who sat on the stage with the Bishopric and other brethren in charge after he retired from the Bishopric. I never saw him sit in the audience; the stage was his place. I recall that Brother Heber Harrison also always had a place on the stand at Church meetings.

Stake officers I remember were John D. T. McAllister, Daniel McArthur David, James G. Black, Ann Woodbury, and Rosa Jarvis; they made the forty-mile, two-day trip from St. George in the Stake wagon to visit the Pinto Ward. From Pinto those faithful ones would go on to Parowan. I well remember going by team and wagon with Father, the same distance, to Stake Conference in St. George.

Of interest might be the following notes taken from the Pinto Ward Records:

1899: James Platt and James Thornton set apart for mission to Southern States (returned in November 1899).

1900: As of December 31, there were 105 souls (19 families), one patriarch (Robert Knell), five high priests, four seventies, nine elders, four priests, twelve deacons, thirty-three lay members, thirty-seven children under eight years of age.

On 18 June 1916, Pinto Ward was dissolved, as most of the residents moved to the desert and formed the ward known as New Castle.

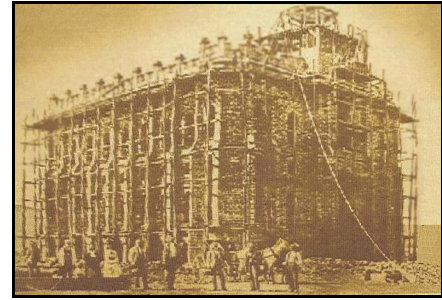
Father and my brother Hamilton assisted with the building of the St. George Temple. Father assisted with his means and his teams to build this Temple, and Hamilton helped to haul the stone,

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<sup>1</sup>Addie wrote, on 12 June 1951: I have seen all the General Presidents of the Relief Society of the Church except the first one, Emma Smith: Eliza R. Snow, Zina D. H. Young, Bathsheba W. Smith, Emmeline B. Wells, Clarissa S. Williams, Amy Brown Lyman, and Belle Spafford. Also, I have seen Ruth May Fox of the General MIA Presidency, a prominent leader and distinguished poetess. She still lives, at age 97.

<sup>2</sup>Reed Smoot was investigated by the Senate, 1902-1906.

sand, etc., and to do any other work assigned. Father also gave his time to this activity, whenever he could, as well as contributing liberally of his means. The men from Pinto who took their teams to St. George had to go over rough, rocky, and in some places, sandy roads, taking hay to feed their teams at night, as it required two days to make the journey. Slowly over hill, down and around deep gulches and up again—then over more rough roads they went to spend what time they could during winter months working on the Temple. When spring came, they returned to Pinto to plow, sow, and plant another crop so that they might have a harvest.



St. George Temple, under construction

When the Temple was completed, Father and Mother attended the dedication [6 April 1877].<sup>1</sup> I have heard them tell that President Young was not well at the time and was brought into the room in his wheel chair—into the large assembly room where the dedicatory services were held—as he was not able to walk. He was helped to his place on the stand. He spoke rather feebly at first, but he received power during the service and spoke with force and impressiveness, at one point bringing his cane down on the pulpit and making a dent in it. There was a great windstorm at the time of this dedication that overturned some of the lighter carriages and uprooted trees. The people all felt that the power of the adversary raged but was not able to prevent the completion of the dedication. I have heard them tell, too, that the day of the dedication, there was a large eagle that circled about the Temple and lighted on the spire of it. I did not hear of any spiritual manifestations, but it was said that during the years of persecution, when the authorities of the Church had to be in hiding, President Woodruff spent considerable time in the St. George Temple and that while he was there he had some wonderful manifestations.

It was in the St. George Temple that all of Father's daughters and his son Edmund, as well as Mother's daughter Caroline and her son Hamilton, were married. James W.<sup>2</sup> was married in the Salt Lake Temple. James A. and Oliver married later in life and not in the Temple. We children were deeply impressed by the teachings of our parents and felt it was a great privilege to be married in the House of the Lord. Mother and Father's children were born under the Covenant, and Caroline and Hamilton Wallace were sealed to Mother and my Father.<sup>3</sup> This was attended to years after

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<sup>1</sup>During the years 1875–76, the work on the St. George Temple was hastened by additional workmen from the north. By 1 January 1877, the lower part of the Temple was completed and dedicated on that date under the direction of President Young in the presence of about 1200 people. By April the whole structure was ready for dedication. Annual Conference this year convened in St. George, and the Temple was dedicated on 6 April. The Presidency of the Church and most of the apostles were present, as well as many other Latter-day Saints from northern Utah. B. H. Roberts, *A Comprehensive History of the Church of Jesus Christ of Latter-day Saints 5* (Provo, Utah: Brigham Young University Press, 1965), 507.

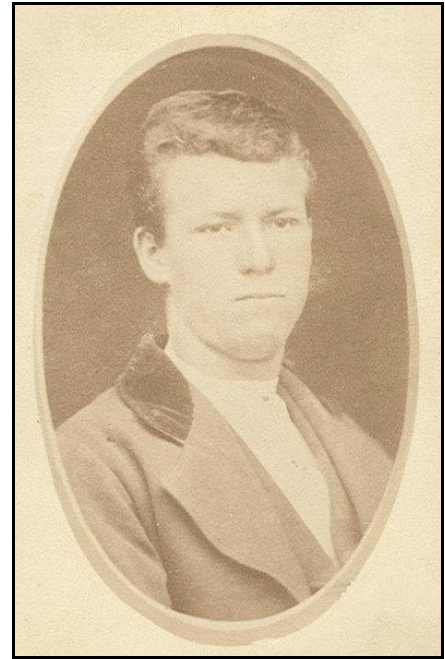
<sup>2</sup>James Whittaker Thornton, born 1883, was the son of Amos and his first wife Mary Whittaker; James Apollos Thornton, born 1864, was the other James in the family, the son of Amos and his second wife Charity Butler.

<sup>3</sup>Charity Butler and Hamilton Monroe Wallace, Sr., were sealed in the Endowment House on 5 September 1856, and their two children, Caroline and Hamilton, Jr., were accordingly born in the Covenant. No record of a cancellation of this 1856 sealing has been found, but it must have been granted prior to Charity's sealing to Amos Thornton in 1862. John Lowe Butler, near the end of his journal, wrote: "My daughter Charity obtained a bill of divorcement from her husband, Mr Wallas" (no date). Also, no record of the sealing session mentioned here by Addie (of Caroline and Hamilton, Jr., to Amos Thornton) has been found.

Caroline's death by my brother Hamilton and myself, in the St. George Temple, David H. Cannon, President of the Temple, officiating in the ordinance.

My mother was a true and devoted mother and true to the faith; her religion was everything to her. She was a spiritually-minded woman and loved the gospel. She taught her children to pray at her knees. "Better be the one that is wronged than to do a wrong," she used to say; and "Never speak against the Authorities of the Church." Her life was one of devotion to her family and religion, and she was always ready to lend a willing hand to neighbors in need.

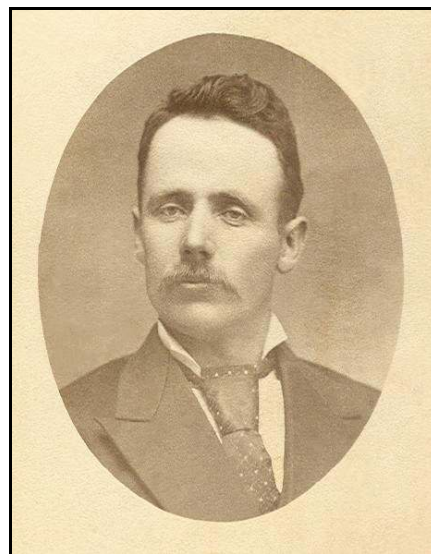
Mother's great sorrow in the raising of her family was the loss of four of her children: Amos Griswold, Jr., John L., Caroline, and Taylor. On Christmas, 1866, Mother had a little son, Amos Griswold Thornton, named for his father. He was a truly beautiful child, and Mother said she never looked at him without wondering if she would be able to raise him. Often she shed tears because of the strong feeling that she would not. When the baby was nearly four months old, after a brief illness, he passed away, bringing sorrow to loving parents. When John Lowe was nearly sixteen years old, he died, 4 July 1879, after a three-day illness. Mother had never recovered from these blows when in 1882, Caroline (who had married Dagbert Whipple and moved to Provo) died following childbirth, and her child died also. Mother was with her at the time of her death. Then, in 1889, Taylor, Mother's youngest son, died at the age of sixteen.



John Lowe Thornton



Caroline Monroe Wallace Whipple



John Dagbert Whipple





Children of Charity Butler Thornton, ca. 1879-1880

*Seated, left to right:* John Lowe Thornton, Taylor Butler Thornton. Hamilton Monroe Wallace

*Standing, left to right:* James Apollos Thornton, Taylor Edmund (Ted) Thornton

*Insets:* Caroline Monroe Wallace and husband John Dagbert Whipple

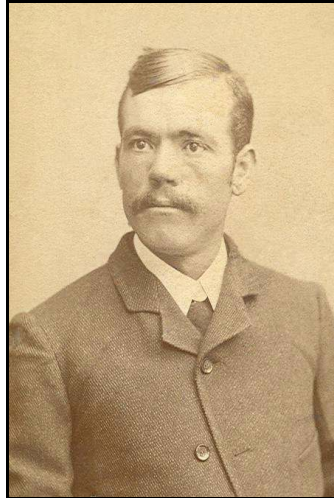


Charity with children

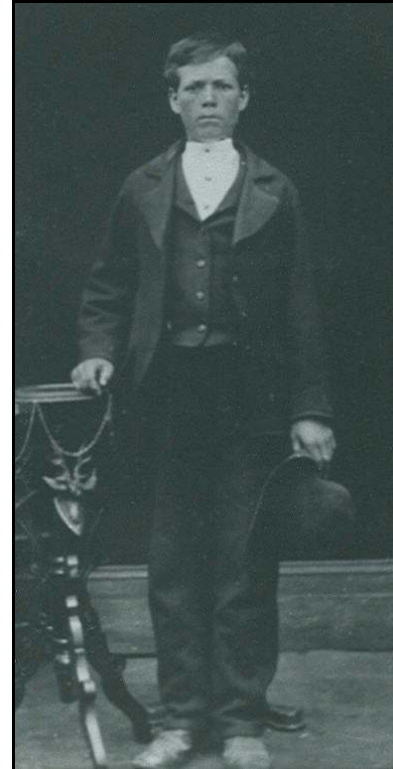
*Left to right:* Charity, James Apollos, Taylor Edmund (Ted), and Lydia Adaline (Addie)



Taylor Edmund (Ted) Thornton



James Apollos Thornton



James Apollos Thornton

Mother 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 outside her family. In 1881, the living children of John Lowe Butler, except Thomas, went to the St. George Temple and were sealed to their parents: Kenion Taylor Butler and his wife Olive, from Provo; Charity Thornton with her husband Amos, from Pinto; Keziah Redd and her husband Lemuel H. Redd, from Harmony; Adaline Allen; and Phoebe Sevy with her husband George Sevy, from Panguitch; John and James Butler, with their wives Franzetta and Lottie; Farozine and her husband James Robinson, 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 that definitely linked Grandfather Butler [John Lowe Butler] with some of his forefathers dating back to 1640 in Massachusetts and further. 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 for him, which became 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 for Uncle Taylor to accomplish this recording; he 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.

Mother enjoyed doing temple work during the remainder of her life. She made frequent visits to the St. George Temple sometimes for only a week at a time, but often longer. On one occasion



when I was eight years old (1878), Mother was in poor health and Father took her to St. George where she spent the winter doing temple work whenever able. I was with her that winter and helped her as much as possible. We stayed at the home of Brother and Sister Alex Milne.<sup>1</sup>

When my brother Taylor was in poor health, she took him to St. George to the Temple where he received a blessing. Also, he received his own endowment, although only sixteen; and Mother was baptized for her health.<sup>2</sup> While in St. George, Taylor was treated by Dr. Higgins. They stayed for a month in St. George, and Taylor improved so that he was able to go to the Temple with Mother, and they did some endowment work for the dead. They had planned to stay for the winter, but Taylor felt so well by October and was so homesick that they decided to go home, forty miles over very rough, bad roads. My brother James came for them, and they camped at night at Chad's Ranch. A heavy wind came up and it became very cold. Taylor caught cold and by the time he was home for three weeks, he was worse than he had previously been. Father decided it would be best to take him back to St. George for the winter, which was done, but he continued to grow worse, a dropsical condition following his rheumatic heart condition. He was under the care of Dr. Higgins again. Mother sent for Father, who came down for December Conference, and while he was there, Taylor died on 16 December. Mother and Father and friends returned with him to Pinto for burial. The funeral services were held in the Pinto Meetinghouse, and he was buried in the cemetery there. I remember that he looked beautiful in his Temple robes, and that his was the first white-draped, modern-type plush casket that I had seen. Prior to that time, Brother Joseph Eldridge had always made the caskets needed, draping them in black and trimming them with white lace. Taylor's death was a deep sorrow to the entire family. His brothers and sister loved him dearly and most of them were older than he. All of Mother's children were older, and we adored this blue-eyed brother who was far from well during the last year of his life. Mother always said he looked like Grandfather Butler with his blond hair and blue eyes.

After the Manti Temple was built, more centrally located for family work, it was decided that all the Butler children would meet there once a year and do a week's temple work. This custom carried on for years, the children usually meeting during the month of June. On one of these occasions, work was done for hundreds of deceased relatives. The family was intensely interested in accomplishing this work. Mother usually went under great difficulties, Pinto being a long way from Manti, but she dearly regarded this work and these meetings with her brothers and sisters. The first time, she went to Harmony, where William Redd took her and his mother, Aunt Keziah, by covered wagon—the only way we traveled in those days—to Paragonah. There Aunt Lucy Barton and Farozine Robinson joined the group and Uncle James Robinson took them to Richfield; Aunt Adaline came from Panguitch to join them. From there, Uncles James and John Butler took the group on to Manti. The entire trip took at least a week. Aunt Lucy Ann Allred lived in Spring City, near Manti, and she also joined the group. Mother said that a large number of relatives gathered for these occasions and much work was accomplished.

On one of these trips, Aunt Adaline Butler Allen (who was the widow of Philo Allen) met and married a Manti man, John Henry Tuttle [1895]. After that, Aunt Adaline lived in Manti very happily and did much temple work for the family. She took the genealogy record secured from the St. George Temple and other places by Uncle Taylor Butler and used this in her work. This record

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<sup>1</sup>This name may not be right; Addie's notes at this point were hard to read.

<sup>2</sup>Taylor went through the St. George Temple for his own endowment on 1 October 1889; he had turned sixteen on 3 March 1889, and he died on 16 December 1889.

was later used a good deal by Aunt Keziah's grandson, Herbert Redd, who continued work on it. It is now, I understand, in the Temple Archives, with other Butler records.

On one occasion, in December 1899, Mother did two or three weeks' work in the Salt Lake Temple while visiting with me there prior to the birth of my first son in January.

One of the most frequent visitors at Mother's home over a long period was Sister Emily Emmett Eldredge, whose Grandfather Simpson Emmett had baptized Grandfather Butler in the States [*error*: it was Simpson Emmett's father, James Emmett, who baptized John Lowe Butler and his family<sup>1</sup>]. Mother used to enjoy these afternoon and evening calls from Sister Eldredge. Also, for several years, while Bishop Robert Knell's wife Mary was an invalid, Mother frequently spent an afternoon with her. On some of these occasions, it gave Clara a chance to go out with some of the young folks.<sup>2</sup> Also, particularly in later years, when Mother was much alone, Maria Knell was friendly and thoughtful, calling in or having one of her children (Theresa, Grace, or sometimes an older one) call to see if Mother was all right.<sup>3</sup>

In the earlier years, Mother's sister Keziah came frequently to Pinto with her husband and children in their covered wagon, and Mother and Father returned these visits in Harmony. This gave the children a chance to develop very close friendships. Della Redd (Ivins) and I were particularly close, and we kept up a correspondence as long as she lived.<sup>4</sup> In those days, although the distance was only twelve or fourteen miles, it took nearly a day to make the trip from Pinto. The Harmony Hill was so steep that we always had to get out and walk at that point. Roads were bad in Southern Utah at that time.

On some of these Harmony trips, we stopped to gather wild chokecherries on the way. Also, when not too hurried, we would stop at the ranch of Aunt Maria Redd Pace, and often she would insist that we have a meal with her. Her son Granville later married my sister Nellie. Also, our visits to Harmony were a treat to us because Harmony was a fine fruit-producing area, including apricots, apples, plums, grapes, pears, and melons. We often canned fruit there and brought back fruit in the fall for winter canning since fruit was not produced in Pinto, with the exception of currants, gooseberries, rhubarb, and other small fruit that could be found in certain coves in very small quantities.

The family at times used to visit Grandmother Butler and Aunt Farozine in Paragonah, and on one occasion, when Mother went on to Salt Lake on the annual trip with dairy products, she left my brother Edmund, then nearly five, with Grandmother Butler. On Mother's return to Paragonah, Edmund was so eager to see his mother that he went too close to the wagon, and a horse kicked him in the chest, sending him into a creek by the road. He was ill from this experience and slightly hoarse at times for many years. I was not quite three years old at that time [1873], but on that trip I remember seeing my Grandfather Thornton in bed when we reached American Fork. He had a

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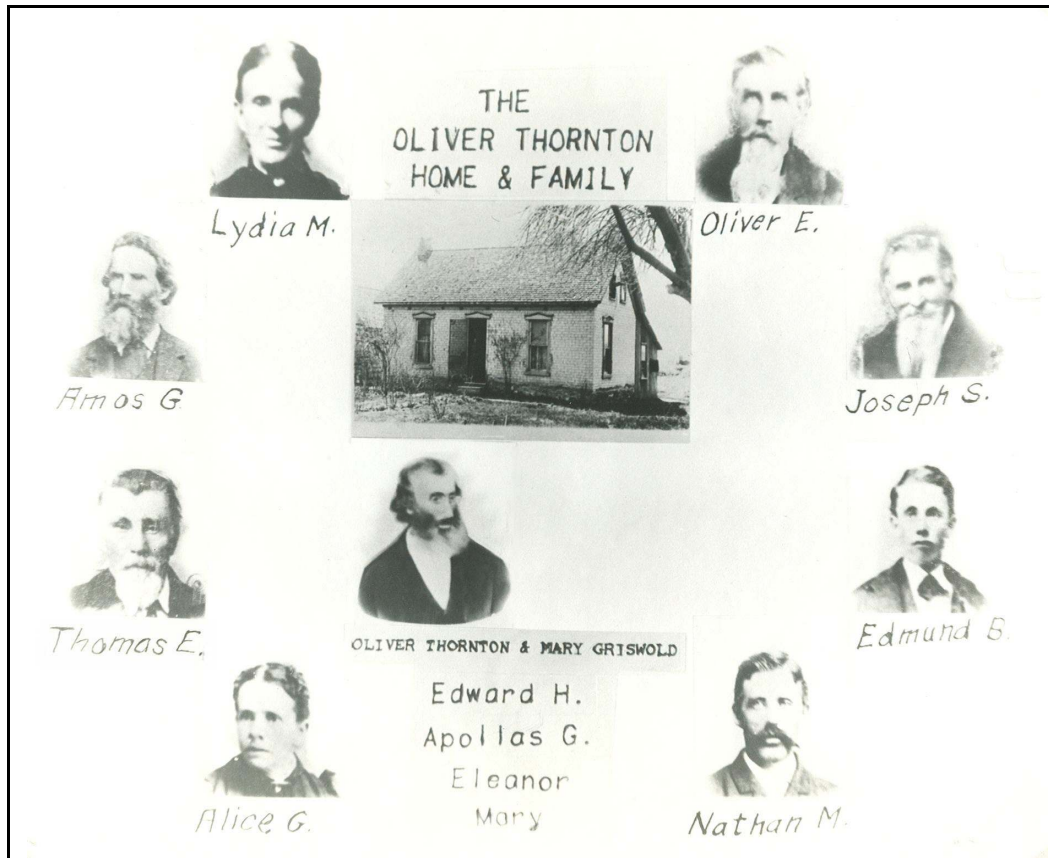
<sup>1</sup>Moses Simpson Emmett, born 1824, was the son of James Emmett, born 1803, and Phoebe Jane Simpson. It was James Emmett, not Simpson Emmett, who baptized John Lowe Butler in 1835. Simpson Emmett was Emily Emmett Eldredge's father, not her grandfather.

<sup>2</sup>Clara was the daughter of Robert and Mary Knell.

<sup>3</sup>Maria Knell was Theresa Maria Westover, wife of Charles Edward Thompson Knell, son of Benjamin Knell and Ann Green. Theresa and Grace Knell were the two youngest children of Theresa Maria and Charles Knell.

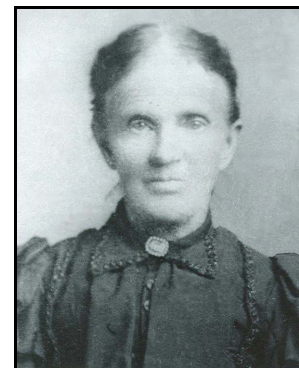
<sup>4</sup>Sarah Della Redd, born 1870, was the daughter of Lemuel Hardison Redd, Sr., and Keziah Jane Butler; she married William Howard Ivins.

kind, sweet face, and I remember I loved him. He asked Mother to bring me to the bed. He took me in his arms and called a little brown dog named Lillie to amuse me. This was only a temporary illness; he lived until 1891. He used to send us apples from his fine orchard in American Fork.



Children of Oliver and Mary (Griswold) Thornton, shown with Oliver's American Fork home  
 The four children listed on this chart without pictures died young.

Grandfather and Grandmother Thornton had seven children [they had twelve children]. Their oldest child, Lydia [Meacham Thornton], was married in the States to Edmund Butler, brother of Grandfather Butler. Lydia had two children, both of whom died in infancy, and her husband died, all before she was twenty-one years. She then came with her father to American Fork and later married Joshua Adams and raised a family by him. She was a close companion of Mother in her girlhood days in the States. The two vowed when they were girls that each would name a daughter for the other. Aunt Lydia's daughter Charity Artemesia married Dagbert Whipple after the death of his wife, Caroline Wallace, Mother's oldest daughter. Charity now lives in Burley, Idaho [as told to niece Genevieve Thornton Arrington, 17 June 1940]. Mother named me for Aunt Lydia. Among Grandfather Thornton's other children was Thomas, who married Priscilla Covington. They lived to advanced age, and Hattie



Lydia Meacham Thornton

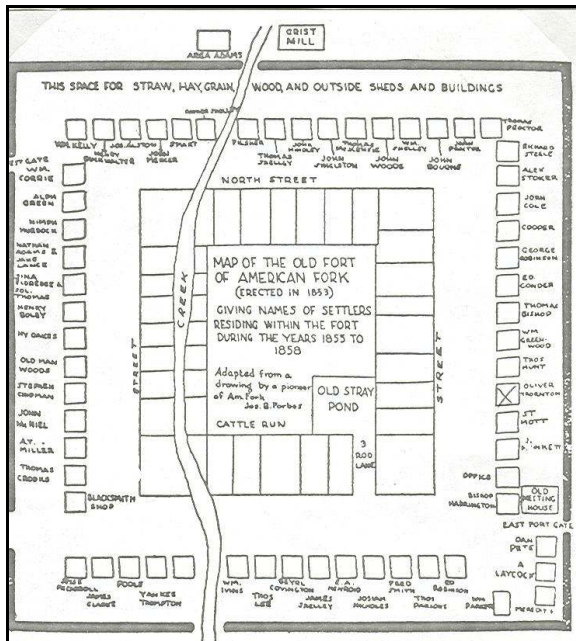


FIGURE 3. Map of the Old Fort in American Fork, according to a drawing of Joseph B. Forbes.

Map of the Old Fort in American Fork originally drawn by Eugene A. Henriod.

The heavy black line on the outside represents the wall enclosed in which are the individual homes.

Note the public corral in the center around which are the individual corralls.

Old Fort at American Fork, Utah

Home of Oliver Thornton is at right (see X)

From George F. Shelley, *Early History of American Fork* (American Fork, Utah: American Fork City, 1945), p. 25

more to his liking. He spent some time in American Fork, but more of his time in Southern Utah herding his sheep and prospecting. He was a genial person whom his nieces and nephews loved. He died in 1902 and was buried in Cedar City.

