

Treasures

From our Families -

You should already have received the following:

1. the Big Book (Delbert V. & Jennie H. Groberg families)
2. the Brunt Book (Mary Jane)
3. L.H. Holbrook & Alsina B. Holbrook book by L.H. Holbrook
4. Events in the Life of Ira Nathaniel Hinckley by Parnell Hinckley
5. the Story of John Enoch and Maud Elizabeth Brunt Groberg
6. several compilations in Book of Remembrance covers
7. Also in Book of Remembrance cover - Hinckley genealogy

and an assortment of other important family records, documents, etc.

President Ezra Taft Benson said at the October, 1978 General Conference: "Another legitimate function of the ancestral organization is to provide resource material from which the immediate and grandparent family organizations can draw to complete family histories - especially on their first four generations. Thus the ancestral organizations may accumulate, properly file, catalog, and preserve histories, photographs, letters, manuscripts, diaries, journals, and published books. Again I emphasize that every family in the Church should belong to an immediate and, insofar as possible, a grandparent family organization. Ancestral organizations exist only for the coordination of genealogical activity, which includes family histories...."

The loose-leaf idea is purposely done so we can, as soon as they are ready, send you further family history copies, - also special papers, writings, etc. Please put them in the loose-leaf binder when they arrive so you will always know where they are.

How I have wished I might send each of you in my mother's own precious handwriting - what she, years ago, gave to me - But your copies will be typed - but should be equally cherished.

Happy 1978 Christmas

Mother + Dad Groberg

Pages

Minutes of the D.V. Groberg
Family Meeting held on
March 26, 1978 at the
Temple President's home
Idaho Falls, Idaho 1-7

Picture of Missionary Family
leaving to preside over
Japan-Tokyo-South Mission 8

Minutes of the D.V. Groberg
Family Meeting held April 2, 1978
at Sandy, Utah home of Dee and
Sharon 9-23

MINUTES OF THE FAMILY
MEETING OF THE D.V. GROBERG
FAMILY, HELD MARCH 26, 1978
TEMPLE HOME RESIDENCE
IDAHO FALLS, IDAHO

PRESENT WERE: DELBERT V. AND JENNIE H.; MARY JANE G. FRITZEN, JOHN H. AND
JEAN S.; DAVID H. AND LORRAINE H.; RICHARD H. AND BARBARA C.; JOSEPH H. AND
JEANNE P.; LEWIS H. AND MARIE H.; AND SEVERAL GRANDCHILDREN.

DELBERT V. CONDUCTED THE MEETING AND ALSO PRESIDED. THERE WAS AN OPENING
SONG AND PRAYER AND WELCOME AFTER SOME PLEASANT VISITING BUT THE TAPE RECORDING
NOW BEING TYPED BEGINS WITH COMMENTS BY DELBERT V. AS FOLLOWS:

"All right - we're going to have the historian's report by Grandma and I'd just like to make a comment about the importance of writing down and keeping records. Nephi said that one of the reasons for keeping records and for having family teaching was so we could learn with joy and not with sorrow. I've thought of that in connection with the two groups of people that came over, one who kept records and they did learn with joy and had lots of accomplishments, really had the advantage of the teachings, and then one that didn't keep records and before long they were just lost and really lost their civilization because they didn't keep records. There's another thing that goes with keeping records, our own journals and our own diaries, and that is that we have glimpses of inspired thoughts and understanding that really are intended to be for our good for a long time, not just for that time; we get insights and visions and faith-building instances that come to us and if we record them then we can learn with joy, we can remember that and not have to learn with sorrow, finding out if we had just believed that and continued to use that, it would have been a safety for us against problems that otherwise come up. It would also give us security and a purpose for which we receive these glimpses, eternal glimpses. I know that in a little incident that happened just a year or so ago Dee called me the other night and read something that I told him I felt really especially inspired about and he said, "you know, it's just remarkable how completely that's working out." Well, what if you don't have a record of it - then you have to "learn with sorrow" so to speak, instead of with joy. Well, that's just a little preliminary to one of the purposes for keeping records - we check on ourselves; we have an opportunity to use and re-use inspired moments and flashes of truth that come to us that are intended to give us strength continually. All right, Grandma, that's an introduction for you; I'll now introduce the historian."