Mother said that Grandmother Thornton was an exceptionally fine woman and very healthy as a younger woman. However, she died in her forties [1858]. After her death, which was probably due to overtaxing her strength in pioneer days during the time she was raising her family, Grandfather married a second wife, Margaret Stoddard, and had one girl Mary, who became the third wife of Stephen Mott of American Fork.<sup>1</sup>

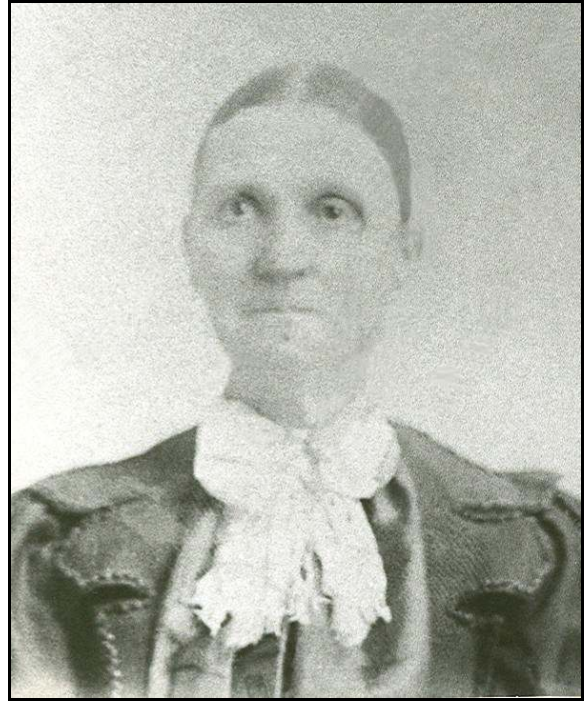
Father, like his own father, was a good farmer, and my brothers worked faithfully with him and were taught to do their work well; and they were good farmers, too. My brothers James and Oliver G., as young men, spent one year and then several years after that in California, during which time Edmund remained at home assisting Father as his main support on the farms. James and Edmund as young men worked well together, assisting faithfully in caring for the interests of Mother and the

and I attended both their funerals at the time I was living on Provo Bench. Amos Thornton married Mary Whittaker and Mother, Charity Butler, as before mentioned. Alice Thornton became the third wife of Stephen Mott of American Fork. All three wives [Stephen Mott had four wives] were fine women, but none of Stephen Mott's wives had any children. Edmund, Nellie, and I visited Aunt Alice with Mother when Edmund, affectionately called Ted by all of us except Mother, and I went to Provo to attend the Brigham Young Academy in 1892–93. Hattie and I also attended her funeral in American Fork. Joseph Thornton married Elise Christensen. They had three daughters—Retta, May, and Lydia Adaline. Nathan Thornton married an American Fork girl, Sarah Singleton. They raised a large family. He died only two or three years ago [1935] and was buried in American Fork. Edmund Butler Thornton, youngest son of Oliver and Mary Thornton, was named after his sister Lydia's first husband, who was Grandfather Butler's brother. He never married and when he was a young man, he made his home in Southern Utah with Father and Auntie. Father assisted him in going to the University of Utah, where he received what was considered an exceptionally good education for those days. He taught school for a year or two, and then followed employment

<sup>1</sup>Stephen Mott married a Mary Stoddard in the Endowment House in 1862; Mary Stoddard could not have been the daughter of Margaret Stoddard, the second wife of Oliver Thornton. Perhaps the two were sisters. Also Stephen Mott of American Fork had four wives, as noted earlier: Alice Ann Thornton, Mary Stoddard, Melissa Smith, and Sarah Marinda Smith.



family after her separation from Father and the division of the property when I was twelve years old [1882]. It was a great sorrow to us children that family trouble seemed to make it necessary for a separation of our parents, for we loved both of them dearly. However, the two families were ever friendly and Father continued to visit the home and his children, who always maintained good companionship with him. In later years, Mother and Father drew closer together again. However, Mother, although appreciating Father's suggestion of complete reconciliation, and giving it some consideration, never carried it out. At the time of the separation, Father's property was divided into thirds, one-third going to Auntie and family, one-third to Mother and family, and one-third to Father. Father left no will, and at the time of his death [1901] and the settlement of his estate, his third of the property went to Auntie's children, as did her own share when she died [1914].



Charity Artemesia Butler Thornton

The last years of Mother's life were somewhat lonely, since Edmund had moved with his family to Oregon in 1902, and my home and family were first in Toquerville and later in Utah County on Provo Bench. Hamilton and his family remained in Toquerville; James A. drifted from home and she did not hear from him for several years prior to her death. This was a great grief to her and the cause of much sorrow. She occasionally went to visit Hamilton and me and attended the Butler family excursions to the Manti Temple whenever possible. And relatives, friends, and neighbors in Pinto were kind to her.

She loved little children, and they loved her. The children of Pinto often visited her. She usually had pinenuts, Dixie dried grapes, or some such thing to give them. They gathered the early wild flowers that grew on the red hill where her second home was built, and gave them to her. Often, she heard little girls singing at the door; this gave her joy to be serenaded by them.

My husband and I urged her to spend the winter of 1907–08 with us on Provo Bench. Before doing so, she visited with Hamilton in Toquerville and then, although in poor health, she made the trip to Provo with Lydia's son Claude Knell, who was on his way to the Hawaiian Islands to serve his Mission.<sup>1</sup> Mother spent that winter with us and had the joy of being with me when my baby girl was born. She enjoyed this visit and during this time she told us many of her early experiences in the Church, and of seeing the Prophet Joseph. She remained with us until April Conference, after which she went to Manti to visit her sister Adaline and work in the Temple there. She and Aunt Adaline enjoyed this summer together, both doing temple work until the Temple closed the week before the 24th of July. Aunt Adaline had two summer dresses made alike, one for each of them, which pleased them both.

After the Temple closed, Mother and Aunt Adaline both went to Spanish Fork and visited a few

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<sup>1</sup>Claude Knell was Addie's nephew, the son of James Knell and Addie's half-sister, Lydia Meechum Thornton.

days with relatives there. They spent the 24th [July] in a big celebration at the Jesse Knight mines in Eureka, which was attended by many people over a large area. Mother enjoyed the trip and soon after, her nephew James Butler brought her with Aunt Adaline to my home on Provo Bench, and Sam and Sarah Olive Curtis, cousins, also visited us there. Mother appeared to be improved in health and both she and Aunt Adaline were in excellent spirits and enjoyed each other and their trip. Aunt Adaline soon returned home, and Mother remained with us until after October conference. This was a very happy time for me, and Mother enjoyed being with the family. We wished to have her remain with us again that winter, but in the meantime, Edmund and his family had returned to Pinto from Oregon, and Mother was very eager to see them. She decided to return home after attending October Conference. My husband and I could not go, so we took Mother and Wallace to the station where they took the train to Salt Lake. Wallace knew the way to his Aunt Annie Bocker's home a few blocks from the station. Mother stayed there, attending October Conference, which she enjoyed immensely. She told how thankful she was to be in the audience when President Joseph F. Smith raised his hand and blessed the Saints. While there, she and Wallace attended the State Fair together, Wallace acting as her guide. After Conference, her nephew John L. Sevy, who was going home to Southern Utah, accompanied her on the train to Lund where Edmund met her and took her to her home in Pinto. She was overjoyed to see her son and his family again; they had lived in Oregon for six years. There were three grandchildren born in Oregon that she had never seen, the new one born just in September. Genevieve, Merle, and Taylor, who were born before they left Utah, had grown a good deal and were happy to see their Grandmother.

The family had a few happy months together, which were cut short in December when her delicate health was aggravated by a cold and pain with kidney complications. Edmund went to Cedar for consultation with the physician there, Dr. George W. Middleton, and for laboratory tests.

Of the young people of Pinto, but few of them found their life companions in their hometown:

Heber Harrison married Ellen Eldridge.  
 Sophia Harrison married N. H. Forsythe.  
 Brigham Harrison married Maria Haskell.  
 Charles E. Knell, son of Robert Knell, married Maria Westover.  
 Joseph E. Robinson married Minnie Knell.  
 James Knell married Lydia Thornton.  
 Eliza Westover married Samuel Redd of New Harmony.  
 Hattie Westover married Charles Gracey of Silver Reef.  
 Mitia [Artemetia] Westover married Len [Leonard] Conger of Washington.  
 Julia Westover married Samuel Rowley at Huntington.  
 Alice Jane Eccles married David Cameron of Panguitch.  
 Minnie Westover married Arthur Paxman of Washington.  
 Louise [Mary Louisa] Westover married Louis William Johnson of Huntington.  
 Irene and Margaret Ann Haskell married Smith brothers of San Luis Valley, Colorado.  
 Hamilton M. Wallace married Janey Stapley of Toquerville (telegraph operator of St. George).  
 Caroline Wallace married Dagbert Whipple of Provo.  
 Martha Jane Tullis married Emil Barker of New Hampshire.  
 Nellie Thornton married J. Granville Pace of Harmony.  
 L. Adaline Thornton married Hezekiah E. Duffin of Toquerville.  
 Edmund Thornton married Jennie Sargent of Pine Valley.  
 Hattie Thornton married William James Snow of Pine Valley (he was a student, teacher, and later a doctor, the son of pioneer William Snow of Pine Valley).  
 Susie Knell married Ted Palmer of Cedar City.  
 Benjamin Knell, Jr., married Allie Canfield of Mountain Meadows.  
 Walter Knell married Olive Emmett of Mountain Meadows.

*Among the papers of Addie Thornton Duffin*

He was given medicines and the report that Mother's condition appeared to be serious. After being confined to her bed for only one week, she died on 10 December 1908 in her family home with Edmund and his family at her bedside. Hamilton and I came immediately to Pinto where we remained until after the burial. Edmund sent his team to Lund by a nephew, Ray Cox, to meet my husband and me. At that time the weather was mild and there was no snow. Mother's sisters, Adaline and Farozine, arrived from Paragonah with Uncle James Robinson, and my brother Hamilton and his wife came from Toquerville. My sister Lydia and I had previously made Mother a beautiful temple robe from linen Mother had purchased herself. Auntie and Sister Ellen Harrison worked a beautiful temple apron for her at the time of her death. The other articles of clothing were also made by kind and loving hands by relatives, friends, and neighbors. She looked beautiful, dressed in her temple clothes, prepared for burial. In life, she was so happy when clothed in temple habiliments, doing temple work for her worthy ancestors who had been unable to do this for themselves. The funeral services were held in the Pinto meetinghouse, which was tastefully decorated with drapings in white. One of the songs sung by the choir under the direction of Charles Knell was "Oh, My Father," one of Mother's favorite hymns. Bishop Heber F. Harrison presided at the services, which were well attended by relatives and friends who had known Mother during many years of her life and were grieved over her passing. Burial was in the family burial plot in the Pinto Cemetery, where Father and his deceased children were interred.







Lydia Adaline (Addie) Thornton, age two



## Part Two

# Autobiography<sup>1</sup>

Mother told me I was born in a log house near Auntie's adobe home in Pinto, Washington, Utah, on 19 January 1870 [the daughter of Amos Griswold Thornton and Charity Artemesia Butler].

Mother named me Lydia for Lydia Thornton, Father's sister and Mother's girlhood friend.<sup>2</sup> I was my mother's seventh child and the second girl. Her first child was a girl, Caroline, then a succession of five boys were born. When she learned of her little sister, Caroline lost no time in hurrying to her girlfriends (Jane Tullis, Susie Knell, Eliza Westover, and Maria Harrison) to tell them the good news. I do not remember the log house, as Father made another house for us, four rooms, at or near the foot of the red hill and just across the road east from the rock schoolhouse that served as schoolhouse, Sunday meetinghouse, dance hall, and general recreation center.

I remember Uncle James Thornton, Father's brother (who lived with Father when we were small), teaching my sister Nellie and me our ABCs. At six years, I commenced school. Eliza Westover was my first teacher. I still remember how shy I felt on that first day, but the teacher was kind and I liked her. In the years following, I always liked to go to school.

Schoolwork was not graded. Our first book, after we had learned our ABCs, was a primer; then followed first, second, third, fourth, and fifth readers. School terms were short, from four to five months a year, never long enough to get through our book, so that each year we would review our last year's work and perhaps get a little further.

Others of my early teachers were Heber Harrison, John Platt, Lydia Thornton (my sister),<sup>3</sup> Orlando Funk from Washington near St. George, and Christina Forsythe—all good teachers, and thorough. Arithmetic was stressed (multiplication tables had to be well learned).

Two serious accidents during my early childhood caused me much suffering. One was a burn on my left leg. The front part was badly scalded one day when I was down to Auntie's. For months, I could not walk. The cords under my knee grew rigid and tight, and it was feared I would never walk. However, gradually my knee became normal, though the sores did not heal completely until over a year later. For about six weeks, I was on crutches, attending school and playing; and I often hurt my sore leg.

The second accident threw my knee out of joint.



Two years old

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<sup>1</sup>Addie wrote most of this narrative in 1940.

<sup>2</sup>Lydia Meacham Thornton was born in 1830, the daughter of Oliver Thornton and Mary Griswold. Lydia married Edmund Butler, the younger brother of John Lowe Butler.

<sup>3</sup>Lydia Meechum Thornton, born 1862, was the daughter of Amos Griswold Thornton and Mary Whittaker.

When I was seven years old, President Brigham Young died, and I remember well the gloom that was cast over our little town of Pinto when the sad news of his death was received. As I remember, some man came on horseback from Pine Valley with the message that had been received there by telegraph. Also, when a mere girl, I shook hands with President John Taylor as he passed out of the door of the Pinto Meetinghouse. There was quite a group of brethren and sisters who traveled from Salt Lake City by carriage to hold meetings in all the small towns on their way to St. George.<sup>1</sup>

When I was sixteen, I taught the younger pupils of Pinto for the last six weeks of the school year. John Platt had been teaching, but wanted to quit and go into Nevada to shear sheep. The trustees asked me to finish the school term, which would include only the younger children, as the older ones always quit early to help on the farms. I did not feel equal to it, but they insisted, so I did my best. I took produce—wheat—as part of my payment.

On 17 June 1890, when I was twenty years of age, I received my endowment in the St. George Temple. My cousin Della Redd and I remained in St. George for two weeks doing endowment work for the dead. During the winter of 1890–91, I attended the St. George Academy, Nephi Savage, Principal. Through the persuasion of John T. Woodbury, I taught a class in mathematics, which paid tuition for my year’s schooling.<sup>2</sup>

The following school year, I taught school in Washington, five miles from St. George. I was able to save \$200, and this, together with some parental help, took care of my schooling the following year at the Brigham Young Academy in Provo. My brother Edmund and sister Nellie<sup>3</sup> also attended the Academy. We rented rooms and boarded ourselves. On 6 April 1893, it was my privilege, in company with my brother Edmund and sister Nellie and other students of that great school, to attend the dedication of the Salt Lake Temple. It was a glorious occasion. President Wilford Woodruff presided. I shall never forget the *Hosannas*.<sup>4</sup>



*Standing, left to right:* Nellie Thornton, Addie Thornton, Minnie Knell  
*Seated, left to right:* Effie Harrison, Martha Jane Tullis, Emma Platt, Lillie Knell

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<sup>1</sup>Addie wrote the statements in this paragraph on 12 June 1951. Her daughter, Lydia Duffin Romrell, had the original notes in her possession in 1970. With these statements, Addie wrote: “I have lived in the time of all the Presidents of the Church, except the Prophet Joseph Smith.”

<sup>2</sup>Addie’s daughter Lydia wrote in 1947: “St. George Academy stressed penmanship, and Mother’s writing was a work of art. She did some of the pen work that was sent to the World’s Fair in Chicago in 1893.”

<sup>3</sup>Ellen (Nellie) Lunt Thornton, also born in 1870, was the daughter of Amos Griswold Thornton and his first wife, Mary Whittaker. Nellie married J. Granville Pace.

<sup>4</sup>In a note dated 12 June 1951, Addie wrote: Dr. Karl G. Maeser was released from his position as President of Brigham Young Academy a year or so before I attended that school, but he often visited the school and how we students loved to see and hear him talk. He spoke in broken tongue, but was beloved by all. Also, I well remember his visiting Southern Utah; he held meeting in the Ward in Santa Clara where I was teaching school and spoke...[on] reverence.





Addie Thornton (*right*) and Addie's sister Harriet (Hattie) Thornton (*second from left*); the other girls are unidentified (undated).



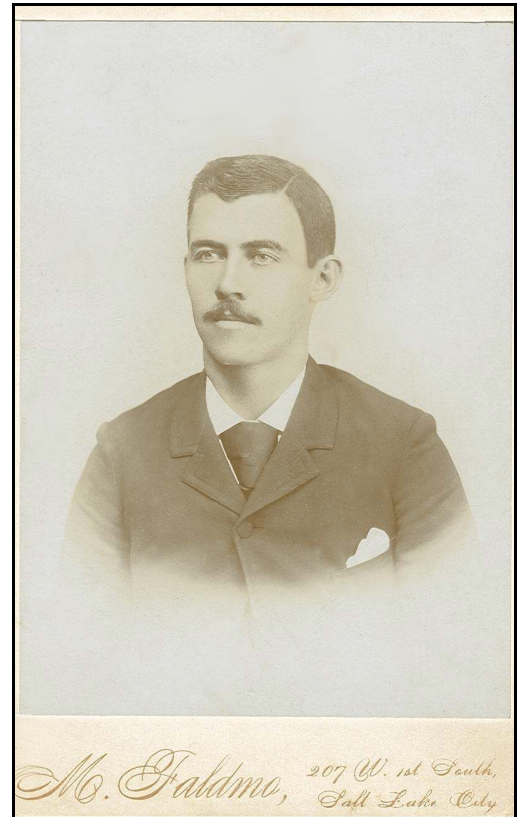
"Taken in St. George while attending Summer School"  
 Left to right: Ellen (Nellie) Thornton, Addie Thornton, Nellie Harrison, (ca. 1895?)



"Pinto Girls": *left to right*, Minnie Knell, Effie Harrison, Martha Jane Tullis, Addie Thornton, Emma Platt, Lillie Knell, Nellie Thornton (not dated)



Addie Thornton, about 1895



Hezekiah Duffin, March 1895

Edmund did not stay for the spring quarter [at Brigham Young Academy], but Nellie and I went the full school year, commencing about the middle of August and closing the first week in June.

I came home to Pinto tired from the year's study. I had the opportunity to teach the children of two or three families who lived at Hunt's Ranch along Santa Clara Creek (Modsley, Vance, and Hunt). I was hired by the Pine Valley School trustees and boarded at Sister Hunt's. The wages were small, but I enjoyed my work. The children appreciated the opportunity of attending school at home and made rapid progress.

Following this employment, I taught school for two years in Santa Clara, five miles west of St. George. Next, I taught school in my hometown, Pinto. About midwinter, I was stricken with inflammatory rheumatics and was out of school for six weeks. My sister Hattie took my place [Harriet Maria Thornton, born 1875, daughter of Amos Griswold Thornton and Mary Whittaker].

I attended a two-week summer school each year for two years at Beaver. Professors Cluff and Brimhall were the instructors. John Platt, by team and wagon, took a group of us young lady teachers to Beaver. The school was held at Fort Cameron, which was soldiers' quarters in earlier days.

On 22 September 1896, I was married to Hezekiah E. Duffin.<sup>1</sup> I first met Hezekiah when I was visiting my brother Hamilton Wallace at Toquerville when I was a girl of about seventeen years.

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<sup>1</sup>This account of the wedding of H. E. Duffin and Lydia Adaline Thornton is a synthesis of separate notes Addie made about 1938, together with memories related to her daughter Lydia Duffin Romrell on 12 July 1940 in Boston, Massachusetts.



The following year, he made his first visit to Pinto to see me on May Day. During the years that followed, we attended school together at St. George one winter and corresponded while he was on his mission of three and one-half years to the Hawaiian Islands; during this latter period, we became engaged, but were not married until a year and a half after his return.

The year before my marriage was a very busy one for me. From a bolt of fine bleached muslin, which I had purchased with money obtained from teaching school, I made my wedding underclothes: garments, chemise, petticoats, underwaists, and nightgowns—also pillowslips trimmed with crocheted lace of my own work. To my prospective sister-in-law, who lived in Salt Lake City, I sent for embroidery and insertion to trim my underwear. Besides the above-mentioned articles, I made house dresses and aprons for myself; and last, but most important of all, I made my wedding dress.

My brother Edmund, always called “Ted” by the family and others, had been keeping company with Jennie Cox for about a year (her mother was Julia Snow, granddaughter of William Snow, brother of Apostle Erastus Snow). Jennie had come with her mother to visit relatives in Pine Valley, and thus my brother met and won the charming Jennie Cox. Their short courtship was quite a contrast to my long romance, which had commenced seven years previously.

As there was to be a double wedding, Jennie and I decided to have our wedding dresses made alike. This work was accomplished the last week in July at the home of Joseph and May Cox (Joseph is Jennie’s brother, and May is my sister<sup>1</sup>) in Pine Valley. We used two sewing machines. The purpose of doing this work at May’s home was to avoid publicity and visitors interrupting us in Pinto. The dresses were made of a combination of plain white silk and white brocaded silk, ten yards in each dress, trimmed with white satin ribbon, silver beading, and wide silk lace. The dresses were lined throughout, and in addition, we used crinolin, selicia facing, and velvet binding for the skirt. It was a big task to make our dresses, but we each derived much joy in making them together.



Wedding dress swatches

We decided that the wedding should take place on 22 September 1896, and the reception, the following Friday, the 25th. We were to be married in the St. George Temple, the forty-mile distance being too far for one day’s travel over the rough roads of that day. We felt very fortunate to get Jim Platt’s white-top buggy, the only one in town; otherwise we would have had to make the trip in a lumber wagon. The team consisted of a saddle horse that Hezekiah rode from Toquerville and a horse of Ted’s. The dinner box, a necessity for traveling in those days, was well filled with a variety of good things to eat, lovingly prepared by Mother: chicken, salt-rising bread, butter, pie, preserves, and other good things.

For the trip, Jennie and I had made dresses alike of black-barred lawn material that Mother had given us, with a plain-fitting waist and a deep flounce on a full skirt.

We began this memorable journey to St. George on Sunday afternoon, 20 September, about four o’clock, after having attended Sunday afternoon meeting at two o’clock. The entire group of Pinto young people were there to send off the wedding party with good wishes and the proverbial old shoes as we started on our journey amid gaiety and laughter. In Jim Platt’s white-top buggy, we traveled to Pine Valley, a distance of twelve miles, arriving there in the early evening. We stayed overnight with Joe and May Cox. Early the next morning, we continued our journey to St. George. The weather was ideal and joyously we wended our way. We camped at Chadburn’s (or Chad’s)

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<sup>1</sup>Sarah May Thornton, born 1873, was the daughter of Amos Griswold Thornton and Mary Whittaker.





Double Wedding, 22 September 1896  
*Left:* Addie Thornton and Hezekiah Duffin  
*Right:* Ted Thornton and Jennie Sargent

Ranch on the Santa Clara River, about half the distance to St. George, where travelers often camped overnight, and had dinner. We then went on to St. George, arriving there a little before sundown, staying at the home of Jennie's Aunt Rene Rancher.<sup>1</sup>

On the morning of 22 September, we were at the Temple where services commenced at nine o'clock. Ted and Jennie received their own endowments that day, but Hezekiah and I, having received ours previously, did work for the dead. As our dresses were too elaborate to be worn for regular temple work, we changed from the plain ones worn during the day to our wedding dresses for the marriage ceremony, which was performed by David H. Cannon, President of the Temple. None of our relatives were with us, but two of my friends, Norah Hafen and Eva Graff, daughters of Samuel Knight, came with their husbands from Santa Clara (I had boarded with each of them while teaching school) to witness our marriage and extend best wishes and congratulations. After the ceremony, Brother Cannon took us into a private room and gave us kind fatherly advice. Among other things, he said, "Do not allow yourselves to both become angry at the same time. When one is disturbed, see that the other one is calm." To some degree, we sensed the seriousness of the obligations we had taken, but looked forward to the

future with joy and hope, truly thankful that we were worthy of being married in the Temple of the Lord. This was the happiest day of my life, up to that time.

Late in the afternoon of the day of our marriage, we went to the only photographer in Southern Utah, James Booth, and had our pictures taken in our wedding clothes, one group picture and one of each couple alone.<sup>2</sup>



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<sup>1</sup>In an earlier account, written about 1938, Addie wrote that they stayed at Sister Ann McFarlane's home in St. George the night before they were married.

<sup>2</sup>Marriage certificate is shown in the history of *Hezekiah Erastus Duffin*.



Hezekiah and Addie on their wedding day, 22 September 1896



By invitation of Martie Snow Keate, we had supper and spent the night. Our bedrooms were in the upstairs and were very nice and comfortable. Well do I remember the town clock in the tower of the Tabernacle, how it chimed out the hours on the evening of that eventful day. The moon was almost full and never had shone so brightly before.

Martie prepared a nice breakfast for us at the home of her father, Apostle Erastus Snow. I shall always remember the dainty, small, but very good biscuits we had for breakfast. We left for Pinto about 11 a.m., and after rough, uphill travel, we finally reached Chadburn's Ranch on the Santa Clara River, where we stayed overnight. Hezekiah hired bed for the night from Mrs. Chadburn. Ted and Jennie slept in the white top. The Chadburns' youngsters chivveried and serenaded them all night, beating tin cans, shaking cowbells, and making plenty of racket.

The following day, we continued our journey, arriving at Pinto mid-afternoon. Great preparations had been going on at home for the wedding festival, scheduled for Friday, 25 September. The 24th was a very busy day. My sister Hattie, Nellie Harrison, Clara Knell, and Allie Knell all contributed their services in preparing for the celebration in honor of the newly-weds. It was an unusual event in our little community, which always celebrated in a big way when there was a wedding, but this was the first double wedding. That evening my brother Hamilton, his wife Janey, and their seven children arrived in their fine surrey from Toquerville. They brought Ella Batty, Hezekiah's niece, with them, the only one of his relatives present for the party in Pinto.

To that reception, all the people in Pinto over fifteen years of age came, as well as many of Jennie's relatives from Pine Valley. There were laughter and tears as Mother Dear and others greeted us and extended congratulations. Mother knew much better than we the toils and cares, as well as the joys, of married life. After these many years, I shall not attempt to mention the many bounties Mother had so generously provided; the tables were a most attractive sight to behold. The tables were all in Mother's large living room along both sides and across one end of the room. In the center of each table was a beautiful wedding cake, with all varieties of well-prepared food and an abundant supply of Dixie's choicest grapes from Thomas Willis's farm, brother-in-law of Hezekiah, a special treat. Because of the serious illness of Bishop Robert Knell, the wedding dance was not held in the evening as intended (his home was too near the little Church that was used as the schoolhouse and recreation center). But the young people of the community returned to our home and spent the evening singing, reciting, and eating pinenuts, which my brother James brought in by the panfuls.

Wedding gifts were not expensive, most of them dishes, some silver teaspoons and tablespoons, towels, and so on, but it all made us very happy. The older people were seated at the first tables, after which the dishes were washed by many willing hands, and the younger people were banqueted. I am not sure, but it seems to me there was a third table set before all were served. There was organ music by my dear friend Nellie Harrison and my sister Nellie Pace.

Lamp chimneys were polished for the occasion of the celebration, and there were enough lamps to make the room light and cheery that evening when the young people gathered. Attractive



Hezekiah and Addie's Wedding Quilt  
*Left to right:* Clarence Romrell, Roz and Troy Thornton (no relation), Edna Johnson, and Lydia Thornton Romrell (daughter of Addie and Hezekiah), photograph, ca. 1960

pictures hung on the walls, snow-white curtains at the windows, pretty vases adorned the mantel above the fireplace, and an exceptionally nice rag carpet was on the floor. What a sight Mother's carpet was the next morning!

Until about midnight, the merry group remained. With kindly goodnights, this memorable celebration came to a close. Ted and Jennie went to Auntie's for the night, and Hezekiah and I remained at home.

The next day, Saturday, everyone was tired, especially Mother Dear, on whom had been the responsibility for the reception. There was still plenty of food left over: roast chicken, salt-rising bread, squash pie, apple tarts, cream and chocolate layer cakes, and vegetables to warm over; so meals were easily prepared that following day. That evening, Ted, Jennie, Hezekiah, and I went to my sister Lydia's home and spent the evening with her husband James Knell and four small children: Claude, Mary, Vernon, and Iva.

The next day, Sunday, our joy was turned to sadness as Mother Dear was stricken with cramp in her stomach and suffered intensely for hours before she was relieved. She had been subject to these spells ever since her girlhood days. Many times I have wept, it was so hard to see her suffer. We applied different remedies for her relief. Not only did Mother's sickness bring sadness, but Jennie, Ted's young bride, had a heart attack, a trouble that she had had on previous occasions. Her attack was really scary. We did not know whether she would survive or not, but she came out of it and we were thankful.

On Monday, the ill improved sufficiently to be out of bed. On Tuesday, my young husband assisted me with the week's washing. He wrung the clothes through the old-style wooden Western washer. A wooden lever on top was pushed over and back, over and back. I think I scrubbed the clothes on washboard through the second suds.

Wednesday brought the trial of leaving my childhood home. It was not easy; Mother was not strong, and I was her only daughter.<sup>1</sup> Happy, but tearful, yes, with joy in the anticipation of a new life only just begun, and sadness at having to leave my beloved parents, brothers, sisters, and friends. But life is that way and gladly I accompanied my husband to his home.

That Wednesday afternoon, we went as far as New Harmony, the home of my dear Aunt Keziah and Uncle Lemuel H. Redd, both now deceased. We stayed overnight at my cousin Bishop William Redd's home. He and his wife Francy made us welcome. His sisters, Alice and Vilo, were living with them.<sup>2</sup>

On Thursday, we continued our journey in the light-spring conveyance Hezekiah had hired for the trip. With clothing, bedding, etc., it was well loaded. It was open-top, but we traveled comfortably.

At Kelsey's Ranch, about eight miles from Harmony, we remained for a while visiting with Joseph (Jode) Duffin, Hezekiah's brother, and his wife Mary.

We reached Toquerville about sundown on Thursday and were welcomed by Sister Duffin

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<sup>1</sup>Charity's daughter Caroline Wallace Whipple had died in 1882; Charity, the only other of Charity's daughters besides Addie, had died an infant in 1872.

<sup>2</sup>Lemuel Hardison Redd, Jr., born 1856, was the son of Lemuel Hardison Redd, Sr., and Keziah Jane Butler, Charity's sister. Lemuel, Jr., married Eliza Ann Westover and Lucy Zina Lyman. Bishop William Redd was Lemuel, Jr.'s, brother. William, born in 1861, married Mary Verena Bryner (was her nickname Francey?). The two sisters mentioned of Lemuel, Jr., and William were Alice, born 1879, who married Abel Rich; and Charity Alvira (Vilo), born 1877, who married Orin Snow.

(Mary Fielding Duffin, Hezekiah's mother), a dear little English lady, and her son William who lived with her.

James Duffin and his wife Mary and family, who lived in the next house north from his mother, were there; next to their home farther north lived Hezekiah's sister Mary Ann with her husband John Batty and their large family. Several of Hezekiah's older brothers were married.

Sister Duffin gave us her large living room for our quarters. It was papered with unusually beautiful wall paper, with considerable gilt in the pretty design. There was a beautiful large mirror, a walnut parlor set covered with black mohair, States carpet,<sup>1</sup> and pictures. Added to these, Hezekiah had bought a very nice oak bedroom set, with a tall headpiece to the bedstead. The dresser had a large mirror. Then there was a washstand and a small high-backed rocker.

On the Friday evening after our arrival, a wedding dance was held in the Toquerville Church. The townspeople came out in numbers and extended congratulations and best wishes for our future happiness.

The first year of our married life, we lived there with my husband's mother. She seemed happy to have us with her, and we were happy together. Hezekiah rented his sister Annie Bocker's farm that year and made such nice, light, amber-colored molasses. Often in the evenings, I made molasses candy. It was fun to pull it and see it grow lighter until it resembled sugar candy, almost white.

Days passed rapidly. Previous to our marriage, I had signed a contract to teach grammar grades, the higher grades of Toquerville School, which commenced three weeks following our marriage, from October to April. While I taught the grammar grade students, Sister Rosa Jarvis of St. George taught the primary pupils. During the time I was occupied in teaching, my husband and his brother William were busy harvesting sugar cane raised on their sister Annie's farm and making it into sorghum. It was a long tedious job and they put in long day and night shifts. They made twelve hundred gallons for themselves, besides two or three hundred gallons for their brother James, who was teaching school at Rockville. The molasses was hauled in wagons by team to settlements to the north—Cedar City, Paragonah, and Panguitch, a distance of one hundred miles over rough roads. Quite a lot was sold at fifty cents a gallon in town to home people and to peddlers there from the north. Little actual money was realized from the sales. The molasses was mostly exchanged for produce: flour, pork, potatoes, and some merchandise.

In the spring, I went home for a month. Mother gave me old clothes, which I dyed various colors and tore into strips ready to be sewn for my first rag carpet. Next came the preparation for a rag bee to which all the women of the town and young girls from fifteen years up were invited. Rag bees were such fun—such a jolly crowd, all talking at the same time. Such was the situation when I had my first rag bee. The strips of cloth were sewn end to end, then wound into a good-sized ball ready to go to the weaver. I sent my balls to Cedar City, Utah, to Aunt Sarah Chatterly, Auntie's sister, who wove them into strips of carpet about a yard wide and the length of the room to be covered. These strips, sewn together with strong carpet warp, formed the first carpet I owned after my marriage, a beautiful carpet with many colors.

In July, a little less than a year after our marriage, Hezekiah was called by the First Presidency to serve his second mission, this time to the Southern States. He labored for twenty months in the Middle Tennessee Conference, where he made many friends and had the privilege of baptizing one young man.

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<sup>1</sup>The "States" carpet was probably one purchased back east, i. e., not a homemade rag carpet.



In the spring of 1899, at a District Conference held at Birdstown, Picket County, at which Ben E. Rich, President of the Southern States Mission, was in attendance, Hezekiah was asked how he would like to return home. He replied, “Not until I am honorably released.” President Rich, knowing Hezekiah had filled a previous mission of three years and four months in Hawaii, felt to release him after twenty months in the Middle Tennessee Conference.

For the two winters he was away, I again taught school in Washington, five miles from St. George, boarding with Bishop Andrew Sproul’s wife, who also taught school. They were dear friends, so good and kind, and treated me as one of the family; they were like parents to me. During the summer I taught a term of six weeks in the Valley, where I boarded with my girlhood friend and companion, Effie Harrison Snow. Frank Snow, her husband, was also on a mission. We watch the mails eagerly for letters. After the term, I had about a month to be with my dear mother in Pinto before commencing winter teaching at Washington. My school was just out in Washington when word came of my husband’s release.<sup>1</sup>

Shortly after my school closed in April [1899], I went to Salt Lake City to meet my husband, just released. My brother-in-law, William Duffin, was going to the Lund railroad terminus, so I accompanied him and took train for Salt Lake City. My returned missionary husband decided to remain in Salt Lake City for the summer if he could find employment. For three weeks, he tramped the streets of Salt Lake City trying to find work. He finally got a job doing carpenter work on an addition to a hotel at Wasatch, a Church resort up Little Cottonwood Canyon. It was a delightful place with many small cottages where owners came to get away from the mid-summer heat of the City. We lived in one of the one-room cottages. Furniture consisted of a small table, two chairs, a bedstead, and a small stove. There was no floor covering, but I took delight in getting on my knees and, with brush, scrubbing the floor. It looked so white and pretty. Such was the beginning of our housekeeping, and I cannot describe how happy we were.

In the Canyon, we noticed that whenever we found a rock quarry from which rock had been hauled to build the Salt Lake Temple, we would find black raspberries. These not only furnished our summer fruit, but I canned some for winter and they were delicious.

When winter came, Hezekiah found employment in the City. He left home at 7 a.m. and worked until dark. We lived in Sister Susan Smith’s basement apartment, just across the street from the West Gate of the great Tabernacle; and that is where our first child was born [9 January 1900], named Hezekiah by his mother and Wallace by his father. Sister Susan Smith was the widow of the late George Albert Smith, who was Counselor to President Young. Neighbors were very nice to us: Sisters Williams and Cartright, who were daughters of Sister Smith (Sister Williams was President of the Seventeenth Ward Relief Society). My doctor was Dr. Latham, a competent woman recommended by Aunt Alice Butterworth. Baby Wallace was blessed in Fast Meeting of the Seventeenth Ward by his father and other brethren. He had previously been blessed at home by his father when eight days old. I think the later blessing was in the month of March.

Mother had come in December to be with us. Like all young women at that time, I wanted my mother. She brought many things that were very helpful to us—good homemade butter, choice preserves, dried corn, and homemade soap. And she brought a beautiful baby dress made of fine

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<sup>1</sup>Addie’s daughter Lydia wrote in a 1947 biographic sketch: “Mother taught school for nine years in a number of communities of Southern Utah—Santa Clara, Washington, Toquerville, and Pinto. Schools were ungraded at that time. When Mother had as many as sixty pupils, a teacher was hired for the primary children, and she taught the grammar grades. To get all her classes in, she taught part of her pupils during the recess and noon periods. School teaching was work that she loved and friendships were formed that have lasted through the years.”

cream-colored cashmere, trimmed with cream lace and dainty blue ribbon bows. She helped me do my sewing as I was unable to run the sewing machine.

We enjoyed going to Sunday meetings at 2 p.m. held in the great Tabernacle. We had the pleasure of seeing and listening to many of the General Authorities—President Lorenzo Snow, Joseph F. Smith, John Henry Smith, Francis M. Lyman, and George Q. Cannon.

While we were living in Salt Lake City, the first automobile came there. The owner, J. Hyrum Silver, took President Lorenzo Snow for a ride, and there was quite a write-up in the morning paper about it, contrasting modes of travel. President Snow had crossed the plains with ox team in earlier days; and now there was this marvelous Ford car, with a speed of 25 miles an hour.<sup>1</sup>

Mother remained with us until April Conference, going to the Temple occasionally as she was able. In the latter part of April, it was decided that my husband would remain in Salt Lake City to work, and I accompanied Mother on the train to Lund, where my brother James A. Thornton met us, taking us home to Pinto where I spent the summer with Mother. She was intensively fond of her grandchildren always and enjoyed the baby a great deal that summer.<sup>2</sup>



Addie and Hezekiah with baby Hezekiah Wallace, born in Salt Lake City, 9 January 1900

While working in Salt Lake City that summer, Hezekiah had a chance to buy a small farm on Laverkin Bench near Toquerville and earned enough to buy a wagon.

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<sup>1</sup>Addie did not date this event, but it obviously occurred sometime between 1898 and 1901, when Lorenzo Snow was President of the Church.

<sup>2</sup>In another note, Addie wrote that both she and Hezekiah accompanied Charity to Pinto, leaving Salt Lake City on March 29, 1900, and then going on to visit his family in Toquerville. She and Baby Wallace spent the summer in Pinto with Charity, and Hezekiah returned to Salt Lake City to work, boarding with his sister Annie Bocker.

During the winter of 1900–1901, Hezekiah and I taught school at Toquerville. Mrs. Artie J. Cox cared for Baby Wallace for a month and was our housekeeper for the remainder of the winter. The baby loved her. Maud Savage did my washing. We lived in the Batty home.

In 1901, we moved to Laverkin where we farmed Brother Judd's almond orchard. No crop. We lived in a shack. I had some money in the bank, and we made our first payment on that first purchase of land. Hezekiah took me and our little son to spend the summer at my mother's home in Pinto. In the fall, we returned to Toquerville and lived in the Isaac N. Duffin home. Karl was born on Valentine's Day, 14 February 1902, at about 7 p.m.; bangs at the door announced Valentines for little Wallace. Mother again came to be with me. When Baby was a few months old, we moved into the old Naegle home, rented from Regula Naegle, near the big, unfinished rock house south of town.<sup>1</sup> Wallace was not well that summer. Sister Gregorson lost her little boy with the same kind of illness. We continued to operate our own farm at Laverkin.

During the fall and winter, Hezekiah cooked for U. S. surveyors in Washington County. J. S. Sevy [or Sevey] had his sheep in Dixie that winter. When his herder came to town, he took meals at our place. In the fall, Father came to Toquerville to get some fruit for canning. I had been homesick for a long time and was so happy to see him. Lydia Knell came and put up fruit. She was with us for about a week and gave Baby the name of "Karl the Good." He was so little trouble.

I taught school at Toquerville from January until May 1903. In the spring of 1903, we moved to Aunt Annie Bocker's home across from D. Spilsbury. Summer was extremely hot, and we were still farming at Laverkin. I spent a few weeks with Mother at Pinto and a few days with my dear sister Nellie at Harmony.

On 21 November 1903, Irving was born. We spent the winter in Sevier, Sanpete and Millard Counties, with Hezekiah acting as salesman in connection with Riley C. Savage. We returned to Toquerville in May 1904.

I spent the summer of 1904 in Pinto with Mother Dear. If ever there were two frisky little boys, my two oldest sons were that. They would not make friends with Mother, my brother Jim, or scarcely anyone else. When Father would take them, they did not like his whiskers. They did like to go to Aunt Lydia Knell's. There was an Indian camp close by and an Indian girl named Alice.

Joe Eldridge took me and my little boys to Toquerville in September, and I paid him in peaches from our orchard on Laverkin Bench. The peaches were nice, and he was grateful to get them.

Shortly thereafter, I was stricken with typhoid fever. I was completely disabled for six weeks, living only on liquid food. Sister Regula Naegle was my nurse. She came every day, bathed me, and took care of my other needs. Dr. Middleton of Cedar City prescribed treatment. Mother came after three weeks. My brother Hamilton and his wife Janey were very kind and let one of their little girls stay at night. Neighbors were also helpful. It was a long serious illness, and baby Irving had to be weaned. My sickness necessitated my husband's return home. Irving was about nine months old, and he absolutely refused food and became so weak that his father carried him in his arms and had no rest day or night for ten days, when our hungry baby started to take a little food.

On Thanksgiving Day, Hezekiah left me to go to Northern Utah where he and his brother James were buying a fruit farm on Provo Bench, mostly Elberta peaches. I was just able to be out of bed. A girl from up the river did my work. It was a long, lonesome winter for me. I had been taken ill before the fall canning of winter fruit; but the little boys seemed to enjoy their bread and

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<sup>1</sup>Regula (Benz or Bence) Naegle was born in 1839 in Switzerland. She was the wife of John Conrad Naegle (or Naile) of Toquerville.

molasses, and we got along and felt thankful to the Lord for sparing my life.

On 9 April 1905, the children and I joined Hezekiah. William Duffin took us to Lund in the covered wagon. It took two days to get to the railroad and an all night ride on the train before I arrived in Provo and met my husband. We lived in the farm home on Provo Bench on the property recently purchased.<sup>1</sup>

On 16 August, our fourth child, Loraine, was born in the old farm home. Hezekiah was set apart as Second Counselor to Bishop Terry and held this position until we moved away. He also was appointed choir leader. We attended Stake Conference at Provo and heard President Joseph Fielding Smith speak; we saw him many times.<sup>2</sup>

In 1908, the latter part of February, we moved into our new brick home. We were very proud of this four-room home. Mother had come in December to be with me at my time of need. Claude Knell, on his way to fill a mission to the Hawaiian Islands, cared for Mother on the trip; she was not in good health.

That winter, Wallace came home from school one day not feeling well. Next morning he was broken out with measles. He was in bed all day with the blinds down, but complained of nothing except that light hurt his eyes. He ate nothing that day but a small red apple towards evening. Next morning, his rash was disappearing, and in a few days he seemed as well as ever. However, the other children, sick with measles, had to be carried from the old farm home, which was now on Uncle James's part of the farm, to the new brick home.

On 7 March, Irving was still so ill that we had the Elders administer to him late in the evening. Our farm neighbor, Sidney Pace, was sent for to assist in the administration. Sister Pace came with him. Both were most welcome at this time of stress and need. Before morning, another precious child was welcomed into our family, this time a daughter. Lydia was born on 8 March 1908. So happy were we and our four little boys. And how proud was Grandma Thornton. Lizzie Cook did the housework, and Miss Henthorn from Provo was nurse for mother and baby.

Mother was with us until April Conference [1908], such a help and comfort to me. She went to Salt Lake City, and from there, to Manti, accompanied by her nephew, John L. Sevy [or Sevey]. She spent the summer with Aunt Adaline Tuttle, and they engaged in temple work on her father's, John Lowe Butler's, record. They continued this work until the Manti Temple closed for the hottest part of the summer, just prior to the 24th of July. From Manti, the two sisters went to Spanish Fork to visit relatives for a few days.

On the 24th of July that year, Uncle Jesse Knight, wealthy mining man of Utah, was to open his new smelter at Eureka; people came from far and near to participate in the festivities. Sam Curtis, who married Sarah Olive Butler, oldest daughter of Uncle Taylor Butler, took Mother and Aunt Adaline to the big celebration, and they did enjoy it.

The immense crowd was served a barbecue lunch, which was something unusual and quite a treat. Mother and her sister met old friends and enjoyed the day to the fullest. They went back to Spanish Fork, where they stayed overnight. Jim B. [probably James Butler] came to bring Mother to

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<sup>1</sup>Addie's daughter Lydia wrote in 1947: "Life was not easy in those days; there were no electric washing machines, irons, or lights. All the children's clothes, even their underwear, Mother made at home. It was a welcome day when knitted underwear for children could be purchased at the stores."

<sup>2</sup>In connection with this statement, made on 12 June 1951, Addie wrote: "Saw President Heber J. Grant on many occasions and heard him speak in the Salt Lake Tabernacle. Have also seen and listened to President McKay many times in the same great building."

Provo Bench to our home. They were so jolly.

In December [1908], Mother passed away, a great sorrow. I attended the funeral, and the little boys stayed at Aunt Hattie's.

At Timpanogas, Hezekiah and his brother James did well for a time with the large fruit orchard, mostly peaches. Then prices dropped. The farm was divided in 1909.

On 15 January, 1910, Marion arrived. Miss Henthorn was my nurse again, and Willa Pace, my housekeeper. H. E. worked in Salt Lake City.

In 1912, my husband and I, with our children, went to the Salt Lake Airport to see the Wright Brothers on their first flight west in their marvelous bi-plane. Also, while we were in Provo, we saw Helen Keller when she spoke in the Provo Tabernacle.

Hezekiah and James leased their properties on Provo Bench and bought a large apple orchard in Clearfield, Davis County. We moved to Clearfield in April. With our family, we rode in our surrey to American Fork, where we stayed overnight with Aunt Alice Mott. We then went on to Salt Lake City to Aunt Annie's the next day. We lived in Clearfield for two years.<sup>1</sup> Then we returned to Provo Bench for a time. We sold our home on Provo Bench and moved to Provo in the old Bennett place in the Fourth Ward. I was in bed all winter with rheumatism.<sup>2</sup> Then, we moved to the Rawlings home across from Aunt Hattie's. In March [1918], Wallace enlisted in World War I. He was eighteen years old.

After a year in Provo, we moved to Aberdeen, Idaho, which has been our home ever since.<sup>3</sup> We arrived there on Memorial Day, 30 May. Hezekiah and his sons rented the large B. and M. farm north of town. Uncle Joe and his sons worked with them. We lived in a nice little home about a mile from the farm, the Archer home, located just beyond the low-line canal from where the Wride family were living.

In the fall of 1918, there was a world epidemic of Spanish influenza (flu), and it struck our community. School started in the fall, but closed after a few weeks and did not open again until late spring; I think it ran for two or three months. Lynn Duffin succumbed to the malady.<sup>4</sup> Sister Wride lost her baby. A neighbor east of us lost his child. Our Karl and Charlie Dunn took turns sitting with Shortie Warren. We wore masks for over a month. After returning home each time, Karl changed all his clothing before going near any of our family. I cleaned and disinfected.

Karl was very sick afterward, and we feared he had the flu; but Dr. McKinnon, who came repeatedly, said, "No he hasn't a flu tongue." He did not have the flu, nor did any of our family.

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<sup>1</sup>According to Hezekiah, he leased his original farm on Provo Bench and purchased the apple farm in Clearfield with his brother on 12 April 1912. Addie wrote that they moved to Clearfield in April 1911. Hezekiah wrote that they lived in Clearfield for two and a half years, moving back to Provo Bench in 1914. In Addie's account, they moved back to Provo Bench in 1912, probably an error.

<sup>2</sup>In her 1947 biographic sketch, Addie's daughter Lydia wrote: "Two years were spent in Provo where the children attended training school at BYU. During this time, Mother was stricken with inflammatory rheumatism and spent four months in bed. Part of this time she was completely helpless. Her recovery was slow but steady. I remember the thrill we children felt when she took her first step and learned to walk again."

<sup>3</sup>This part of Addie's history was written in 1954. According to Hezekiah, in 1917, he sold his properties on Provo Bench and lived for a year in Provo, while he attended Brigham Young University.

<sup>4</sup>Lynn Kelsey Duffin, born 1896, was the son of Hezekiah's brother Joseph Albert Duffin. Lynn died 20 March 1919.



The destroying angel passed us by.



Children of Addie and Hezekiah Duffin, January 1918

*Back row, left to right: Irving, Karl, Wallace*

*Front row, left to right: Marion, Loraine, Lydia*

With Wallace in the army and Karl but fifteen years of age, it was a very hard summer for Father [Hezekiah].

Our Ward was small: Munsens, Campbells, Wrides, Phillips, Tennants, and Strattons. A. C. Lee and Margaret Dalley came the same spring, and later William and Lottie Lee and family moved here. I was counselor to Margaret Lee in the Primary.<sup>1</sup>

Our conveyances were a wagon, white top, and a one-seat buggy. We bought a large team from B. M. When we moved to Aberdeen, we brought our family milch cow, Flossie—a fine Jersey—and a small roan team and a buggy horse. We bought another fine Jersey, Peggie. She bloated and died in less than a year.

In November 1918, the armistice terminated World War I. Wallace returned from the army on 29 July 1919 after rendering service to his country for about one and a half years. Words cannot express our gratitude that the war was over and the boys safely home. We bought 160 acres of land from Grant Moulton, three and one-half miles northwest of Aberdeen, and moved into a two-room house. Hezekiah built three more rooms, sufficient for us to sleep in, but winter was spent in small quarters to keep warm. Winters were severe in Idaho, with cold winds and blizzards.

I was released from Primary to become First Counselor to Appie Tennant in the Relief Society. In the fall of 1919, Wallace went on a deer hunt with others. After Thanksgiving there was a fierce blizzard. Wood for fuel was difficult to get, and there were low prices for farm products.

It was not easy to get to meetings, living three and one-half miles from town, but we had our white-top buggy and a gentle team, which I often drove. Sometimes we went in a bob sleigh. Bishop Clinger was about the only one in town who owned a car.