(Jennie H. Groberg) - "It is such a thrill to have all our children here that live here and also John and Jean, and some of our grandchildren..This idea of keeping records as Dad has explained it is important indeed. Today is Easter and I think it is a most glorious time for us to assemble as a family remembering that some day we're all going to be resurrected and we want to be resurrected with bodies that can live in the Celestial Kingdom so we can all be together as families. Our Prophet told the students at Ricks College as he talked to them about Temple marriage recently - told them very strongly - there was no other possible way to eternal joy than to go to the Temple, receive the ordinances and keep your part of the covenant - some say to him, "oh, if I live a righteous life here and now I need have no concern about the next life" --he explained that of course righteousness was required but so are the Temple ordinances required, and without them we may find ourselves in the next life single, separate and ministering angels only but with the temple ordinances and keeping our covenants made there, in the next life we may find ourselves

celestial beings, glorified beyond description, ministering and governing amidst our own posterity, inheriting (he quoted) thrones, kingdoms, dominions, principalities, exaltations, all heights and depths, continuation of the seed, godhood-everything. It was a marvelous talk and I hope it is published so you can all read it. But he also said; "I want all you young men (and there may be some young ladies) go on your missions; get married in the Temple, have a large family; rear those children in righteousness and go on your way to exaltation!"

But he also spoke of the importance of keeping records - If you're around the Prophet very much you really feel his urgency. He has also said about keeping records and we quoted him in the Temple this morning, something about our family records. We know, of course, that our Church is here to prepare for the Second Coming of the Savior - and we have felt the urgency of our Prophet --he said one of the offerings in righteousness that would be required to be presented in the Temple would be our family records, all in order, everything about our family. And he said without that being accomplished we could not abide the day of his coming. And of course he referred to the Second Coming - the great and dreadful day of the Lord - great for those that are prepared and dreadful for those that are not.

I'd like to say to Lewis and Marie how often members of your ward say how they appreciate you two and how they love that little Sarah - sing your praises very often.. And Mary, there are three sisters out of your Family History Class who have told me that Mary Jane is doing the greatest job teaching that class - And we know how involved David is with his family and the big responsibility of ten counties welfare --really a huge job - We read about him in the paper quite often and see how people really appreciate what he is trying to do in this job. And of course we could say much about each and all of you. It is good to have John and Jean with us. I wanted to tell you that yesterday in the Temple Dad asked John to speak to the Own Endowment group - those there for the first time and getting their own endowments, and those with them. The chapel was filled with them and everybody was simply spellbound -several told me afterwards he sounded just like a General Authority. One thing that has really stayed with me as he gave those beautiful truths to those precious people -he mentioned the importance of family - the absolute necessity of family sealing and then of course living the full gospel in our homes so these great Temple blessings could be theirs - and he said this, which really touched me. He said, "Jean and I often think if we can raise our children to have as much love and respect for their parents as we have for our parents -that's our great desire." And I thought how often during my life I have thought of my parents, especially since they have gone into the spirit world, (of course we are told those in the spirit world are very aware of us, happy with us at times, pained at times -) but they care so much about our welfare. But they are carrying on with the work that they started here in this life -And I thought of how often when anything wonderful happened in our family how happy they would be -(and the opposite) The spirit promptings are very real and definite messages from the spirit world very real, very true.

Now as far as the historical report - what we are trying to do is write you once a week with family facts and a message - we hope you keep these letters -a good way to add to your family history. I'd like to mention this little book (I mean this great big book) that we gave you all for Christmas. As you go through it, even parts -take a black pen and correct all the spelling and cross out all the duplications-and please put in these extra pages - As you know, it isn't complete but it is a good start. This other little booklet that we got out about Delbert's parents I think is very choice. It gives you an idea of how important it is to contact people while they are still alive and let them talk into a tape recorder. Daddy and I, after we came home, opened this book of letters received from John during his first mission . We did keep all the letters from all of you but didn't get them all bound. As we opened it up and the first thing I read I would like to give you-- a couple of paragraphs from it - dated July 1, 1955 and it's from Nuatopatapu, John,- he said this: "Dear folks-Mom and Dad - I thought I would just take a minute this

afternoon and sort of talk to you. I have felt such a good, sweet spirit lately. I'm sure your prayers on my behalf are being felt. It's such a wonderful thing to know how much support I get from home. Often when I gwt a little discouraged I just sit down and close my eyes and think of home. I can just see the family kneeling in prayer and one of the kids saying, 'and bless John...' It just thrills me! I just sort of pick myself up and say, 'Now come on kid..let's get to work. With all those prayers, with all those wonderful people trusting in you, you can't fail --you've got to keep going. You just can't let them down.' You don't know how much it helps at times. I sure do love and appreciate you all very much.....I think a person would be robbed of a lot if he didn't go through some deep discouragement. I know I haven't even tasted it yet but what I have felt sure makes the other times very sweet and beautiful. Your thoughts about family, coupled with the news of the new grandchild, have sort of put me in a thinking mood lately. It's funny, but the last couple of days I just haven't been able to get that off my mind. Oh how greatly we need to teach the importance, the integrity and beauty of a family, to these people.I just happened to pick up the Relief Society Magazine which contained Pres. Richard's address to the Relief Society. I was so enraptured in reading it. When I finished, I really felt like saying, you know, that's the greatest piece of sermon I have ever read (about the home). Sincerely, it is beautiful. That will be a wonderful experience, and I realize more now than ever that some of the qualities in Jean are more valuable than I ever realized or appreciated before."