We never regretted coming to Idaho as it gave our sons an opportunity to get farms of their own here in Aberdeen. From our first coming, I enjoyed Relief Society and attended regularly through the years. All of our six children graduated from Aberdeen High School, and some of them had a few years of college; I only regret that they did not have opportunity for more.

During the days of hardship in Idaho, my family was willing for me to attend a family reunion in Pinto. Relatives and friends of my childhood came from far and near. At that time, Brother Edmund and wife Jennie lived in New Castle, nine miles below Pinto. They had a large family of girls and boys all at home. My brother James (Jim) lived with them. We had two full days of enjoyment: meetings in the forenoon, sports in the afternoon, and dancing in the evening. We lived again the carefree days of the past. The worthy pioneers who settled that little town of Pinto rested peacefully in a sacred spot, the cemetery behind the red hill, which we all visited with tearful eyes.<sup>2</sup>

Brother Edmund took his wife Jennie, our brother Jim, and me to Toquerville to our brother Hamilton's and we all went to Zion's Canyon, our first trip there. We returned by way of Paragonah and attended the John Lowe Butler Family Organization meeting at Aunt Farozine Robinson's. Aunt Lucy was there; she lived in Grandma Butler's pioneer home. John L. Sevy [or Sevey] represented Aunt Phoebe's family, and Edmund and I represented the Charity Butler Thornton family. Silby Cameron, daughter of Aunt Adaline Allen, and James Butler of Spanish Fork, son of Taylor Butler, were also there. The Family Organization was effected according to genealogical rule.

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<sup>1</sup>Addie also wrote the following notes about the early Aberdeen Ward: H. C. was Bishop, with Jno. Munsen, First Counselor and D. A. Stone, Second. Harve Phillips was Superintendent of the Sunday School; Sister Munsen was President of the R. S., and Pearl C., President of the MIA. The Farmers' Mercantile was owned by an LDS man, Levi Harman.

<sup>2</sup>Addie did not give a date for this reunion in Pinto nor for the Butler meeting that followed in Paragonah.

For years, the little old LDS Church on the north outskirts of Aberdeen was our meetinghouse and recreational center. Some dances were held in Duncan Hall. For years, dance tickets were one dollar, and it was a puzzle sometimes to furnish the boys with tickets. They knew if we had it, they could get it. All through my married life, there has been cooperation in the family. We did what we could to help our children, and they were faithful.

On Wednesday, 23 November 1938, my husband Hezekiah and I left our Aberdeen home for a trip to Utah, not knowing at the time whether we would go farther than Salt Lake City or continue our journey to Southern Utah. This we were very desirous to do, but we had to be governed by results of some business my husband had in mind in Salt Lake City. Miss Florence Malmberg, recently returned missionary from Great Britain, accompanied us to her home in Logan. (The Sunday previous to our leaving, she had reported her mission at the Blackfoot Stake Conference, and the following Monday evening, a social was held in the Aberdeen Ward, a real welcome-home party.) We arrived in Logan at noon and enjoyed a nice warm dinner at the Malmberg home. We had picked up a young man at Preston, who had been home at Ashton for Thanksgiving. He was a student at the Agricultural College in Logan, but was making his way to Salt Lake City to see the ball game between the University of Utah and the University of Idaho. His pal, a young man named Bennion, joined him at Logan; and the two of them rode with us to Salt Lake City, arriving about 5 p.m.

We found our sister Annie [Bocker] as well as usual and made her home our headquarters. On Thanksgiving Day, November 24th, I waved Annie's hair and dressed it and put her black dress on her. She looked very nice and felt happy. The woman staying with her and I cooked a nice dinner. The woman invited her friend, a bachelor who lived in a big house on the corner east, to have dinner with us. She and he made the mince pies at his place and cooked vegetables at Annie's. It was a mild, pleasant day, and we were so glad to be with Dear Sister and to bring some cheer into her life on this holiday.

On 25 November, Hezekiah attended to business, and I did some shopping for myself. On 26 November, we attended Cousin Sarah Hansen's funeral at American Fork and returned to Salt Lake City in the evening. On 27 November, we called at Florence's on our way to Provo. In Provo, we spent the night with the Snows and enjoyed it as we always do. We left Provo on the 28th and journeyed to Delta to visit with my brother Edmund Thornton, arriving there about 4 p.m., taking them by surprise. The weather was beautiful. Besides Ted and his faithful wife Jennie, three of their children were still at home: Julia, who teaches school, Rex, and May. Ted said to me, "You never did anything in your life that pleased me so much as this visit. You came all this distance from Idaho to see us." We thoroughly enjoyed our visit with them, remaining two days.

On Thursday morning, we wended our way southward. We stopped at old Cove Fort, about twenty-five miles this side of Beaver. It was built in pioneer days as a protection from Indians and a haven of rest for travelers going from Northern to Southern Utah. It had massive stone walls and huge gates. At this place we met a young couple on their way to California; he was going to school. Their car was out of commission, so we pushed it into Beaver. They seemed grateful.

From Beaver, we continued our travels until we reached Paragonah, where my mother's sister, Farozine Robinson, was living. She was eighty-five years old and very happy to see us. She lived in her own home. (A school teacher and his wife lived in part of her house; and a married daughter from Idaho was there sick). It was a real joy to visit my dear aunt who was the last surviving member of my Grandmother Butler's family. I had longed for years to see her, and she told me of my mother's early life and of other historical events of the family.

The next morning, we took Aunt with us to Parowan to visit my cousin Luella Adams for two

hours; we gained some genealogical information from her about Grandmother Butler's genealogy. After we returned Aunt Farozine to her home, we left for Toquerville, arriving there just before dark. My brother Hamilton was not at home, and we went to his son John L.'s place and had supper. Then Brother called and we went to his home where he and his daughter Jennie live. They seemed pleased to see us. I had not seen him for years. We stayed overnight with them. The next day we went to Laverkin. We basked in the warm springs and journeyed to St. George, going through the town of Hurricane.<sup>1</sup>

All through the years after moving to Aberdeen, we made many trips to Salt Lake City and Provo, and several trips to Southern Utah to visit relatives—my brother Edmund and wife and Delta and Hamilton Wallace and their children in Toquerville. On some of these trips, we visited Zion's Canyon, Cedar Breaks, and Bryce Canyon, staying overnight with my sister May Cox in Cedar City.

In 1940, I traveled by bus with Garth Miller, Julia Thornton (a niece), and three other passengers to New York to attend the World Fair. Daughter Lydia engaged a very nice apartment for us, and we stayed in New York for two weeks, visiting two full days at the Fair. I went to Washington, D. C., and visited nephew W. J. Snow, Jr., and family, who took me to places of interest in the Capitol and Mount Vernon. Lydia and I went from New York to Boston by boat, a new experience, very much enjoyed. Lydia and Clarence were just getting located there. I experienced many thrills visiting historic places in and around Boston, including Plymouth Rock.



Addie and Hezekiah, 22 February 1944

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<sup>1</sup>Addie's account of the trip ends here.





*Standing, left to right: Marion, Irving, Loraine, Karl, Wallace  
Seated, left to right: Addie, Hezekiah, Lydia (ca. 1944)*

On Monday, 25 September 1944, I was taken to the hospital in American Falls after being ill at home for about six weeks with a lung condition. I had weighed 110 pounds when I was taken ill and 100 pounds when I entered the hospital. I was in the hospital for twenty days, tenderly cared for by my husband and children. Our daughter Lydia Romrell came from Boston, a great blessing, as she remained with me day and night at the hospital, with few exceptions. Also, Marion, then a soldier, and his wife Lydia visited me. I slowly but steadily gained my appetite before leaving the hospital, and after leaving the hospital, I remained in bed much of the time for the first few weeks. Lydia remained until I was up and around and able to do housework, with Hezekiah's help. On 8 December, Hezekiah and I left for St. George, where we spent the winter. Hezekiah worked in the temple most of the time, and I worked there as I was able. We returned to Aberdeen in May 1945.

In September 1946, we celebrated our Golden Wedding, all of our family coming home, except the two grandsons, Eugene and Robert, who were still in the army. Our children arranged for Open House on Saturday, 21 September, and a family gathering on 22 September. It was a happy occasion, a time never to be forgotten. At the same time, my brother Edmund Thornton, who lives at Delta, celebrated his Golden Anniversary in a similar manner.

Our great joy now in the late autumn of our lives<sup>1</sup> is our family; all of our children are good faithful LDS, married in the Salt Lake Temple, and true to the faith as we hope they will always be.

Wallace married Thelma Beck, and they were blessed with five wonderful children—Wallace Eugene, Robert Beck, Ruth, Ralph, and Irene. Eugene married Vera Cheney; they live in Seattle,

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<sup>1</sup>Addie wrote this and the following nine paragraphs in 1954.

Washington, where he soon completes his eight-year study to become a dentist. Robert wed Beryl Putnam; they have been blessed with three children, Michael, Brent, and Ann Elizabeth. Ruth became the wife of Lynn Christensen; they are the parents of four children: J. Daryl, Susie, Ralph, and Dougie. Ralph married Pat Roberts. Irene is not yet married. Wallace filled a Stake Mission of more than two years and is now Stake Sunday School Superintendent. He is a good farmer and owns a large farm.

Karl Thornton Duffin married Wanda Patten, and they were blessed with seven children: LaMar, Merrill, Grant, Renae, Beth, Elaine, and sweet LaNell, who had polio in infancy. Karl, formerly a Bishop, is now a member of the High Council of American Falls Stake. He has been a scoutmaster for years; he has always been interested in scouting.

Irving married Faie Hawes and moved to Vale and then Nyssa, Oregon, where he bought a large farm. I was never out of Utah and Idaho until Irving moved to Oregon. We made many trips to see his family, before his death and after. He became a victim of acute leukemia, which cost him his life in 1948. It is so sad that he should be taken from us and from his wife and three young children. Faie rents the farm, which furnishes an income for herself and family. He has been gone from us now for six years. Carolyn has grown into a beautiful young lady; Daryl is as tall as his grandmother and a faithful boy. They paid us a short but most pleasant visit last Sunday, July 4th [1954]. Terry, the youngest, is now eight years old.

Loraine married Grace Cobbley, and they raised three fine children: Keith, Vern, and Maurine. Loraine is First Counselor in the Bishopric of the Aberdeen Second Ward. Keith is now in Korea, serving his country. He married Louise Stoddard and they have one little son named Stanley. Vern married Marilyn Furniss, and they have two sweet girls, Catherine and Cheryl, and one son, Mark. Maurine married Wallace Driscoll; they have one little son, Brock, and live in Sterling.

Lydia married Clarence Romrell and they now live in Portland, Oregon. They have no children. On 15 June 1959, while Lydia and Clarence were living in Rock Island, Illinois, my husband Hezekiah and I went by the streamline train *City of Portland* to visit them. Lydia and Clarence were there in their new Studebaker to meet us. They were wonderful, taking us to many places of interest, including Nauvoo and Carthage.<sup>1</sup>

Marion's wife is Lydia Meyer. They adopted a sweet blond girl with curls and named her Marla.

I know the joy that comes to a home through having missionaries called and respond to carry the Gospel message to others. Karl filled a mission to the Northern States for twenty-six months; Irving responded to a call to go to England; and Marion responded to a call to go to the Northern States. Each filled honorable missions, ranging from twenty-six to twenty-seven months.

As mentioned earlier, Wallace served in World War I; and Marion enlisted and served about three years during World War II. Also, my two oldest grandsons served their country (Eugene and Robert Duffin). Like all mothers who have had similar experiences, I put my trust and faith in the Lord.

My husband and I have engaged many times in genealogical and temple work. Not only has it been my pleasure to do temple work in the Idaho Falls, Salt Lake, Manti, St. George, and Logan Temples, but we spent one winter in Mesa, Arizona, for that purpose. We went to Arizona in our Plymouth. Marion and his wife met us in St. George, and we drove from there to Mesa and arranged for a home with Mrs. Stansberry, where we spent that enjoyable winter. We returned the latter part of March [Addie did not give a date here]. I have also seen the Kirtland Temple and

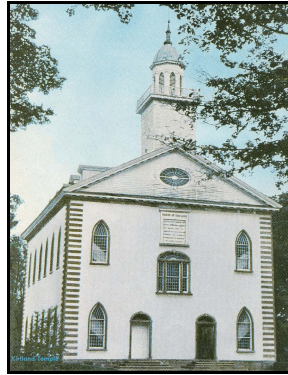
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<sup>1</sup>See Addie's account, pp. 67-69.

stood on the ground where the Nauvoo Temple was built, but burned by mobs after the Mormons were expelled.



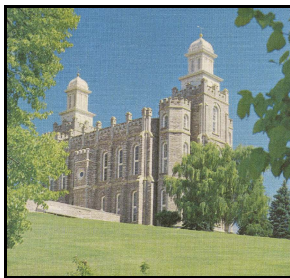
St. George Temple



Kirtland Temple



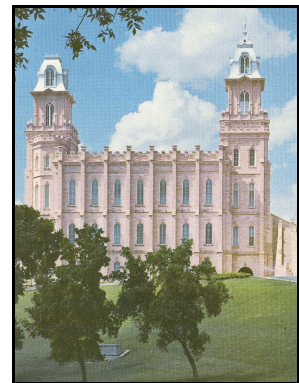
Nauvoo Temple Ruins



Logan Temple



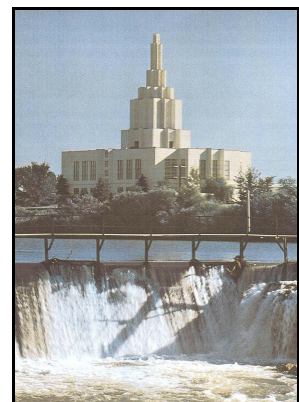
Salt Lake Temple



Manti Temple



Mesa Temple



Idaho Falls Temple

## Part Three

# In Memoriam

Lydia Adaline Thornton Duffin died at the home of her son Karl Duffin in Aberdeen, Idaho, on Tuesday morning, 15 March 1960, at the venerable age of ninety (her husband Hezekiah survived her for another eight years). Following is a tribute to her mother, written by Lydia Duffin Romrell. Some of this tribute was written in 1947, apparently for an occasion honoring her mother, who was seventy-seven; and part was written after Addie's death.<sup>1</sup>

### Mother

Mother was tall and slender and proud of her "form." She always stood erect until a double spinal curvature developed in her later years. She had a small oval face, high cheek bones, a Roman nose too large for the rest of her face, and a mouth set in a thin line. Hers were not beautiful features, but her big, black, piercing eyes illuminated her face, giving it character and distinction.

Mother found joy in the simple things of life. She was a great lover of nature; she thrilled to the grandeur of a sunset, the singing of birds, the beauty of flowers. She enjoyed picnicking and the opportunity it afforded her to be out-of-doors. She was never too busy to stop her work and listen to the song of a bird in a tree nearby or to observe the grandeur of a colorful sunset. To see the break of a new day was reward enough for her early rising, and she liked to go for long walks in the morning to observe the beauties of nature, often returning with a choice wild flower, a leaf of unusual coloring or design, or other demonstration of nature's handiwork.

In her home Mother never used a whip to discipline us children. A piercing look from her black eyes was sufficient to prod a willful child into obedience. She would not tolerate bickering, and I never heard her say an unkind word about anyone. She was a sober person with high standards of propriety; yet pleasant to talk to and a friend to everyone. People respected her judgment and sought her counsel and advice.

Mother had a continual thirst for knowledge. She loved good books, and whenever she had time to sit down and rest, she would always pick up something to read or study (with or without glasses). It was this habit that helped to keep her mind alert and to sharpen her interest in living. She studied history, inspired by deep patriotic feelings and a profound appreciation of America as a Promised Land. She was a Gospel student and through the years, she studied and became very well informed in Church doctrine and history.

Her life was full of courage and faith, always an example to her children, always living the principles she taught us. She had a great love for her religion and always endeavored to live its teachings, including the Church law of health, the Word of Wisdom. She attributed her good health and long life to her strict observance of the Word of Wisdom.

Even in her octogenarian years, Mother enjoyed fair health, was young in spirit and

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<sup>1</sup>At some point following Addie's death in 1960, Lydia wrote a piece comparing her mother and mother-in-law.



interested in events of the day. She progressed with the times; it was never difficult for her to give up old ways of doing things for more modern methods. Life each day was so interesting to her that she did not have time to live in the past.

Mother and Father spent several winters doing genealogical research and temple work, one of Mother's life-long dreams. It brought great joy and satisfaction to both of them.

Mother greatly enjoyed her association with family and friends. She was blessed with the companionship of a devoted husband. She was a beloved mother, and she was ever mindful of others. Throughout her life, she truly followed the admonition of the Savior to "Feed my sheep."

Mother and Father often recited together the following poem, a favorite of President Grant.

Age, Age, you and I have traveled far  
Very congenially;  
I told you I would not grow old  
Told you quite definitely.

Just when it was Age took my hand  
I never could decide;  
But many very pleasant years  
We've gone on side by side.



Addie, probably ca. 1895

## Obituary of Lydia Adaline Thornton Duffin by Daughter Lydia Duffin Romrell, March 1960

The parents of Sister Duffin, Amos and Charity Butler Thornton, were early Utah pioneers. Her father was called as a missionary to the Indians in Southern Utah and afterwards settled in the little town of Pinto, forty miles north of St. George, where Lydia Adaline, the sixth child, was born on 19 January 1870.

Her early education was obtained in the one-room schoolhouse in Pinto and her first experience of teaching school came at the age of sixteen.

She attended school at the St. George Academy, paying tuition by teaching a class in Mathematics. She also attended the Brigham Young University in Provo. Penmanship was stressed at that time and her writing was a work of art. She did the penwork for exhibits sent by that school to the World's Fair in Chicago in 1893. She was present at the dedication of the Salt Lake Temple.

She taught school in a number of the communities in Southern Utah: Santa Clara, Washington, Toquerville, and Pinto. Schools were ungraded at that time; when she had as many as sixty pupils, a teacher was hired for the primary grades, and she taught the grammar grades. School teaching was a work that she loved and friendships were formed that have lasted through the years.

On 22 September 1896, she was married in the St. George Temple to Hezekiah E. Duffin of Toquerville, a double wedding, the other couple being her brother Edmund Thornton and his bride. Toquerville was their home for several years.

In 1906, with three children they moved to Provo, where three additional children were born and where the family made their home until coming to Aberdeen in 1918.

The Duffins settled on a farm northwest of town, where they resided until retirement a number of years ago.

All her life, she was a devoted member of the Church of Jesus Christ of Latter-day Saints. She was a Sunday School teacher, secretary of the Mutual, president of Relief Society and Theology class leader in that organization for many years. She was a counselor in the first Primary organized in Aberdeen and was Captain of the Aberdeen Camp of the Daughters of Utah Pioneers.

Typhoid fever nearly claimed her life as a young mother. Later, inflammatory rheumatism kept her bedfast for months. Fifteen years ago she was a near victim of pneumonia. Five years ago she suffered a prolonged illness that reduced her weight to 67 pounds.

But always, through faith, determination, and careful nursing each time, her health was restored.

A continual student, she loved learning in many areas and pursued her reading, with or without glasses, until just a short time before her death. Her study of history, inspired by deep patriotic feelings, enabled her to appreciate America as a Promised Land and to inspire others in that appreciation.

Her life was one of devotion to family and friends, a beloved mother; ever mindful of others, she truly followed the admonition of the Master to "Feed my sheep."

In positions of leadership, her sound counsel and loving service endeared her to all with whom she associated.

During the long span of her life, she saw all the Presidents of the Church with the exception of the Prophet Joseph Smith, and she also met all the General Presidents of the Relief Society but Emma Smith.

She saw Helen Keller and heard her lecture. She saw the Wright brothers in their first flight west in their marvelous invention, the bi-plane.

She was living in Salt Lake City when the first automobile came to town, creating a sensation, a Ford car with a speed of 25 miles an hour.

From a humble pioneer home, where the father made shoes for the family and the mother spun yarn and wove cloth for clothing, Sister Duffin witnessed great changes in modern living. Progressive in her thinking, she never clung to the old, but wholeheartedly accepted changes as they came.

Last September, she and Brother Duffin observed their 63rd wedding anniversary. On January 19th, her 90th birthday was celebrated with a family gathering, the last time she was able to leave home.

She passed away peacefully at the home of her son, Karl Duffin, on Tuesday morning, 15 March 1960, at 6:30.

From a very large family, one sister survives, Hattie Snow of Provo, Utah. A brother James W. Thornton, also of Provo, preceded her in death five weeks ago [he died 5 February 1960].

Immediate survivors include her husband and the following children: Wallace, Karl, Loraine, Marion, all of Aberdeen, and Lydia Romrell of Portland, Oregon; nineteen grandchildren; and thirty great grandchildren. One son, Irving, passed away twelve years ago.

## Memorial Obituary

### Aged Aberdeen Matron Dies

(Special To The Post-Register)

ABERDEEN, March 16.—Lydia Adaline T. Duffin, 90, one of Bingham County's oldest residents, died Tuesday in the home of her son, Karl Duffin, north Aberdeen, of causes incident to age.

She was born Jan. 19, 1870, in Pinto, Utah, to Amos and Charity A. Butler Thornton. She was married Sept. 22, 1896, to Hezekiah E. Duffin in the LDS Temple at St. George, where she attended the Academy before going to the Brigham Young University at Provo, Utah.

She taught school for nine years in Southern Utah before coming to Aberdeen in 1918. She had held offices in the YMMIA, was counselor and president of the Relief Society, and for many years was a theology class leader.

Survivors, with the husband, are four sons and a daughter: Wallace, Karl, Loraine and Marion Duffin, all of Aberdeen, and Mrs. Clarence (Lydia) Romrell, Portland, Ore.; 19 grandchildren and 30 great grandchildren; and a sister, Mrs. Hattie Snow of Provo.

Funeral services will be conducted Friday at 1 p. m. in the Aberdeen LDS Stake Chapel by Ralph Kendall, bishop of the Aberdeen First Ward.

Burial will be in the Aberdeen Cemetery under direction of the Sandberg Funeral Home in Blackfoot.

*Idaho Falls Post Register  
16 March 1960*

### Lydia Duffin *Deseret News*

ABERDEEN, IDAHO — Lydia Adaline T. Duffin, 90, died Tuesday at 6:30 a.m. of causes incident to age.

Born Jan. 19, 1870, in Pinto, Washington County, to Amos and Charity A. Butler Thornton, married Hezekiah E. Duffin Sept. 22, 1896, in the St. George Temple, Church of Jesus Christ of Latter-day Saints. She taught school and was active in the Church, serving in the Relief Society and in the Young Women's Mutual Improvement Assn. for many years.

Survivors include her husband, four sons, Wallace, Karl, Loraine and Marion Duffin, all of Aberdeen; one daughter, Mrs. Clarence (Lydia) Romrell, Portland, Ore.; a sister, Mrs. Hattie Snow, Provo; 10 grandchildren; 30 great-grandchildren.

Funeral services will be conducted Friday at 1 p.m. in the Aberdeen Stake House. Burial will be in the Aberdeen Cemetery, under the direction of the Sandberg Funeral Home of Blackfoot.

The Salt Lake Tribune,

Thursday, March 17, 1960

### Lydia A. T. Duffin

ABERDEEN, IDAHO — Mrs.

Lydia Adaline T. Duffin, 90, died Tuesday at the home of a son near Aberdeen of causes incident to age. Born Jan. 19, 1870, Pinto, Utah, to Amos and Charity A. Butler Thornton. Married to Hezekiah E. Duffin, St. George Temple, Church of Jesus Christ of Latter-day Saints, Sept. 22, 1896. Taught school for eight years in southern Utah.



Survivors: husband and sons, Mrs. Duffin daughter, Wallace, Karl, Loraine, Marion, all of Aberdeen; Mrs. Clarence (Lydia) Romrell, Portland, Ore.; 19 grandchildren, 30 great-grandchildren. Funeral Friday, 1 p.m. Aberdeen Stake LDS House. Burial, Aberdeen.

### In Loving Memory of Lydia Adaline Thornton Duffin

Date of Birth, January 19, 1870 Pinto, Washington Co., Utah  
Passed Away March 15, 1960 Aberdeen, Idaho

Services Conducted 1:00 p.m. Friday, March 18, 1960 from  
L.D.S. Stake Tabernacle, Aberdeen, Idaho, by Bishop  
Ralph W. Kendall, of Aberdeen First Ward, Presiding

Prelude and Postlude Music Mrs. Earl Taggart

First Ward Choir "Sister Thou Wast Mild and Lovely"

Prayer Bishop William L. Anderson

Obituary and Remarks Bishop Ralph W. Kendall

Vocal Solo "In My Father's House Are Many Mansions"  
Mrs. Ralph Duffin accompanied by Mrs. Dwayne Ralphs

Speaker Patriarch George H. Clark

First Ward Choir "Oh My Father"

Benediction William Brookbush

CASKET BEARERS—GRANDSONS OF DECEASED

LaMar Duffin Vern Duffin

Keith Duffin Daryl Duffin

Eugene Duffin Merrill Duffin

Floral Arrangements by First Ward Relief Society, Mrs. Ione Phillips, President, assisted by Granddaughters

Ushers Bishop Lattie B. Whiting, Dwayne Ralphs,  
C. E. Dallimore

Interment Aberdeen Cemetery, Aberdeen, Idaho

Dedication of Grave Max Thornton

### Local Pioneer Woman Dies *Aberdeen Times*

Mrs. Lydia Adaline (Thornton) Duffin passed away Tuesday morning at 6:30 at the home of her son, Karl T. Duffin, after an illness of several weeks. Mrs. Duffin recently observed her 90th birthday. She was born in Pinto, Washington County, Utah, January 19, 1870 a daughter of Amos and Charity Butler Thornton. Her early childhood was spent in Pinto. She attended St. George Academy and Brigham Young University and taught school in southern Utah for nine years. on September 22, 1896 she was married to Hezekiah E. Duffin in the St. George LDS Temple. Thereafter they resided in Toquerville and in Provo, Utah, coming to Aberdeen in 1918, where a farm three miles north west of town, became their home until retirement a few years ago.

All her life Mrs. Duffin had been an active member of the Church of Jesus Christ of Latter Day Saints, serving in the Presidency of the Relief Society

and as a class leader for many years. She was a counselor in the first Primary organized in Aberdeen, and the first Captain of the Aberdeen Camp of the Daughters of Utah Pioneers. Her life has been one of devotion to family and friends, ever mindful of the welfare of others. A beloved mother, her counsel and sound judgement was an inspiration to all with whom she associated.

Survivors include her husband and the following children: Wallace, Karl, Loraine, Marion, all of Aberdeen and Lydia (Mrs. Clarence) Romrell, Portland, Oregon. Nineteen grand-children and thirty great grand-children survive. A sister Mrs. Hattie Snow, Provo, Utah, also remains. One son, Irving, preceded her in death.

Funeral services will be held in the LDS Stake Chapel Friday March 18, at 1 p.m. Remains may be viewed in the Stake Relief Society Room from 11 o'clock until time of the funeral.

## To Addie Thornton Duffin

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As you look back o'er the years,  
Filled with sunshine and with tears,  
Do you vision days spent with us in our school?  
Recalling us as girls and boys  
With our pranks, mischief and joys  
And feel the winters in Santa Clara were well spent?

We appreciate your efforts,  
We revere the lessons taught—  
Not so much of readin', writin', 'rithmetic—  
But of things of much more worth,  
How to find the joy and mirth  
That is hiding 'round the corners if we look.

Of this group of boys and girls,  
With our tousled heads or curls—  
There were many types of people in the crowd—  
Some were boisterous and loud  
Some were haughty, some were proud,  
But we've grown to see, as women and as men,  
That the things you taught us then  
Many times to us have been  
As a light to guide our footsteps in the dark.

Now we wish to say to you  
Things we're sure you know are true,  
That the efforts spent upon us were not nil;  
They have helped us on life's way  
As we've struggled on each day  
Climbing up the path that winds upon life's hill.

Please accept our vote of thanks  
And forget our many pranks  
And the misery that we caused you those two years;  
But remember all the joys  
Of a group of girls and boys,  
And realize you've made us better still.

If to us has come success—  
To some more and to some less—  
Understand you've played your part to help us on;  
You always gave the best you could,  
That was always understood,  
And we thank you from the bottom of our hearts.

—Nellie M. Gubler  
Santa Clara, April 1945



They are not lost who find  
the light of sun and stars and God.

## Rest In Peace



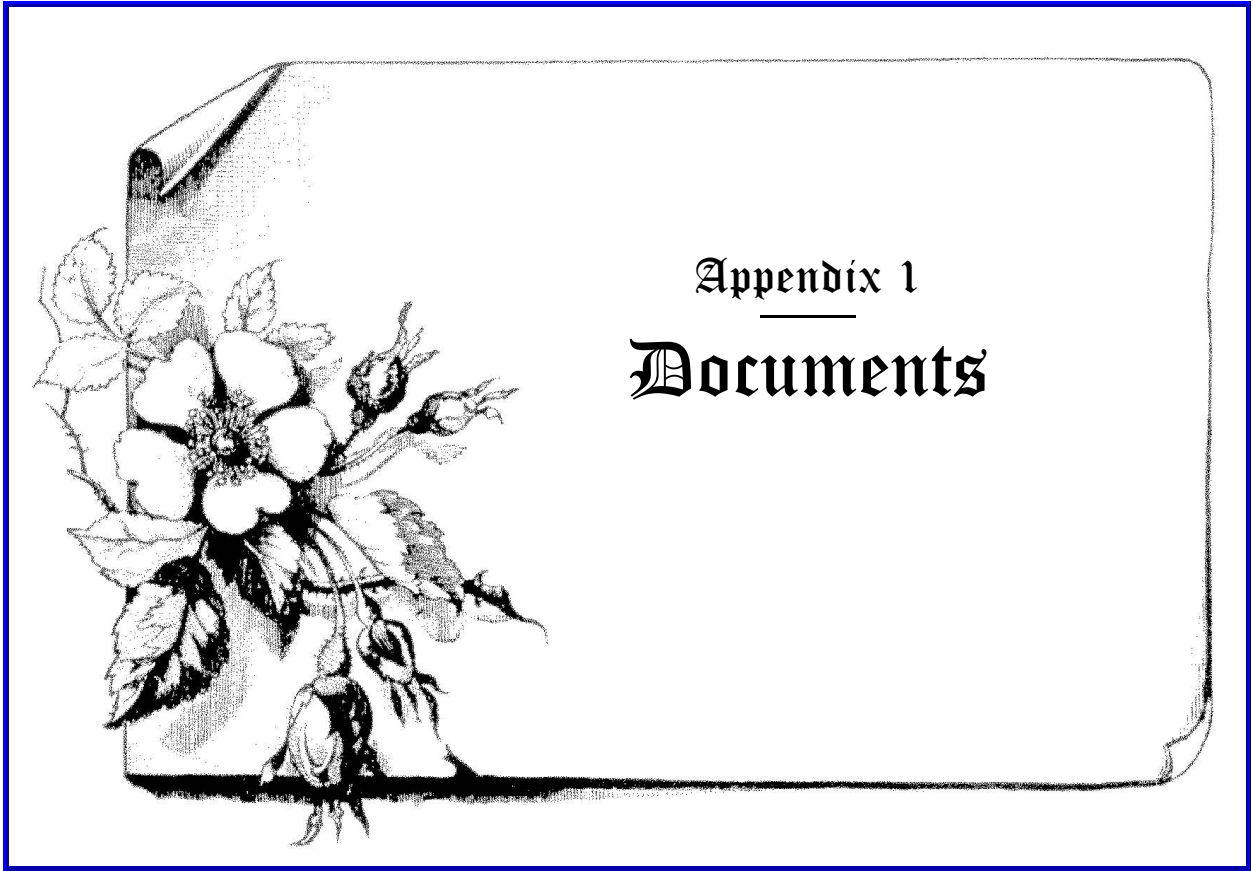
*The Lord is my shepherd:  
I shall not want. He maketh  
me to lie down in green pas-  
tures: he leadeth me beside the  
still waters. He restoreth my  
soul: he leadeth me in the  
paths of righteousness for his  
name's sake. Yea, though I  
walk through the valley of  
the shadow of death, I will  
fear no evil: for thou art  
with me; thy rod and thy  
staff they comfort me. Thou  
preparast a table before me  
in the presence of mine  
enemies: Thou anointest my  
head with oil; my cup runneth  
over. Surely goodness and  
mercy shall follow me all  
the days of my life: and I  
shall dwell in the house  
of the Lord for ever.*

Twenty-Third Psalm



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A Permanent Record of the  
Obituary and Funeral Details



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## Lydia Adaline Thornton Duffin: Individual Summary

**Birth:** “Mother says I was born in a log house January 19, 1870, near Auntie’s [Mary Whittaker, Amos Thornton’s first wife] adobe home at Pinto, Washington, Utah. I was my mother’s seventh child and second girl.” From the writings of Lydia Adaline Thornton Duffin, Beryl Putnam Duffin Archives.

**Marriage:** 1- Marriage certificate, County of Washington, State of Utah, for Hezekiah Erastus Duffin of Toquerville, Washington, Utah, and Lydia Adaline Thornton of Pinto, Washington, Utah: married in St. George, said county, on 22 September 1896. Signed by Elder David H. Cannon, Henry W. Bigler, and James G. Bleak.

2- “Married to Hezekiah E. Duffin, September 22, 1896....The sacred ceremony was performed in the St. George Temple. [Also] Edmund T. Thornton married to Jennie Sargent....“At the Temple at 9 am the four of us were united in the sacred bonds of matrimony for time and all eternity by David Cannon, President of the St. George Temple. That was the happiest day of my life up to that time.” From the writings of Lydia Adaline Thornton Duffin, Beryl Putnam Duffin Archives.

**Patriarchal Blessing:** Given by Patriarch Henry Lunt in Pinto, Washington, Utah, on 25 July 1898 (copy, Beryl Putnam Duffin Archives). Lydia Adaline noted the following: Pioneer Henry Lunt was born in England on 25 July 1824; baptized 6 October 1849, age 25; came to America, 1850 [included a description of his crossing]; called to help settle Little Salt Lake Valley in Southern Utah (Parowan); was living in Cedar City when he gave Addie her blessing.

**Death and Burial:** 1- “Lydia Adaline Duffin Thornton passed away peacefully at the home of her son, Karl Duffin, Tuesday morning, March 15, 1960, at 6:30.” From brief life sketch and eulogy by daughter Lydia Duffin Romrell, Beryl Putnam Duffin Archives.

2- Death and burial dates and places are found in obituaries published in the *Idaho Falls Post Register*, 16 March 1960; the *Aberdeen Times*; the *Deseret News*, Salt Lake City; the *Salt Lake Tribune* for Thursday, 17 March 1960; and the funeral memorial program. Services on Friday, 18 March 1960, at 1 pm, were conducted by Bishop Ralph Kendall of the Aberdeen First Ward, and interment was in the Aberdeen Cemetery, Aberdeen, Idaho. Grandsons LaMar, Keith, Eugene, Vern, Daryl, and Merrill Duffin were casket bearers.

**History:** Writings of Lydia Adaline Thornton Duffin, compiled by Beryl Putnam Duffin.

### **Education:**

1- District School at Pinto; began school at age 6; at age 16, she taught the younger pupils in the Pinto School for the last six weeks of the term.

2- St. George Academy, Nephi Savage, Principal, 1890-1891.

3- Brigham Young Academy, Benjamin Cluff, Principal, 1892-1893.

4- Summer School for two summers at Beaver (2-week session).

### **Teaching:**

1886: Taught younger students, Pinto School, last six weeks of term.

1891-1892: Taught school at Washington, Washington County, Utah, five miles from St. George.

1893-1894: Taught Modsley, Vance, and Hunt children at Hunt's Ranch, Santa Clara Creek.

1894-1896: Taught school in Santa Clara, Washington County, Utah.

1897-1899: Taught school in Washington, Washington County, Utah.

1900-1901: Taught school in Toquerville, Washington County, Utah.

**Church Positions:** As recorded by Lydia Adaline Thornton Duffin:

1- Sunday School Teacher.

2- Secretary of Young Ladies' Mutual Improvement Association at Pinto from age 14 through 17.

3- Counselor in Primary to Margaret Lee in Aberdeen for short time.



- 4- First Counselor to Appie Tennant, President of Aberdeen, Idaho, Ward Relief Society.
- 5- Counselor to Pearl Campbell, President of Aberdeen Ward Relief Society for 4½ years.
- 6- Theology teacher in Relief Society for many years.
- 7- District teacher [Relief Society visiting teacher] for many years.

- Ordinances:** 1- Baptized on 4 May 1878 by father in Pinto Creek in the George Day Pasture. She was confirmed, 5 May 1878, by Neil D. Forsythe.
- 2- Writings of Lydia Adaline Thornton Duffin: "On 17 June 1890, I received my endowment in the St. George Temple."
- 3- Born in the Covenant (BIC).
- 4- Sealing to husband, see tag **Marriage**, above).

Name in full	<i>Lydia Adaline Thornton Duffin</i>	
Father's name	<i>Amos Griswold Thornton</i>	
Mother's maiden name	<i>Charity Artemesia Butler Thornton</i>	
When born (day, month, year)	<i>19 January 1870</i>	
Where born (town, county, state)	<i>Pinto, Washington Co. Utah</i>	
When blessed (day, month, year)		
By whom		
When baptized (day, month, year)	<i>4 May (Saturday) 1878</i>	
Where baptized	<i>Pinto, in Pinto Creek, George Day pasture</i>	
Baptized by	<i>Amos Griswold Thornton</i>	
When confirmed	<i>Sunday 5 May 1878</i> By whom <i>Neil D. Forsyth</i>	
Priesthood ordinations:		
Office	By Whom	Date
Office	By Whom	Date
Office	By Whom	Date
Office	By Whom	Date
Office	By Whom	Date
Office	By Whom	Date
Married to	<i>Hegekiah Erastus Duffin</i>	Date <i>22 Sept 1896</i>
Where married	<i>St George Temple</i> by <i>David H. Cannon</i>	
Where endowed	<i>In the St George Temple</i>	Date <i>17 June 1890</i>
Where sealed	<i>In the St George Temple</i>	Date <i>22 Sept 1896</i>
To whom (husband or wife)		
Patriarchal blessing by	<i>Pioneer, Henry Lunt (of Cedar City)</i>	Date <i>Summer 1898</i>
Departed for mission to		Date
When returned		
Special appointments		
Where died		Date
Where buried		Date

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Pinto Washington Co. Utah, July 23, 1898.

A blessing by Henry Leut Patriarch, upon the head of Lydia Adaline Thornton Duffin, daughter of Amos Griswold and Charity Art Butler Thornton, born Jan. 19, 1870. Pinto Washington Co. Utah.

Beloved sister Lydia Adaline; in the name of the Lord Jesus Christ and by the authority of the holy Priesthood in me invested I lay my hands upon thy head and seal upon thee a Patriarchal or fathers blessing which shall be a comfort and consolation to thee through future life for thou art indeed worthy, being born of goodly parents under the New and Everlasting Covenant of the seed of Abraham, and blood of Ephraim. Thou art entitled to all the blessings of the Redeemer's Kingdom through thy continued faithfulness according to thy sex. Thy name is written in the Lamb's book of life and thy guardian angel will ever watch over thee for thy life is precious in the sight of the Lord and he loveth thee for thine integrity, and thy heart is pure before Him. Many are the blessings that are in store for thee. Thou wilt become one of the bright and shining lights among the daughters of Zion and a comfort and joy to thy husband who will return unto thee in peace and safety in the Lord's own due time of the Lord. Bless thee with renewed health and strength to thy body.

Thou shalt have posterity that shall become numerous and do thee much honor and be a blessing unto thee in thy old age. Thou shalt have peace and plenty and good order in thy habitation, and shall make glad the hearts of the poor. Thou shalt enjoy all the blessings of a Celestial Kingdom in connection with thy husband and shall never want for any good thing in this life. Therefore let thy heart be comforted for I seal all these blessings upon thy head with the gift of Eternal life in the name of the Lord Jesus Christ. Amen.

Henry Leut  
Born July 25, 1824 England  
Baptized Oct. 6, 1849 (25 yrs of age)  
Came to America 1850  
Seven months before he reached Salt Lake. Two months on the ocean  
Three months on Mississippi + Missouri rivers and crossing the prairie by ox team.  
Two months later called to help settle Little Salt Lake valley in Southern Utah. (Warren)

Patriarchal Blessing of Lydia Adaline Thornton Duffin, 23 July 1898



HOLINESS TO THE LORD.



# The General Board of Education

OF THE

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

MERELY LICENSES

*Addie Th. Duffin*

to act as an Instructor in the Religion Classes  
in *Washington Ward* of the Church of Jesus Christ of Latter-  
day Saints, in which she may be engaged, under the authority of a duly  
constituted Stake Board of Education. This

LICENSE

to be void after *June 30, 1899.*

In Witness Whereof, we have hereunto attached our signa-  
tures and the Seal of the Board at Salt Lake City, Utah, this *sixth*  
day of *January* 1899.

IN BEHALF OF THE BOARD OF EDUCATION,

*Lorenzo Snow* President.

*Geo. Reynolds* Secretary.

*Dr. Karl M. Maeser* Chairman,  
and in behalf of Board of Examiners.



1892  
march eighteen

My Dear Addie I was so sorry there was no black  
sateen in pinto nor harmony hatty came home to  
the relief party is going back monday I will  
send by her and try and get ten yards and send  
it by mail your hat is in harmony and I never  
knew it. Eddy was in harmony the other day and they  
told him I never wrote Monday. Heber needed to  
start Tuesday. I thought a letter by him would reach  
you. He told me he would take a letter and call see  
you. The bishop was gone when I received yours.  
Was so sorry. Eddy wanted to come to conference  
so bad. He intends going to see you soon.

Letter, p. 1, from Mother to Addie, 18 March 1892

Transcription (with selected standard spelling, capitalization, and punctuation)

March Eighteenth, 1892

My Dear Addie, I was so sorry there was no black sateen in Pinto nor Harmony. Hatty [Harriet] came home to the relief [Society?] party. Is going back Monday. I will send by her and try to get ten yards and send it by mail. Your hat is in Harmony and I never knew it. Eddy [Edmund] was in Harmony the other day and they told him I never wrote Monday. Heber [probably Bishop Heber Harrison] needed to start Tuesday. I thought a letter by him would reach you. He told me he would take a letter and call see you. The Bishop was gone when I received yours. Was so sorry. Eddy wanted to come to conference so bad. He intends going to see you soon.

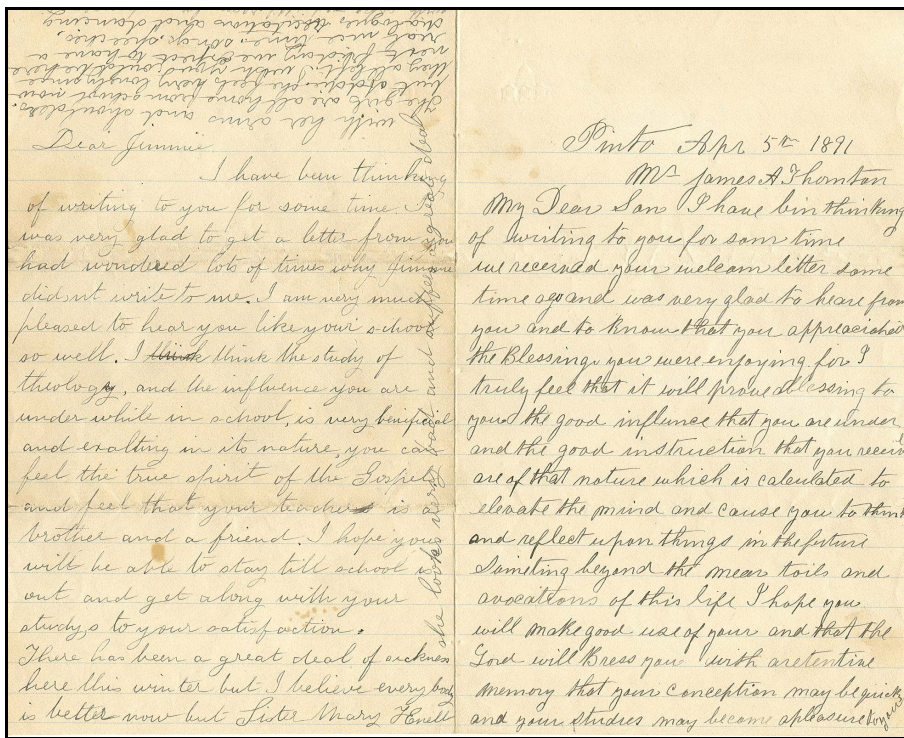
[Continued next page]



we had a grand time here yesterday had meeting at  
ten in the morning childrens dance in the afternoon  
a grand supper at six for all sister Harrison  
Mary Thornton Ellen Emily Alley and your poor mother  
all preached in the stand the Bishop sayed they done  
well do what you think best about teaching  
school Cousin Louisa Williams died the  
third of March a dear Aunt Adaline had been  
with her two months cancer in the stomach  
was the cause I had a letter from Uncle Tom  
he has had a carbuncle on his shoulder it had seven  
heads and it felt as tho it had ten horns he is  
well now Barley is real good the boys is real  
busy getting in their grain in your loving  
mother

Letter, p. 2, from Mother to Addie, 18 March 1892

We had a grand time here yesterday [18 March was on a Friday]. Had meeting at ten in the morning, children's dance in the afternoon, a grand supper at six for all. Sister Harrison, Auntie Mary Thornton, Ellen, Emily, Alley, and your poor mother all preached in the stand. The Bishop said they done well. Do what you think best about teaching school. Cousin ? Williams died the third of March and dear Aunt Adaline had been with her two months, cancer in the stomach was the cause. I had a letter from Uncle Tom. He has had a carbuncle on his shoulder. It had seven heads and it felt as though it had ten horns. He is well now. Barley is real good. The boys is real busy getting their grain in. Your loving Mother



Letter, first page, to Mr. James A. Thornton from Father A. G. Thornton, 5 April 1891  
(With notes to Jimmie from Auntie added)

Pinto April 5th 1891

Mr. James A. Thornton

My Dear Son, I have been thinking of writing to you for some time. We received your welcome letter some time ago and was very glad to hear from you and to know that you appreciated the Blessing you were enjoying for I truly feel that it will prove a blessing to you. The good influence that you are under and the good instruction that you receive are of that nature which is calculated to elevate the mind and cause you to think and reflect upon things in the future, something beyond the mere toils and avocations of this life. I hope you will make good use of your [time? opportunity?] and that the Lord will bless you with a retentive memory that your conception may be quick and your studies may become a pleasure to you. [Standard spelling and punctuation added]

Dear Jimmie,

I have been thinking of writing to you for some time. I was very glad to get a letter from you. Had wondered lots of times why Jimmie did not write to me. I am very much pleased to hear you like your school so well. I think the study of theology, and the influence you are under while in school is very beneficial and exalting in its nature. You can feel the true spirit of the Gospel and feel that your teacher is a brother and a friend. I hope you will be able to stay till school is out and get along with your studies to your satisfaction. There has been a great deal of sickness here this winter but I believe everybody is better now but Sister Mary Knell. She looks very bad and suffers a great deal with her arms and shoulders. The girls are all home from school now but Addie. She feels very lonely since they all left. I wish you could be here next Friday. We expect to have a real nice time, songs, speeches, dialogues, recitations and dancing with cake and ice cream for a change. The paper is full, will have to quit. Lovingly, Auntie



<p>you must try and stay until the term is out Ted and your mother seems to be getting along first rate Ted is very busy putting in the grain every else ditto, the season is later than it was last year we are all behind with our work I was down at the castle three or four days last week trying to water some I am afraid the water is going to be scarce down there this spring every body is trying to water their hay land but unless there comes more wet I am afraid they will hardly make it I was up to Milford about a week ago for some goods for the Coop and some trees that Uncle Ted was sending me from Am Fork also fetched a thousand pounds of wire for Ted he has been setting posts on the blue grass so you can see he is in earnest in regard to fencing it I have just come from meeting</p>	<p>had a very good meeting Br Cannon gave us a good preach times are a little more lively now the young folks are most all home once more they are going to have some kind of an entertainment next Friday night well James I don't think of anything more to say at present the girls and boys I guess will tell you all the items in their line write often and let us know how you are getting along I remain as ever your Affectionate Father A. G. Thornton</p> <p><i>Handwritten note from Auntie:</i> I expect you will be puzzled to get head or tail to my part of this letter but I guess you will make it out. Ellen Harrison has just been in, sends her love to you. Florence Lunt and Herbert Webster were married two weeks ago. I hope this will find you well as it leaves us at present, Auntie</p>
---	---

Letter, second page, from Amos Griswold Thornton to his son James A. Thornton, 5 April 1891  
(With another note from Auntie)

You must try and stay until the term is out. Ted and your mother seem to be getting along first rate. Ted is very busy putting in the grain, every else, ditto. The season is later than it was last year. We are all behind with our work. I was down at the castle three or four days last week trying to water some. I am afraid the water is going to be scarce down there this spring. Everybody is trying to water their hay land but unless there comes more wet I am afraid they will hardly make it.

I was up to Milford about a week ago for some goods for the Coop and some trees that Uncle Ted was sending me from Am Fork, also fetched a thousand pounds of wire for Ted. He has been setting posts on the blue grass so you can see he is in earnest in regard to fencing it.

I have just come from meeting, had a very good meeting [the 5th of April was on a Sunday]. Brother Cannon gave us a good preach. Times are a little more lively now the young folks are most all home once more. They are going to have some kind of an entertainment next Friday night. Well, James, I do not think of anything more to say at present. The girls and boys I guess will tell you all the items in their line. Write often and let us know how you are getting along. I remain as ever,

Your affectionate Father A. G. Thornton

I expect you will be puzzled to get head or tail to my part of this letter but I guess you will make it out. Ellen Harrison has just been in, sends her love to you. Florence Lunt and Herbert Webster were married two weeks ago. I hope this will find you well as it leaves us at present, Auntie

From Addie's blue notebook  
last few pages

### Rock Island, Ill.

Sunday June 5, 1949.

#### Our trip to Nauvoo.

Weather conditions were ideal.

All needed preparations for the trip were made the night before except putting up lunch and attending to a few minor details.

Daughter Lydia accustomed to taking care of picnic parties provided variety of sandwiches cookies, potato chips, juries etc etc, oranges, bananas and cold orangeade.

At 8 a.m. we left on our longed for trip with daughter Lydia and her husband Clarence Romrell in their nice new Studebaker car.

The drive was through beautiful country of farmlands villages and comfortable homes.

Arrived at Carthage shortly after 10 a.m. and went direct to Carthage Jail a two story yellow sand stone building. Just to the left of the front door <sup>in yard</sup> were two beautiful light colored stones about 4 ft long <sup>12 x 42</sup>. Inscribed on them these words, "Stones from Nauvoo Temple."

Local taker, Brother McRay and wife were not there but soon arrived and showed us through the building. The room where the prophet Joseph, his brother Hyrum, John Taylor and Willard Richards were when the mob of wicked men shot to death two of God's most noble men, the prophet and his brother

Photocopied from Addie's blue notebook (last few pages)



The old well with windless is still near the window where the prophet fell out. Cannot describe our feelings. Back of the building was a well with chain pump from which we took a drink. Seemed to me the best cold water I had ever tasted.

The grounds were well kept with flowers and roses and we enjoyed walking through them.

Took our lunch in a park with tables. Many beautiful trees. Besides ourselves we were joined by a man and his wife friends of Clarence & Lydia from Rock Island and parents of the wife from Utah.

Lunch over we traveled along scenic highway which followed along the bank of the Mississippi River to the city of Nauvoo. Stood on place where temple once stood. The old well with windless from which water was drawn for temple purposes is near by and there is a very large old tree near the well. Reorganizer who own the home of the Prophet conducted a group of visitors through the home also to other places. Nauvoo mansion built by the prophet that a suitable place for prominent visitors to Nauvoo. It was to be a very large building. part of it.

I also saw the place where the Prophet Jas. & brother  
Hyrum, & Emma Smiths remains now lie.

after leaving this group, my road through the  
city and saw beautiful brick and frame  
buildings of our church leaders, in good state of preservation.

Brigham Young's, Heber C. Kimball, P. P. Pratt  
Orson Pratt John Taylor and others

There were nice fruit orchards in the city

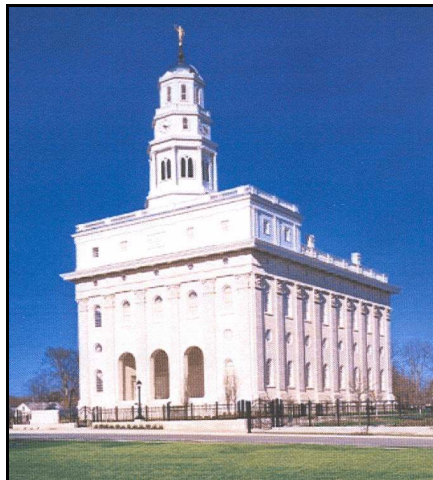
The day was one long to be remembered

After touring the city we proceeded on our  
journey home to Rock Island, Mo on the Iowa side  
of the River crossing on the

For some reason, Addie's account of her trip to Nauvoo ended in mid-sentence.



Nauvoo Temple ruins



Nauvoo Temple rebuilt

## Memories at the St. George Temple

St. George Temple, 12 January 1945

For the past three days I have walked home from the Temple after attending the morning meeting at the Annex while my husband went with the crowd through the Temple. After I got out of the Temple block, I turned and gazed for a time at the beautiful building and memory took me back to childhood days for I had heard my father and mother tell of being present at the dedication of the St. George Temple. A furious windstorm arose which tipped over buggies and raged furiously for a time. It seemed as though Satan was angry and would have prevented the dedication of the holy building, the Lord's House, if it had been in his power, but it was not. At that time President Young was in poor health and was brought to his place on the stand in a wheel chair, apparently quite feeble, assisting himself to arise with his cane. After speaking for a time, he seemed filled with the Spirit of the Lord and he spoke with great power and in his earnestness brought his cane down on the pulpit with such power and strength that it dented the wood where it struck.

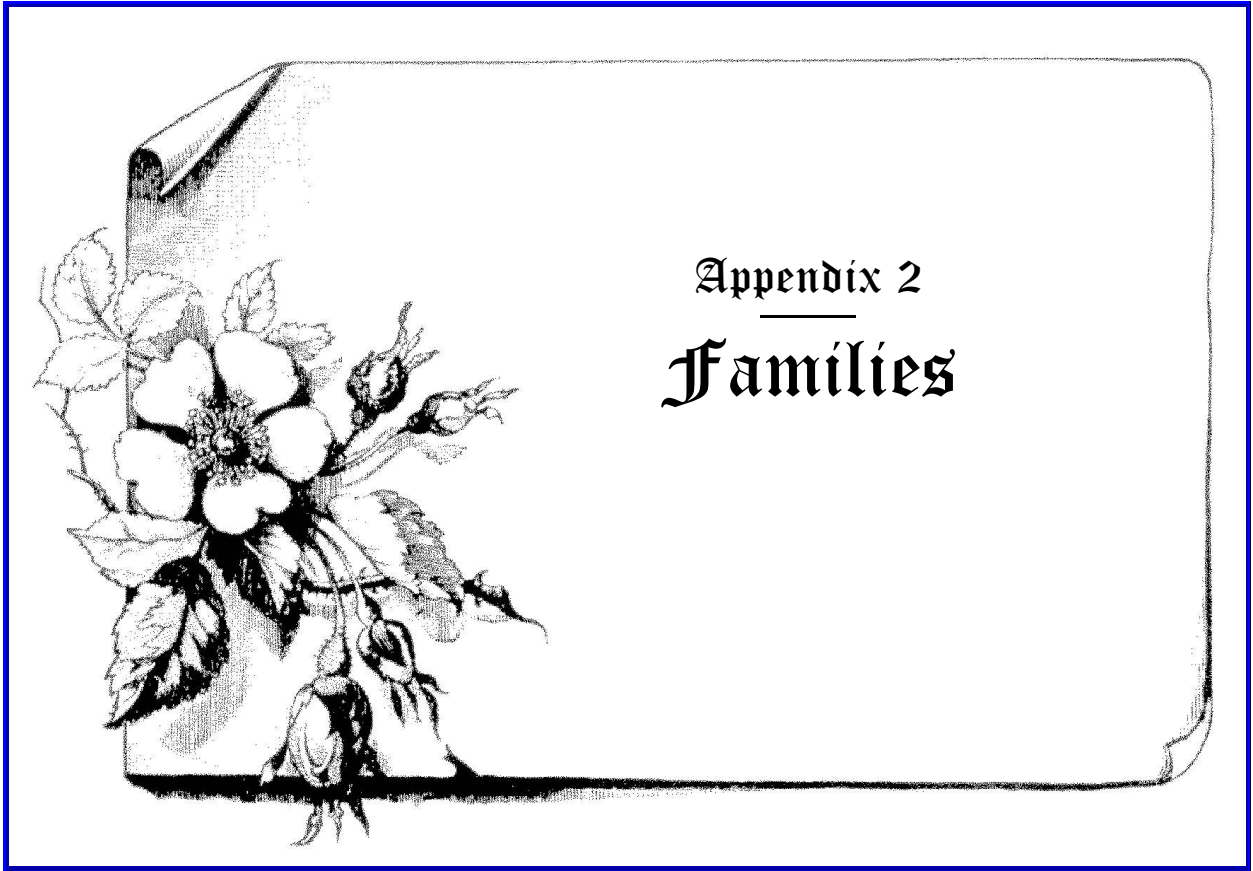
My brother Hamilton told me he and my father, Amos Thornton, brought Father's teams and spent considerable time hauling rock and assisting in various ways the work necessary for the erection of that Temple.

Not only they, but many of the brethren did the same thing during the winter months after their farm work was completed. The mild climate was such that the work was carried on during winter months. After the Temple was completed Hamilton told me that he and David H. Cannon hauled rock and gravel and filled up holes around the Temple where mortar was mixed and other work done. This was when they were clearing away and cleaning up the grounds.

*(signed)* Addie Duffin









## **Brothers and Sisters of Addie Thornton Duffin<sup>1</sup>**

### **Brothers and Sisters (Children of Amos Griswold Thornton and Charity Artemesia Butler)**

1. John Lowe Thornton, born in Pinto; died on Fourth of July when sixteen years old; sick just three days; inflammation of the bowels, now called appendicitis.
2. James Apollos Thornton, born in Pinto; never married until late in life; especially friendly to little children; big-hearted and kind. Engaged to Lilly Knell for a long time, engagement broken. She never married; died an old maid. He lived lonely life; died in Salem, Utah, when past seventy.
3. Amos Griswold Thornton, born in Pinto; died when just a few months old, a beautiful babe. Mother wondered if she would be able to raise him.
4. Edmund (Ted) Taylor Thornton, born in Pinto; grew up in Pinto and worked on farm; married Jennie Sargent in double wedding with sister Addie and H. E. Duffin in St. George Temple on 22 September 1896; had twelve children, ten living.
5. Lydia Adaline (Addie) Thornton.
6. Charity Artemesia Thornton, born in Pinto; named for her mother and died when a few months old; a while after birth, a small sore came on the crown of her head, spread, could not be checked; caused her death.
7. Taylor Butler Thornton, born in Pinto; only blue-eyed child, fair complexion, and blond hair; was genial and humorous, good at telling humorous stories; made friends easily. When nine years old, he had a bad attack of rheumatism (rheumatic fever), which left him with a weak heart. He had poor health for a number of years. When he was fifteen years old, his mother took him to St. George where his health improved enough so that he could work in the Temple, from which he derived much pleasure. After several months, he became homesick and wanted to return home, a distance of forty miles. Brother Jim came with team and covered wagon to get them. It was necessary to camp out and that night a cold wind came up. From the exposure, he caught a severe cold from which he never recovered.

### **Half Brother and Sister (Children of Hamilton Monroe Wallace and Charity Artemesia Butler)**

1. Caroline Monroe Wallace, born in San Bernardino.
2. Hamilton Monroe Wallace, Jr., born in Spanish Fork.

### **Half Brothers and Sisters (Children of Amos Griswold Thornton and Mary Whittaker)**

1. Mary Alice Thornton, born in Cedar City; when sixteen, was going to school at Cedar City; came home for holidays, and on return trip, caught cold from which she never recovered.
2. Amos Whittaker Thornton, born in Cedar City; died in infancy.
3. Lydia Meechum Thornton, born in Pinto; named for her father's sister; an unusually sweet-dispositioned and talented person; taught school in Pinto; married Jim Knell, who was engaged to Mary Alice at the time of her death. The match was made by the mothers who were dear friends. Jim and Lydia had four children; lived in Pinto and New Castle where she kept the Post Office. She caught cold and died of pneumonia when fifty-one.
4. Oliver Griswold Thornton, born in Pinto.
5. Rachel Thornton, born in Pinto; same age as half-brother Ted. They were inseparable playmates; she died when seven years old.
6. Ellen (Nellie) Lunt Thornton, born in Pinto; within a month, the same age as Addie, her dearest sister and confidant. Beautiful, dark-eyed, rosy-cheeked girl, a brilliant student; taught school in Harmony before and after her marriage to Granville Pace; was mother of nine children; established home in Cedar City; died in Salt Lake hospital from poison after having her teeth extracted.
7. Sarah May Thornton, born in Pinto on May Day; only blond child of her mother; had a good voice. When eighteen, she married Joseph Cox and had eight children. Lived most of her life in Southern Utah. Died at her home in Cedar City in her seventies.
8. Harriet (Hattie) Maria Thornton, born in Pinto.
9. James Whittaker Thornton, born in Pinto.

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<sup>1</sup>Addie wrote the original of this record about 1938, and it was in the possession of her daughter in 1970.

## The Families

**Lydia Adaline Thornton** (1870-1960)  
and **Hezekiah Erastus Duffin** (1870-1968)  
married in 1896

### Children

1. Hezekiah Wallace Duffin (1900-1989)  
married Thelma Anna Beck
2. Karl Thornton Duffin (1902-1969)  
married Oral Wanda Patten
3. Irving Thornton Duffin (1903-1948)  
married Ethel Faie Haws
4. Loraine Thornton Duffin (1905-1997)  
married Grace Cobley
5. Lydia Duffin (1908-1995)  
married Clarence Lorenzo Romrell
6. Marion Fielding Duffin (1910-1987)  
married Lydia Charlotte Meyer

**Amos Griswold Thornton** (1832-1901)  
and **Mary Whittaker** (1838-1914)  
married in 1856

### Children

1. Mary Alice Thornton (1858-1875)
2. Amos Whittaker Thornton (1860-1861)
3. Lydia Meechum Thornton (1862-1913)  
married James Green Thompson Knell
4. Oliver Griswold Thornton (1864-1932)  
married Ida B. Daust
5. Rachel Thornton (1867-1873)
6. Ellen (Nellie) Lunt Thornton (1870-1923)  
married John Granville Pace
7. Sarah May Thornton (1873-1948)  
married Joseph Daniel Cox
8. Harriet (Hattie) Maria Thornton (1875-1963)  
married William James Snow
9. James Whittaker Thornton (1883-1960)  
married Matilda Grace Green



Amos Thornton family, 1867

**Amos Griswold Thornton** (1832-1901)  
and **Charity Artemesia Butler** (1834-1908)  
married in 1862

### Children

1. John Lowe Thornton (1863-1879)
2. James Apollos Thornton (1864-1938)
3. Amos Griswold Thornton (1866-1867)
4. Taylor Edmund (Ted) Thornton (1868-1949)  
married Jennie Sargent
5. Lydia Adaline (Addie) Thornton (1870-1960)  
married Hezekiah Erastus Duffin
6. Charity Artemesia Thornton (1871-1872)
7. Taylor Butler Thornton (1873-1889)

**Charity Artemesia Butler** (1834-1908)  
and **Hamilton Monroe Wallace** (1810-1896)  
married in 1855

### Children

1. Caroline Monroe Wallace (1856-1882)  
married John Dagbert Whipple
2. Hamilton Monroe Wallace, Jr. (1859-1945)  
married Jane Elizabeth Stapley

**Oliver Thornton** (1806-1812)  
and **Mary Griswold** (1812-1858)  
married in 1827

### Children

1. Lydia Meacham Thornton (1830-1901)  
married Edmund Ray Butler
2. Amos Griswold Thornton (1832-1901)  
married Mary Whittaker and Charity  
Artemesia Butler
3. Thomas Ephraim Thornton (1835-1918)  
married Priscilla Covington
4. Edward Hotchkiss Thornton (1837-1838)
5. Alice Ann Thornton (1839-1914)  
married Stephen Mott
6. Apollos Griswold Thornton (1841-1845)
7. Eleanor Stotts Thornton (1843-1845)
8. Mary Thornton (1845-1846)
9. Oliver Evans Thornton (1848-1924)  
married Emeretta Davis Phillips
10. Joseph Smith Thornton (1850-1929)  
married Elsie Christiana Christensen
11. Edmund Butler Thornton (1861-1938)
12. Nathan Moroni Thornton (1855-1935)  
married Sarah Singleton

**John Lowe Butler** (1808-1860)  
and **Caroline Farozine Skeen** (1812-1875)  
married in 1831

Children

1. Kenion Taylor Butler (1831-1886)  
married Olive Durfey
2. William Alexander Butler (1833-1833)
3. Charity Artemesia Butler (1834-1908)  
married Hamilton Monroe Wallace and  
Amos Griswold Thornton
4. Keziah Jane Butler (1836-1895)  
married Lemuel Hardison Redd
5. Phoebe Melinda Butler (1837-1892)  
married George Washington Sevy
6. Caroline Elizabeth Butler (1839-1866)  
married George Wilkins
7. Sarah Adeline or Adaline Butler (1841-1923)  
married Philo Allen
8. John Lowe Butler, II (1844-1898)  
married Nancy Franzetta Smith

9. James Butler (1847-1900)  
married Charlotte Elizabeth Topham
10. Lucy Ann Butler (1849-1935)  
married Joseph Penn Barton
11. Thomas Butler (1851-1892)
12. Alveretta Farozine Butler (1852-1940)  
married James Coupe Robinson

**John Lowe Butler** (1808-1860) also married:

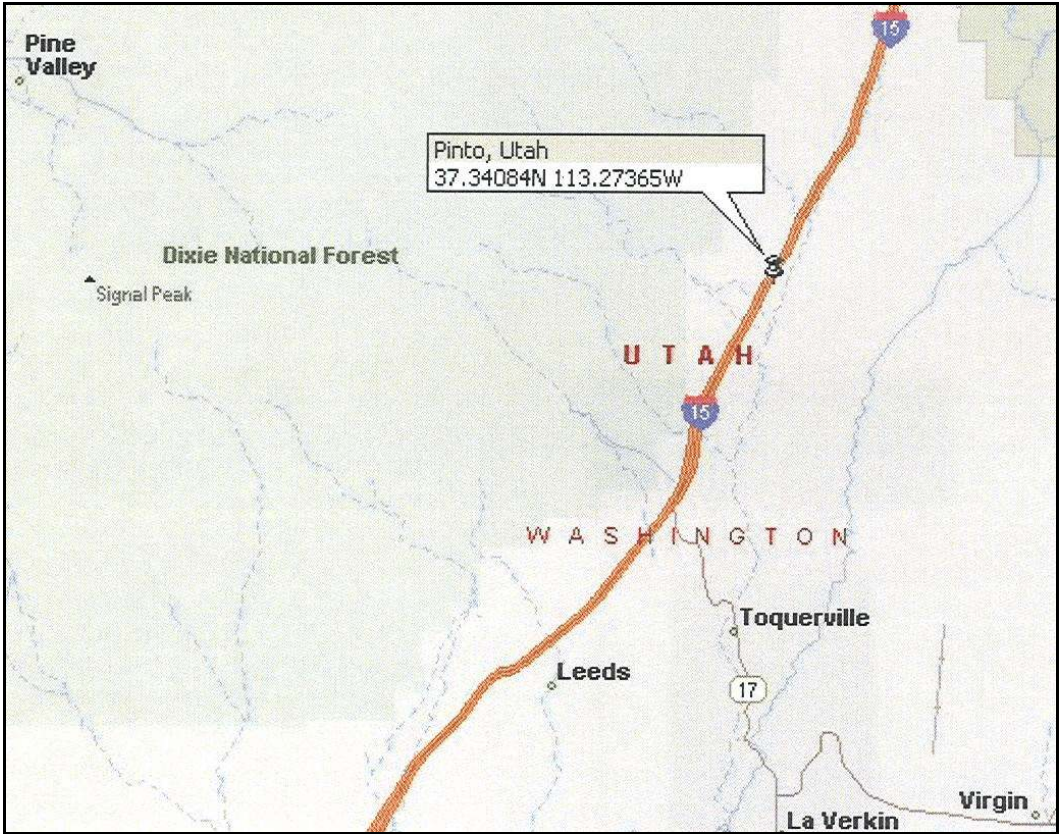
Charity Skeen in 1843  
Sarah Lancaster in 1846  
Sarah Briant in 1846  
Ann Hughes in 1857  
Lovisa Hamilton in 1857  
Esther Emily Ogden in 1857  
Henrietta Seaton Blythe in 1857



Caroline Skeen Butler









## Pinto Cemetery Marker<sup>1</sup>



*Mr. and Mrs. Don T. Bishop of Delta and D. Clayton Bishop of Orem inspect new Pinto Cemetery marker.*

### **Pinto Cemetery Marker Erected**

The little town of Pinto, Washington County, was settled as one of several offshoots of the Indian Mission at Harmony. For many years the cemetery lay in disrepair, the old barbed wire fence broken through in many places to let stray cattle in.

Today, through the preservation efforts of concerned individuals, this pioneer burial spot now boasts a handsome maroon marble marker listing the names of those interred there and a strong chain link fence with an arched entrance bearing the words "Pinto Cemetery."

The marble monument was erected Easter Sunday, April 2, 1972. It will be formally dedicated on Memorial Day, May 29. The public is invited to join in the ceremonies with descendants and friends of those buried at Pinto.

Spearheading this preservation effort were Mr. and Mrs. Don Taylor Bishop of Delta and their sons Gordon and Clayton, Albert Harrison, Sterling and Jerome Tullis, and the Washington County Road Commission. Perhaps this good work suggests a solution for preserving the many other pioneer cemeteries in Utah.

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<sup>1</sup>Article published in *Utah Historical Society Newsletter*, Number 3, 1972

## Chapter XIII



### Pinto

by Rulon Knell

#### HOME OF PIONEERS Lydia Hall

It is so small, so very small,  
This home of pioneers,  
That stood so long against the storms  
And temperament of years.

It so rude no one would guess  
That it is paved with dreams,  
That love and life and death have walked  
Beneath its sagging beams;

That it has cradled great ideals,  
That time has hallowed it,  
That in its lowly rooms the lamp  
Of liberty was lit.

Pinto, with its lush meadows and clear stream of good water, was a natural stopping place on the Old Spanish Trail. The chief products carried over this trail before the coming of the Mormons, were Indian slaves and peltries. When the Mormons first arrived in southern Utah, they found a well beaten trail through the streets of Pinto.

At the April conference in 1854, President Young called a group of missionaries to the Indians of Southern Utah. Under the leadership of Rufus C. Allen, they commenced operations at Harmony, Utah. About the end of May, the same year, President Young, Heber C. Kimball, Parley P. Pratt and others of the General Authorities, visited there. President Young gave much instruction regarding conducting the mission and building up the settlements in southern Utah.

From Hazel Bradshaw, ed., *Under Dixie Sun: A History of Washington County by Those Who Loved Their Forebears* (Panguitch, Utah: Washington County DUP, 1950), pp. 213-218. (unfortunately, a copy of the book is not at hand so that original pages could be scanned.)

In December, 1854, Jacob Hamblin with Ira Hatch, Samuel Knight, Thales Haskell and A. P. Hardy went down the Rio Virgin and settled Santa Clara. In the summer of 1855, Isaac Riddle, Jehu Blackburn and Robert Richey left Harmony and settled Pine Valley.

In the fall of 1856, six or eight Indian missionaries camped on Pinto Creek by a hay stack owned by Brother Gould, who however, was not a permanent settler on the creek, but had come out from Parowan to cut hay. The missionaries, who were in charge of Rufus C. Allen, were on their way from New Harmony to Santa Clara. Benjamin Knell, one of the missionaries writes: "Rufus C. Allen was our president, or captain, and with us most of the time, trying to get the Indians to come to our camps that we might let them know we were their friends. A few of the older men would come in, but were very shy. From our visit to the Santa Clara we went to Pinto and camped at Gould's hay stack in the summer of 1856. Brothers Dixon, Richard S. Robinson, Amos G. Thornton, Prime T. Coleman and David Wilson Tullis were a part of the company. That year we made our homes on the Pinto Creek hauling hay from the Mountain Meadows for our stock. The winter of 1856-57 was quite mild. Jehu Blackburn and I went on horseback up Pinto Creek to ascertain if we could get a team up the Canyon as he wanted to get into Pine Valley from New Harmony. We found the pass impossible. We drove two yoke of oxen and a heavy wagon on the trail to the head of the middle fork of Pinto Creek and then climbed the ridge, getting into Pine Valley that night. Heavy freight teams enroute from Los Angeles, California to Salt Lake City would frequently camp on the Pinto Creek. The mountains were covered with grass. Jacob Hamblin was appointed our captain in a short time and he frequently came to Pinto to give us council."

Another account says that a meeting was called in the fall of 1856 by Rufus C. Allen who proposed, on account of the shortage of water, that the settlers at Harmony should take the water out from the Kanarra Creek, and the missionaries take the water from Harmony as this arrangement would give enough water for both parties. John D. Lee was opposed to this plan and the company divided, some going to the Santa Clara and others to Pinto. The following brethren went to Pinto: Rufus C. Allen (captain), Samuel F. Atwood, Lorenzo W. Roundy, Richard S. Robinson, Amos G. Thornton, Prime T. Coleman, Benjamin Knell, Robert Dixon and David W. Tullis. The same fall Nathaniel V. Jones came from Salt Lake City on his way to Las Vegas to work the lead mines there. He took Brother Samuel F. Atwood and Lorenzo W. Roundy with him. Rufus C. Allen finished the first dug-out on the Pinto Creek and two families, Richard S. Robinson and Rufus C. Allen, and a number of the unmarried men spent the winter of 1856-57 on Pinto Creek.

1857. Rufus C. Allen presided over the Pinto Settlement during the first six months of its existence, during which time meetings were held in private houses. In the spring of 1857, Rufus C. Allen was called back to Salt Lake City and Jacob Hamblin was appointed president of the Indian Mission by President Brigham





Young. Brother Hamblin appointed Richard S. Robinson to preside at Pinto. Amos G. Thornton states that after the first two winters (1857—58 and 1858—59) most of the families moved down on the Santa Clara for the winter, returning to Pinto Creek in the spring. The principal industry of the Pinto settlement during the first two years was stock-raising and dairying and the little settlement soon became noted for its excellent cheese and butter. Grass was good and plentiful all over the hills and valleys. In a few years, as the range began to give way and more settlers moved in, more attention was paid to agriculture. All the available land and water was brought into use either for grain, grass or vegetables. The water supply being very limited, farming was carried on on a small scale, but the land along Pinto Creek is of the best quality for grain, grass and vegetables.

1859: Elder James G. Bleak writes:

"July 17, 1859, Pinto was organized: Richard S. Robinson, president of the branch; and Amos G. Thornton, first, and Benjamin Hulse, second counselor; Thales H. Haskell, clerk. At this time the settlers at Pinto were: Richard S. Robinson and family, Amos G. Thornton and family, Benjamin Hulse and family, Prime T. Coleman and family, Thales H. Haskell and family, Widow Eccles (whose husband, Thomas Eccles, died on the plains in Captain Edward Martin's handcart company in 1856), and family, Benjamin Knell and George Day.

This Pinto branch, as well as the settlers at Pine Valley at this time, were attached to Santa Clara organization.

1860: At the March term (1860) of the Washington County Court, Pinto was organized as a precinct of Washington County, known as precinct No. 9. Benjamin Hulse was appointed Justice of the Peace. Prime T. Coleman, constable, Amos G. Thornton, pound keeper, and Richard S. Robinson, road supervisor. The first settlers on Pinto Creek located where Pinto now is, according to advice from President George A. Smith. The settlers built their houses close together in fort style, making two rows of houses. They had no trouble with the Piute Indians, but the Navajo Indians, about 1886, stole some stock from the range. A townsite was subsequently surveyed. The main street of the town follows the general course of the valley from southeast to northwest. The first meeting house at Pinto consisted of a small log house about 15 x 16 feet, built about 1860. The present rock meeting house, 24 x 34, was built in 1866 and was for many years also used as a schoolhouse. A Sunday School was organized at Pinto January 11, 1863, with Robert Knell as superintendent.

1865: Colonel O. H. Iries made a treaty with the Piute Indians at Pinto September 18, 1865.

1867: Richard S. Robinson was sustained as presiding Elder of Pinto in February, 1867, but at the meeting held at Pinto July 11, 1867, he was chosen as Bishop of the place and ordained such by President Erastus Snow. His Counselors were Amos G. Thornton and Benjamin R. Hulse. Up to this time Pinto had belonged to the Cedar City Ward.



1869: Benjamin R. Hulse was set apart for a mission to the State of New York, April 21, 1869; he returned August 13, 1870. After the departure of Brother Hulse on this mission, Prime T. Coleman was chosen as second counselor in the bishopric in his stead.

In June 1868, the Union Iron Company commenced operations at Little Pinto.

In July, 1868, Erastus Snow and a number of other brethren from St. George visited the settlements belonging to the southern mission lying northwest of St. George. James G. Bleak, one of the party wrote: "From Spring Valley the missionaries started towards home on Tuesday 21st July, and drove to Pinto where they arrived on the evening of the 22nd of July. At this settlement there were nineteen families. It was a thriving place, built in fort style. Richard S. Robinson was Bishop at this time. A very creditable juvenile choir was found here, under the direction of Elder Joseph Elredge, formerly of London, England. This place was found to have a fair prospect of breadstuffs for a year to come, though there have been serious frosts."

Other early settlers in Pinto include Wood, Charles Westover, Neil D. Forsyth, Joseph Withorn, Charles Nye, Isiah Taylor and Liston.

A Relief Society was organized at Pinto May 9, 1869, with Mrs. Emma Coleman as president.

July 1, 1869, Erastus Snow and party, on a visit through the settlements, held a meeting at Pinto. By unanimous vote, Mountain Meadows and those settled at the Pinto Iron Works and at Little Pinto, were attached to the Pinto Ward.

1871: Elder George C. Lambert, who visited Pinto in the spring of 1871, writes: "Pinto is a thrifty little settlement of about 14 families, containing several very good houses and a very neat substantial meeting house. Bishop S. Robinson is a stirring, enterprising man and under his superintendance the people of this settlement have organized a cooperative stock herd which is now in successful operation and in connection with which a dairy is soon to be started upon the same principle."

Under date of April 17, 1871, Bishop Richard S. Robinson wrote to the Deseret News from Pinto the following: "On Friday, the 14th, I visited the Iron works in our Ward, and saw the brethren actually making iron. After some three years hard struggling, success has crowned their efforts. I saw several tons stacked by the works, and they were tapping the furnace at regular intervals, and running out some eight hundred pounds every eight hours. No interruptions or stoppages by non-fluxing or chilling or uncontrollable obstructions occur, as perplexed the brethren at Cedar City years ago; but everything seems to work very satisfactorily. Brother Richard Harrison of this place was present; a man long experienced in moulding iron in England and he pronounced the iron No. 1. Their blast is blown by a small steam engine, imported from the East at considerable cost. The members of the company, few in number, have labored hard and long to bring about the present result. There are some dozen or fifteen hands at work, running night and day, and when the material on the ground is used up they will be compelled to stop and





blow out the furnace, not having hands or capital enough to keep it running and supply it at the same time. The company is making arrangements to cast the iron into useful articles, such as hand irons, sad irons, hollow ware and stoves, and show to the people in Utah and the world that the manufacture of iron in Utah is a fact. As I said, the few that stuck to the enterprise have labored hard, and have become somewhat reduced in circumstances, but as success has attended their efforts, they are quite elated in their feelings at the prospects of the future. The company is organized on the cooperative principle, with Brother Ebenezer Hanks as President, who is quite a business man. Brother Homer Dunan is Vice-President, with good men for Directors. Brother Seth M. Blair is Secretary.

This enterprise is worthy of being pushed forward, as we need cast and wrought iron and steel; and if it manufactured in the territory it will enable us to keep the means at home that we now send abroad, and thus take another step to live within ourselves. Here, then is good opportunity for some of our capitalists to invest their wealth, enrich themselves and build up the country. The production of iron here is no phantom, but is a fact, and I am told the ore is rich and inexhaustable, giving at least 75 percent, and the fluxing material is near by. Stone coal is found near by, a little of which was shown me, and there are thousands of acres of cedars, good wood to make into coal near by, so you will perceive that all the material wanted to carry on iron making on a large scale is here. I hope to see the time when all the iron that is needed for railroads, quartz mills and domestic use will be produced in our midst.

1874: President Erastus Snow, accompanied by other Elders, visited Pinto March 17, 1874 and organized Pinto Ward in the United Order. He was assisted by Elders Milo Andrus and Angus M. Cannon. The following were elected as officers: Richard S. Robinson, President; Robert Knell and Amos G. Thornton, vice presidents; Joseph Eldredge, secretary; and Benjamin Knell, treasurer. Subsequently Robert Knell was elected foreman of local work, Amos G. Thornton as general business agent, Charles Westover, David W. Tullis and Oscar A. Wood, appraisers at Pinto, Moroni Canfield and Moses S. Emmett, appraisers at Fort Hamblin and Moses S. Emmett, superintendant at Fort Hamblin.

On Monday, June 18, 1877, a special meeting was held at Pinto attended by Apostle Wilford Woodruff and the St. George Stake Presidency. On this occasion Robert Knell was ordained a High Priest and Bishop and set apart to preside over the Pinto Ward. On the same occasion John H. Harrison was ordained a High Priest and set apart as first counselor and Donald Forsyth ordained a High Priest and set apart as second counselor to Bishop Knell. In July 1877, the Pinto Ward consisted of 170 souls, or 23 families; of these, 13 families, or 111 souls resided at Pinto, 9 families, or 50 souls at Hamblin, (presided over by Jacob M. Truman), also Edward Edwards and family at Iron City, consisting of about 9 souls. In the Pinto settlement there was a Relief Society, a Sunday School, a Y. M. M. I. A. and Young Women's Retrenchment Association and a day school.



# Pinto Comes Alive; Old Ghost Town Swings to Beat Of Deer Hunters

By Angelyn Nelson  
Tribune Staff Writer

PINTO, Washington County — With a permanent population of zero, it's unusual most of the year for this southern Utah town to be bustling with activity.

But, for 11 days a year, Pinto, a virtual "ghost town," assumes an aura reminiscent of its heyday. Each fall, when deer season arrives, horses and riders can be seen on Pinto's main thoroughfare — a dirt road — and voices are heard above the rustling leaves.

Founded in 1856 by Mormon settlers from nearby St. George and Cedar City, Pinto grew until 23 families lived in the valley. The community boasted a school house, a post office, a country store and a cemetery.

#### Lost Its Charm

But, in 1907, Pinto somehow lost its charm. The pioneers began uprooting and moving to Newcastle, 11 miles

across the mountains. By 1913, Pinto was only a remnant of her former self. All that remains are four old houses and some surmised cabins.

Now, as Marvin Isensee, a deer hunter from Ventura, Calif., said, "All Pinto's got is a good time."

For Mr. Isensee, much of that "good time" occurs at Albert Harrison's 100-year-old home. A Pinto native, Mr. Harrison, now a Newcastle rancher, opens his old adobe home each fall to a troop of deer hunters, mainly from California.

The influx of deer hunters started when Mr. Harrison, at age 16, approached some camped in Pinto.

#### Selling Hides

"It was just a boy, trying to make some money by selling deer hides," said his wife, Iva.

Instead of just selling hides, Mr. Harrison ended up showing them where to hunt and what to do. "They thought they'd hit the jackpot, finding

someone to do their dirty work. Taking care of the horses, cleaning the deer," Mrs. Harrison explained.

Mr. Harrison, who turned 65 on Saturday, has since seen 49 deer seasons in Pinto.

Mr. Isensee started hunting in Pinto in 1957, but he is a second generation hunter. His father and a friend trapped the hills around Pinto as early as 1939.

At the Harrison home things aren't as primitive as they were in the 30s. There is running water and electricity now, but the "orchid room," a passionate-purple outhouse, is still an important fixture.

Other things haven't changed at the Harrison home.

The decorations have always belonged to the hunters. Photos of their favorite deer and deers adorn the peeling, faded wallpaper.

"Baby Doll," a voluptuous Spanish See Page B-6, Column 1

6 B The Salt Lake Tribune, Sunday, October 21, 1973

## Aura Reminiscent of Heyday

### Old Ghost Town Pinto Swings to the Beat of Deer Hunters

Continued from Page B-1  
dancer, has occupied a prominent spot above the fireplace for 34 years.

"One time the wind came through the front door and tore "Baby Doll," Mrs. Harrison remembered. "Ten men jumped up to rescue her."

At the height of the deer seasons, Mrs. Harrison said, 30 hunters crammed into the adobe house. As the camp cook she was the only woman allowed on the premises.

A second woman, Mr. Isensee's wife, Betty, joined the annual celebration three years ago. But this year the deer crowd dwindled to three, the smallest in the Harrison's memory.

#### Just Got Old

Mrs. Harrison blames the decreasing numbers on "the lack of deer and the fact that we just got old."

Several of the old hunting crowd have died.

But the smaller number hasn't

stifled the deer-hunting spirit. Friday night the California hunters — Mr. and Mrs. Isensee and Eddie Faser, Encino, a 15-year Pinto hunt veteran, the Harrisons and a few relatives celebrated Mr. Harrison's birthday and awaited the 3 a.m. season start.

Of course, the stories told to the ones that got away and former Pinto hunters.

Recalling a Harrison camp "crisis," Mrs. Harrison retold how a midget hunter — "the only weighed 64

pounds" — came running back after being frightened by a bear.

"When we finally got him calmed down, we discovered it was a porcupine," she grinned.

#### One That Got Away

And Mr. Isensee's infamous story of the one that got away was greeted by the usual mock cries of disbelief by companions.

The 3 a.m. departure to the hills Saturday didn't materialize. The hunters straggled out at 5 a.m. Hunters

staying at the other old houses in Pinto were also leaving.

The Harrisons don't know what the status of their camp at Pinto will be next year.

But, despite the hunting trade and any summer cabin residents that may appear next year because of an area land boom, Pinto may regain some permanent residents. The Harrisons are thinking of restoring their home and moving back. That would rocket Pinto's population to two.





# Deer hunt revives sleeping Pinto

By Dale Van Aita  
Deseret News staff writer

PINTO, Washington County — The Pied Piper comes to town once a year, in the fall.

The lure he uses is the October deer hunt, which brings more than 2,000 hunters, their guns, their tales, campers and horses onto the dirt streets.

For 11 days, the mountains ring with shots and ranch kitchens sound with bacon sizz-



le. But the season ends, and the hunters move on.

Like the desert flower that grows quickly, bursts into blossom and dies within days, the town of Pinto closes up for another winter. Not until summer will another soul be found there.

The mountain town is 30 miles northwest of St. George and can only be reached by a dirt road off U-18. Such isolated towns make interesting side trips for readers "Seeing Utah First" this year — a 1974 Deseret News Goal.

Pinto was once on the early Utah "freeway" — the old Spanish Trail. Settled in 1856, it grew because many travelers stopped there to buy goods.

As new roads and cities developed in the early 1900s, it became fairly obvious that the town was in the middle of nowhere — so the people packed up and went north to Newcastle.

"When I was a kid," said Ronald Knell, 64, "there was a post office, a store and a school here. I was born here; I lived on a horse — we didn't have cars for a long time."

His wife, Virginia, was a Salt Lake girl who never wanted to live in a small out-of-the-way town.

But now, it's difficult to get her to leave in the fall. She's refurbished the old two-story, five-bedroom brick house that

Knell inherited from his great grandfather, and it really comes to life during Utah's own 'Oktoberfest' — the deer hunt season.

The Knells hosted 50 or 60 hunters once, but last year it was down to 15. "Still, there's so many sleeping bags you can't see the carpet."

During the season, Knell, wearing jeans and a red shirt with the top button buttoned, cooks four pounds of bacon at once in a gigantic frying pan on an old coal stove. To the side of that, four pieces of bread toast in a grillwork device.

Meanwhile, Mrs. Knell sits on a barber chair (her husband's a wintertime barber in St. George) and plays some tunes on an old organ the Knells have purchased.

Hunting season is "when the place is fun, really fun," she said.

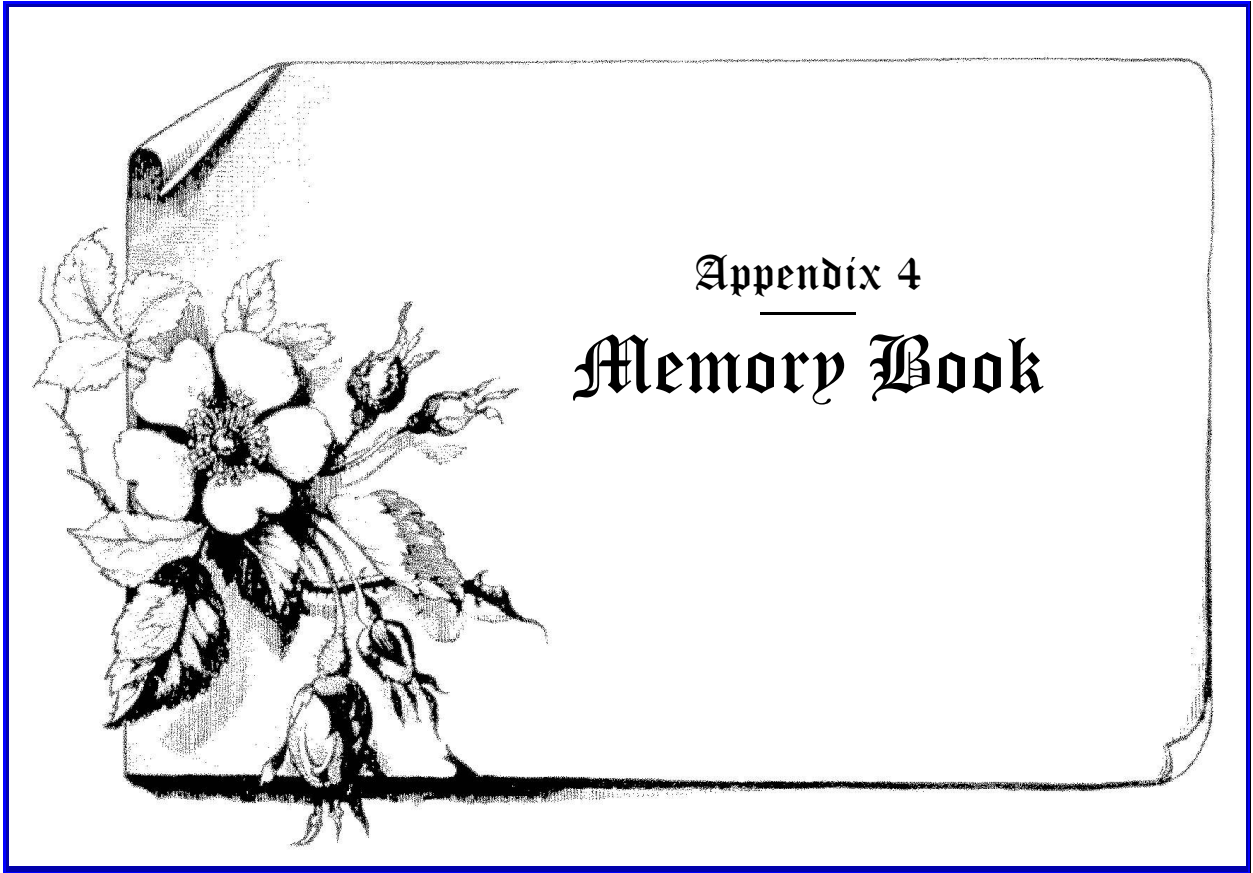
Other ranches host hunters in the town. And each has its own touch — like the Harrison home. They have an "orchid room," a passionate purple outhouse.

Still, none of the town residents can estimate how many hunters will return for the season this fall. As the numbers of deer have diminished, so have the sportsmen.

Yet no matter the numbers, Mrs. Knell feels that the rolling plains of Pinto, and the vari-colored hills that suggested the name to the town, will always be her home.

And she thinks, with the help of other townspeople that the town will always be more than marker No. 201, lone monument along the old Spanish Trail.





To Our Teacher.

Dearest Teacher:

Please accept this present as a token of love and respect, from your pupils. We thank you for all the good you have taught us, and hope you will always have pleasure in teaching the young, and leading them on in truth and virtue. You have been good and kind to us and we can never repay you for the kindness you have shown toward us, but hope that God will bless you, that you may have much joy in your labors, and may peace, and prosperity, long life and happiness crown your future days.

From your loving pupils.

Note tucked inside the memory book





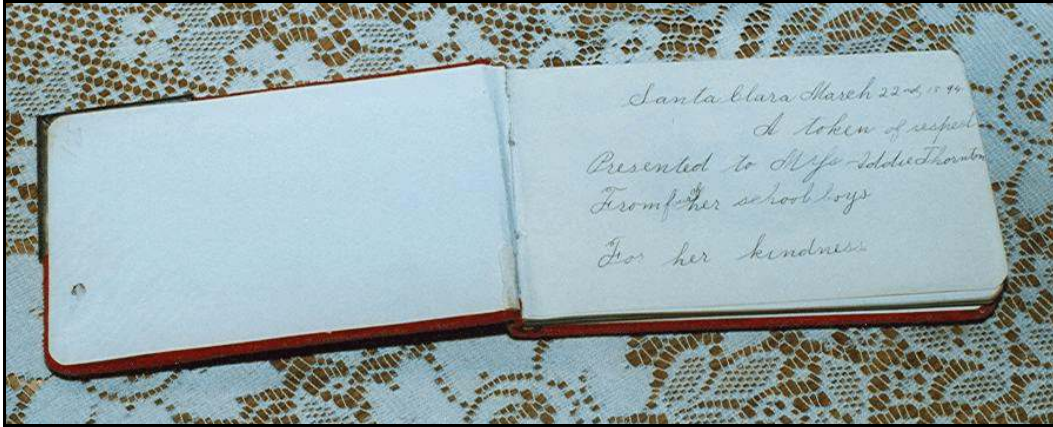
Scanned view of memory book



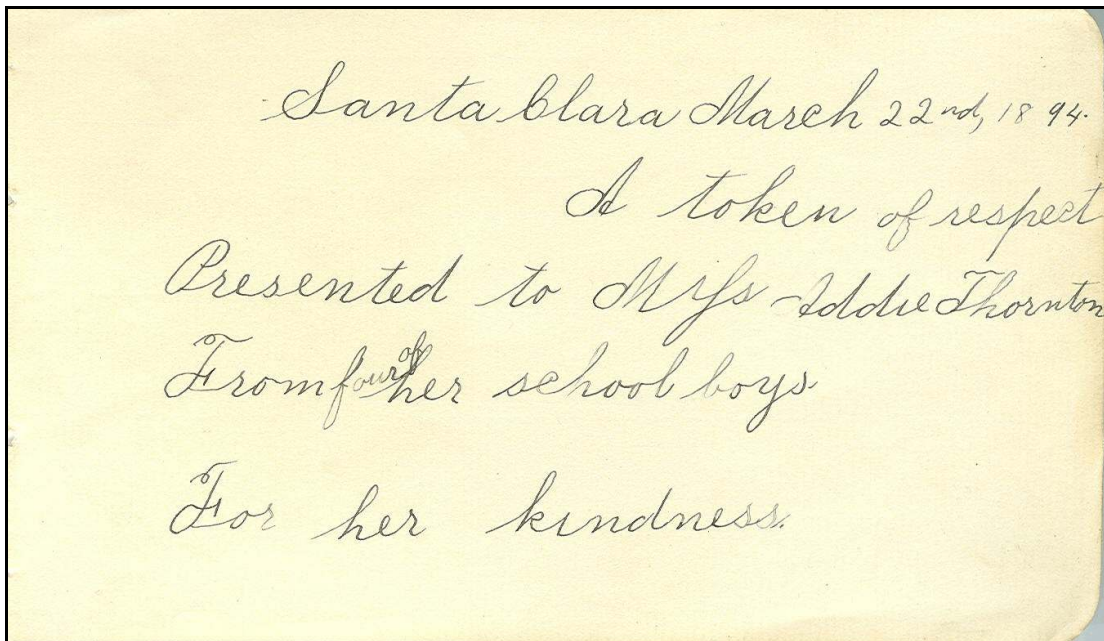
Photograph of memory book

Littl e  
memory book (actual size, 4 by 7 inches), given to Addie Thornton by four of her  
students in Santa Clara, Harmon and Joseph Wittwer and Harmon and George Tobler:





Santa Clara, March 22nd, 1894  
A token of respect  
Presented to Miss Addie Thornton  
From four of her school boys  
For her kindness



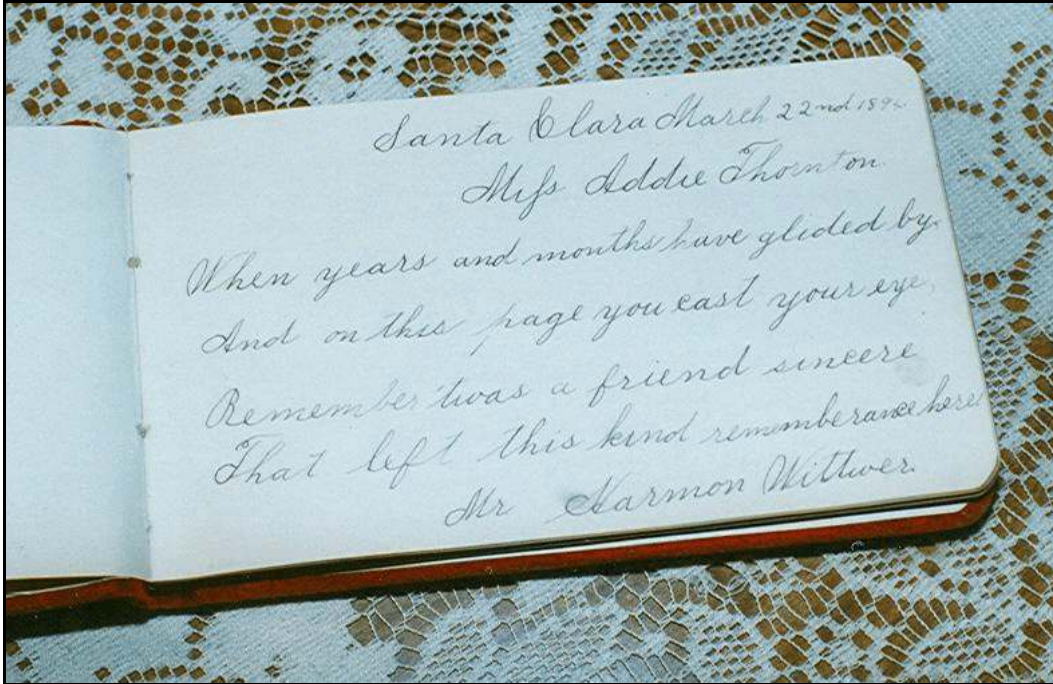


Harmon  
Wittwer.  
Miss Addie Thornton  
school  
Harmon  
Tobler.  
The Santa Clara  
Wittwer.  
Joseph  
Wittwer.



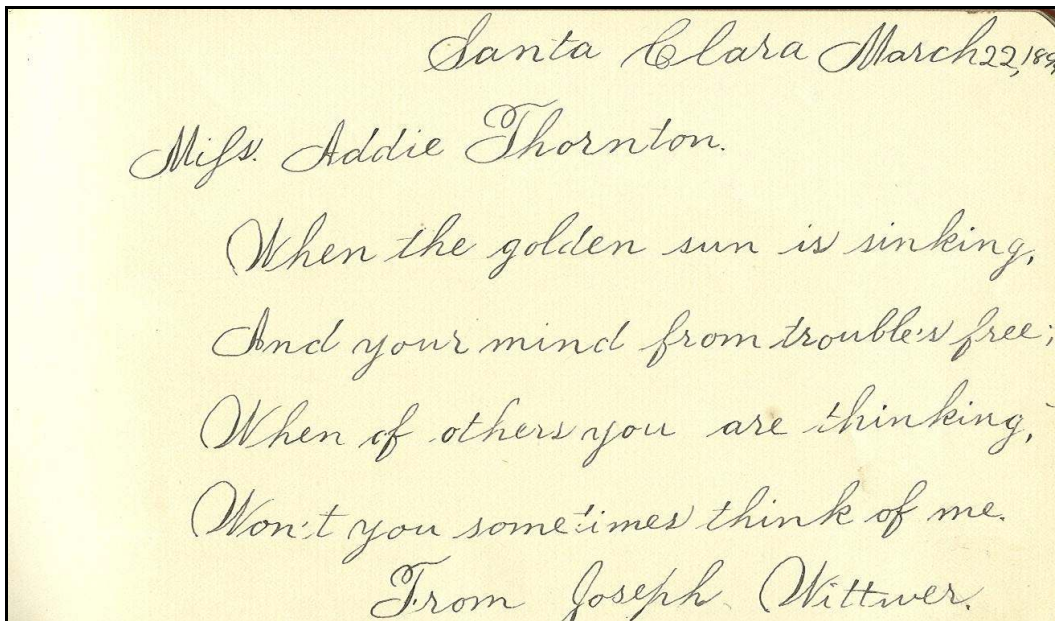
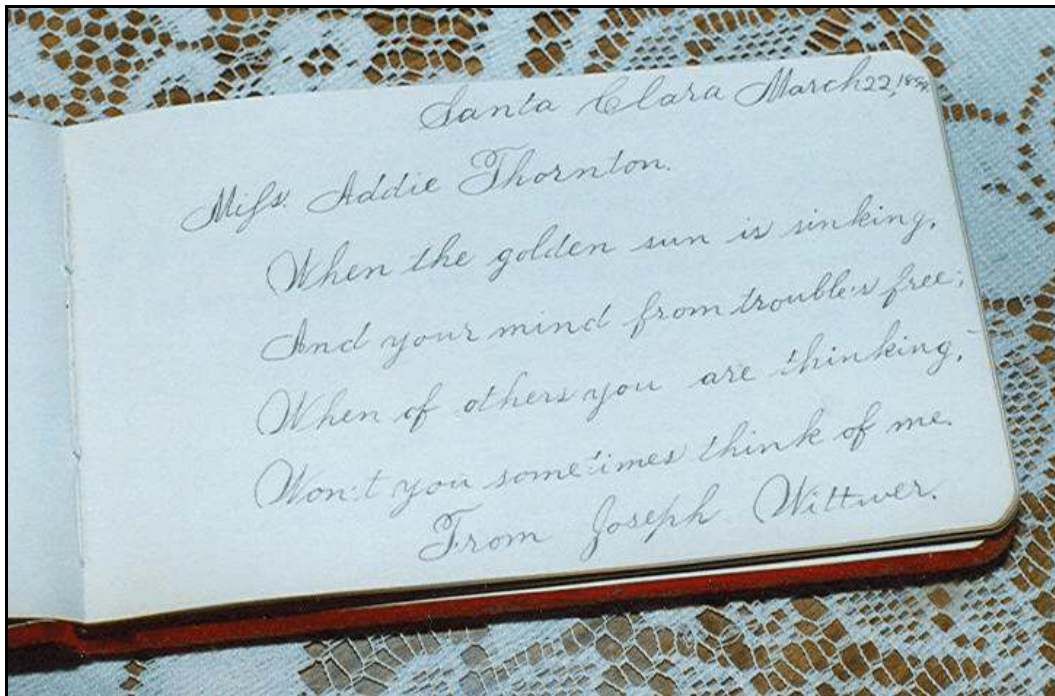
Harmon  
Wittwer.  
Miss Addie Thornton  
school  
Harmon  
Tobler.  
The Santa Clara  
Wittwer.  
Joseph  
Wittwer.

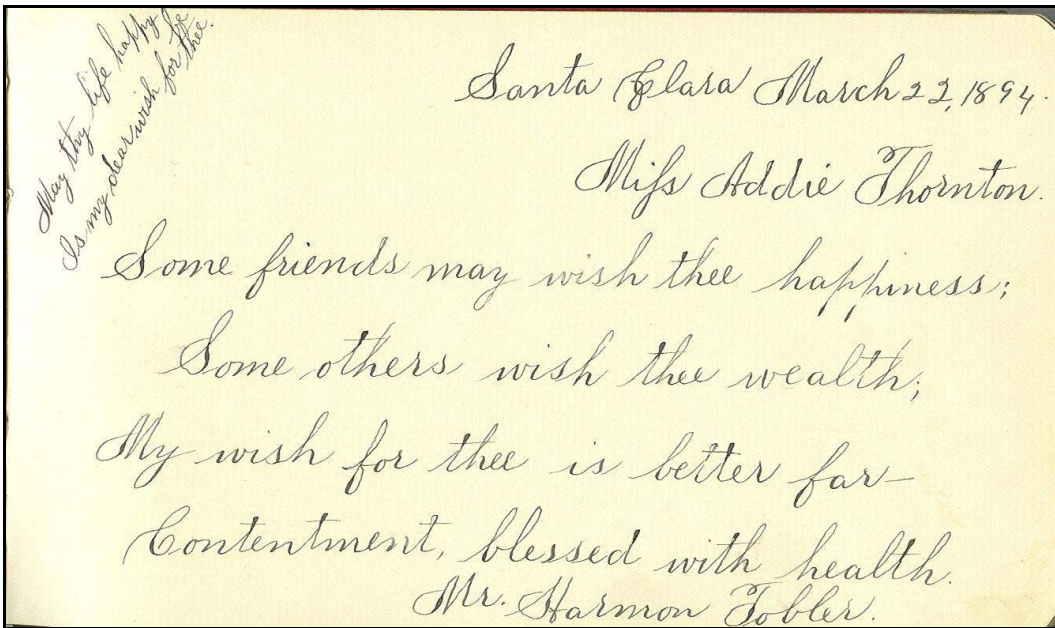
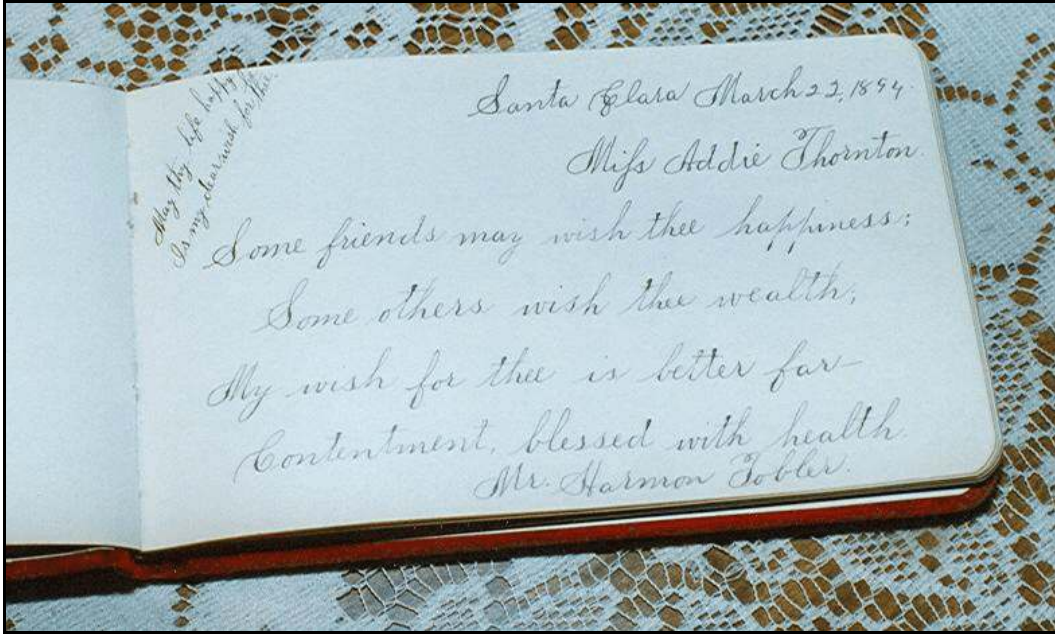




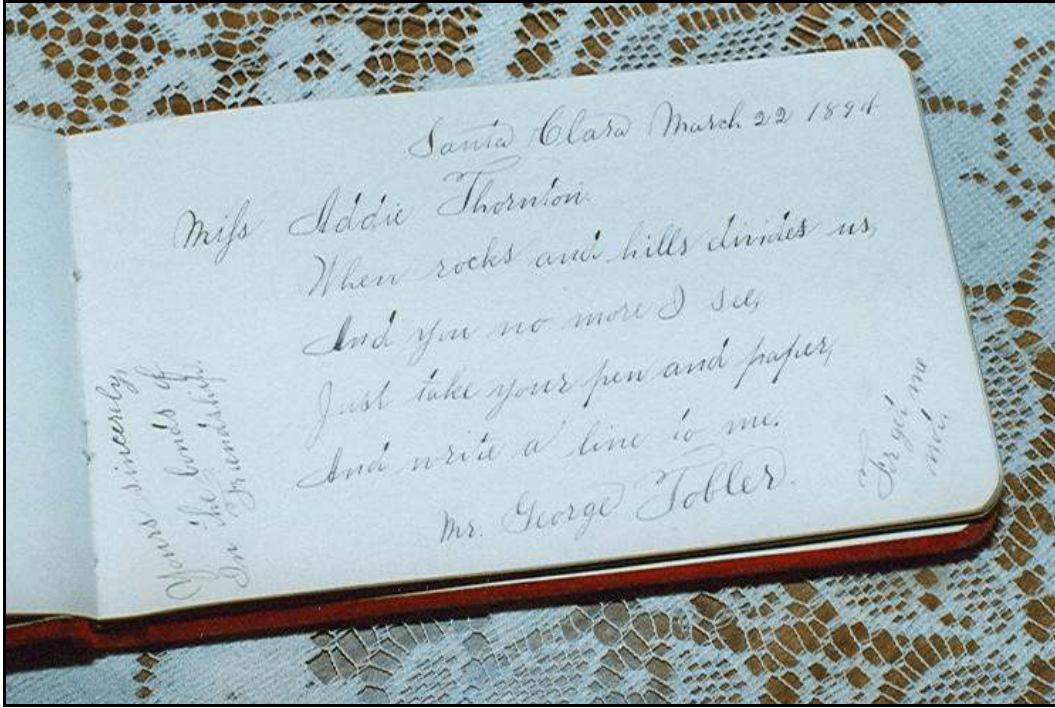
Santa Clara March 22nd 1894.  
Miss Addie Thornton.  
When years and months have glided by,  
And on this page you cast your eye,  
Remember twas a friend sincere  
That left this kind remembrance here.  
Mr. Harmon Wittwer.







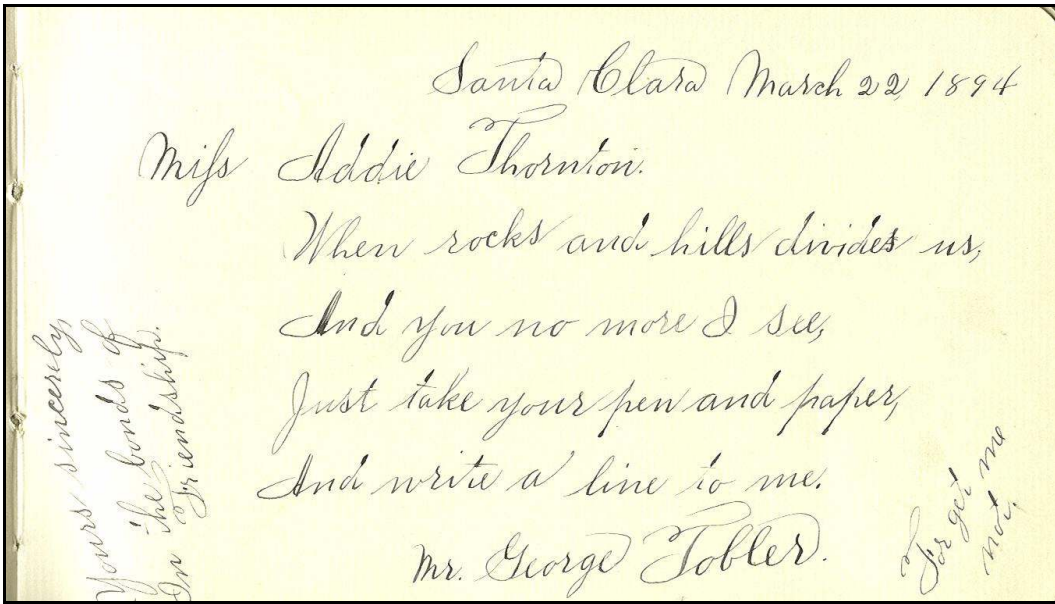




Santa Clara March 22 1894.  
Miss Addie Thornton.  
When rocks and hills divides us,  
And you no more I see,  
Just take your pen and paper,  
And write a line to me.  
Mr. George Tobler.

Yours sincerely  
In the bonds of  
friendship.

Forget me  
not

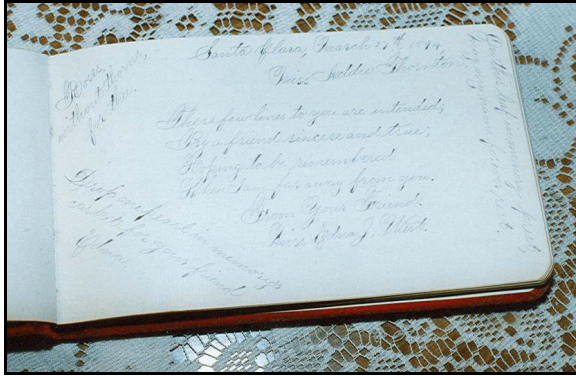


Santa Clara March 22 1894.  
Miss Addie Thornton.  
When rocks and hills divides us,  
And you no more I see,  
Just take your pen and paper,  
And write a line to me.  
Mr. George Tobler.

Yours sincerely  
In the bonds of  
friendship.

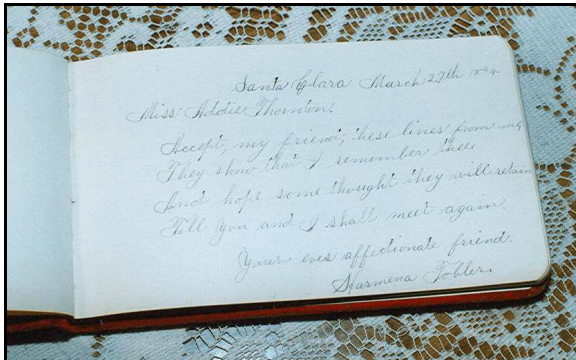
Forget me  
not



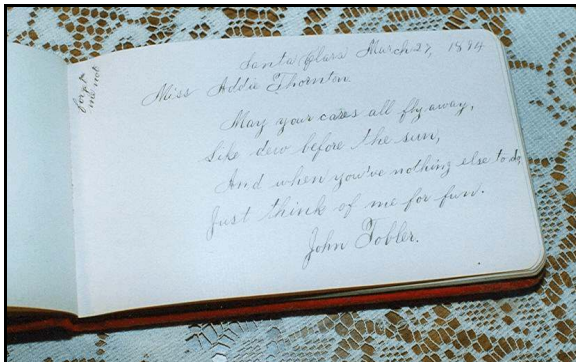


Santa Clara, March 27th, 1894  
 Miss Addie Thornton  
 These few lines to you are intended,  
 By a friend sincere and true;  
 Hoping to be remembered  
 When I am far away from you.  
 From Your Friend  
 Miss Edna J. West

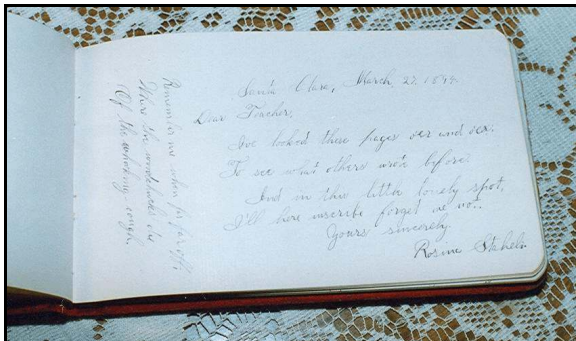
Roses without thorns for thee.  
 Drop one pearl in memory's casket for your friend Pearl.  
 On this leaf in memory prest, may my name forever rest.



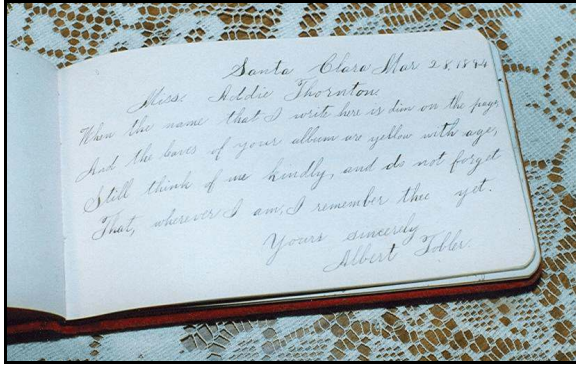
Santa Clara, March 27th, 1894  
 Miss Addie Thornton,  
 Accept, my friend, these lines from me  
 They show that I remember thee.  
 And hope some thought they may retain  
 Till you and I shall meet again.  
 Your ever affectionate friend,  
 Harmena Tobler



Santa Clara, March 27, 1894  
 Miss Addie Thornton  
 May your cares all fly away,  
 Like dew before the sun,  
 And when you've nothing else to do,  
 Just think of me for fun.  
 John Tobler  
 Forget me not.



Santa Clara, March 27, 1894  
 Dear Teacher,  
 I've looked these pages o'er and o'er,  
 To see what others wrote before  
 And in this little lonely spot  
 I'll here inscribe forget me not  
 Yours sincerely,  
 Rosine Staheli  
 Remember me when far far off,  
 Where the woodchucks die of the whooping cough.



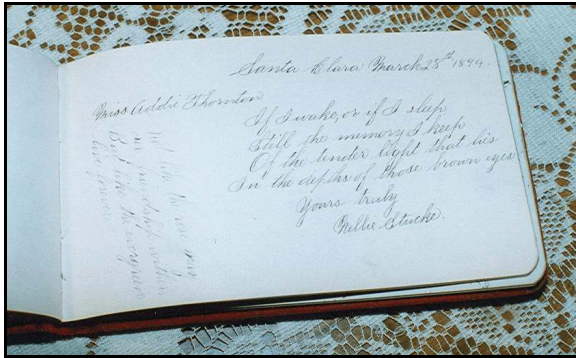
Santa Clara, Mar 28, 1894

Miss Addie Thornton,

When the name that I write here is dim on the page,  
And the leaves of your album are yellow with age,  
Still think of me kindly, and do not forget  
That, wherever I am, I remember thee yet.

When the name that I write here is dim on the page,  
And the leaves of your album are yellow with age,  
Still think of me kindly, and do not forget  
That, wherever I am, I remember thee yet.

Yours sincerely  
Albert Tobler



Santa Clara, March 28th, 1894

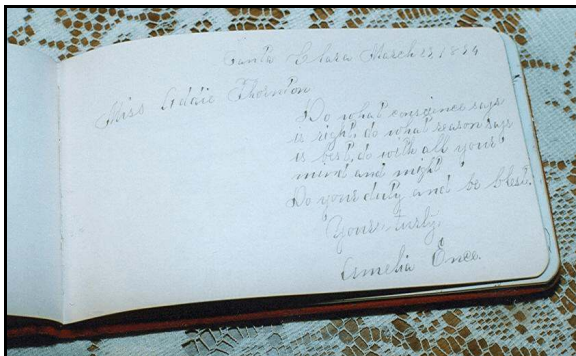
Miss Addie Thornton

If I wake, or if I sleep,  
Still the memory I keep  
Of the tender light that lies  
In the depths of those brown eyes.  
Yours truly  
Nellie Stucke

If I wake or if I sleep,  
Still the memory I keep  
Of the tender light that lies  
In the depths of those brown eyes.

Yours truly  
Nellie Stucke

Not like the rose may our friendship wither,  
But like the evergreen live forever.



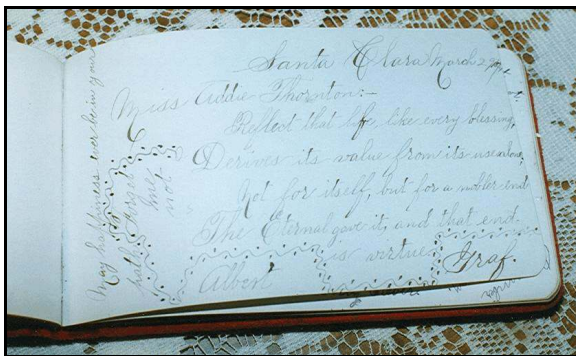
Santa Clara, March 29, 1894

Miss Addie Thornton

Do what conscience says is right,  
Do what reason says is best,  
Do with all your mind and might,  
Do your duty and be blest.  
Yours truly  
Amelia Ence

Do what conscience says is right,  
Do what reason says is best,  
Do with all your mind and might,  
Do your duty and be blest.

Yours truly,  
Amelia Ence



Santa Clara, March 29, 1894

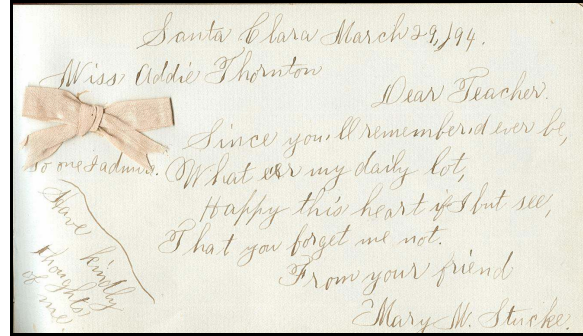
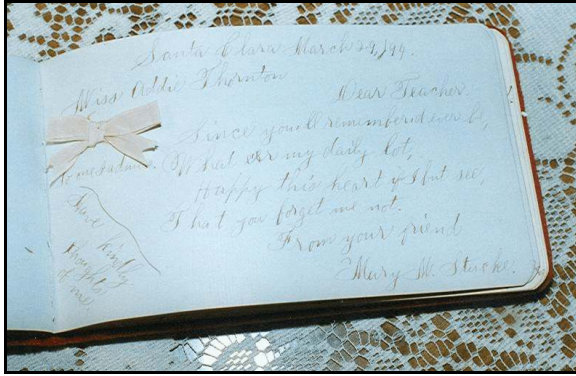
Miss Addie Thornton:

Reflect that life like every blessing  
Derives its value from its use alone  
Not for itself, but for a nobler end  
The Eternal gave it, and that end is virtue.  
Albert Graf

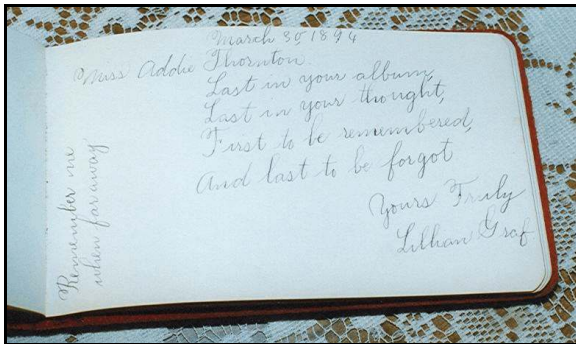
Reflect that life like every blessing  
Derives its value from its use alone  
Not for itself, but for a nobler end  
The Eternal gave it, and that end is virtue

Albert Graf  
May happiness ever be in your path.  
Forget me not.





Mary M. Stucke attached a bow of pink silk.



March 20, 1894  
 Miss Addie Thornton  
 Last in your album,  
 Last in your thought,  
 First to be remembered,  
 And last to be forgot.  
 Yours truly  
 Lillian Graf  
 Remember me when far away.

Only about half of the pages in the little book are shown here. Following are the names of all the students who wrote verses and signed the little autograph album for “Miss Addie Thornton”:

Mr. Harmon Wittwer  
 Joseph Wittwer  
 Miss Edna J. West  
 John Tobler  
 Frank Staheli  
 Nellie Stucke  
 Miss Rosetta Stucke  
 Mollie Graf  
 Albert Graf  
 Fredalla Reber  
 Miss Mary Wittwer  
 Jennie Hug  
 John M. Stucke  
 Susie Hafen

Mr. George Tobler  
 Mr. Harmon Tobler  
 Harmena Tobler  
 Rosine Tobler  
 Albert Tobler  
 Amelia Ence  
 Alvina Graf  
 Otilia Ence  
 Polly Reber  
 Eliza Reber  
 Rosela Wittwer  
 Mary M. Stucke  
 Adolf Hafen  
 Lillian Graf





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