Let me in closing, give you two or three thoughts from another generation, your own grandparents, about this family relationship that we can and must make eternal. (message written by my parents and put in cornerstone box of Church building in Provo, to be opened in fifty years, but opened about thirty-five years later and its contents distributed - My mother died July 26, 1960 and my father August 6, 1969 -but here is a nibble from their great message to their descendants from the box):(written to their children first) "Think of your father and mother (in the spirit world now) as soul-mates in a glad eternity, smiling at the climb we made. We will have a home for you and yours to come and take your joyous visits. We'll even be on hand to help you select a choice spot for your own dwelling places. If this sounds earthy, to me it is heavwnly because it visions an association with you and yours. Our Father will not permit any great harm to come to any of you because you are His children as well as ours. Your Kingdoms are unquestioned because you started them in the House of the Lord. When this reaches you, we no doubt will be just full of desires to tell you many things for your needs will be of great concern to us. If we have power to help put your petitions over, we will not fail. Present them to the Father morning and night in your family and many times in secret through the day. What is wisdom in the father will be granted you and what is not will be supplanted by a peace in your heart. Dearest children, grand-children, great-grand-children, more and more, be true to your faith; live the gospel and remember the Lord never requires anything of you that he does not prepare the means whereby your can accomplish it. The art of glorious living here and throughout all eternity is: within your reach. Goodbye for a little while. You see I take it for granted that Papa and I will go where we want you to go (this written nearly fifty years ago) -I trust it may be so. Mother and father, with gratitude for the privilege."

But I must add a little P.S. Dad and I are so blessed to have this great calling in the Temple, to really know the truth and rejoice in it. But every time we go to speak (last Wednesday to a large group of Young Adults and the week before to a large group of Adults, to Stake Conferences, etc., etc.) I sit and watch and listen to Dad as he gets up before these people and I see the mantle of his calling upon him and I watch the expression on the faces of the people and feel their response. He is so full of inspiration because he lives for it and he always has and the priesthood power is there and they just really drink in his messages -just what he prayed for and lived for - and every word is a great blessing to each and every one. Aren't

we fortunate to have him as the head of our family! and our father and our grandfather! People come up afterwards and they say: (with tears in their eyes) as they thank him, and then they come to the Temple later and thank him again and they say: We remembered what you told us...." It is, of course, the only way to true happiness because it is indeed the Lord's way - the only way to be together forever - This is the one and only true Church and it is a privilege to belong, to live its teachings and to rejoice in them. And I say all of this humbly, gratefully, and in the name of the Lord Jesus Christ, Amen."

Dad: "Well grandma, that was just right. All right - The next report will be on family preparedness and gardening --David and Lewis. (storage)(They both gave fine ideas but there were so many interruptions and background noises, it is not quite possible to record what they said) David had a semi-greenhouse, with starts, for Elders Quorum I think--a huge and successful garden; Lewis and Marie are also excellent gardeners and raise and can and freeze in real quantities. John told how in Honolulu very small plots are rented out for gardening, very successful projects. Dad told how he had pulled cherry-tomatoe plants up and hung them by roots in our garage and tomatoes had ripened and been picked later by President Tanner and others when Pres. Kimball, Tanner, etc. were at our home."

Dad: "O.K., now let's move into social and recreational, intellectual --see what's happened there -- Dick and Barbara and ... - David reported that the cabin was still there and he and family had made some improvements -- (again I regret the recording picked up so many interested and enthusiastic voices, I could not get enough of the actual message --Mary Jane may have taken notes)

Dad: "That was a good report--each one was a good report. Now then, the spiritual development - Joe and Barry:

Joe: "Well, I called Beth and Barry and they had several ideas they think might help; i.e.; to develop some specific family home evenings - actually have each family design one each year and that would be one a month - so we thought we would put one together, related somehow to the family, history or something - maybe on a two-year cycle (comment difficult to get)--The Temple, being the symbol of spiritual things, and I thought it would be appropriate objective, for the 50th wedding anniversary, or earlier, to schedule a time just for our family to maybe have a meeting, go thru a session, etc." (Dad commented this would be wonderful but would need planning ahead --on Saturdays -a day convenient for many--we often have most of the sessions and rooms, filled, etc. He mentioned about a group coming from Billings, Montana soon with sixteen couples to be married or sealed with many children to be involved, and many with them among whom will be those with only recommends to do baptisms for the dead now but hoping to return later for their own sealings --)

Joe: "Well, with the Golden Wedding in 1980--we can decide whether or not this will be an appropriate thing to do - we need spiritual nourishment --have it an annual affair -going to the Temple -or a spiritual meeting together, whether or not in the Temple."

(Mom mentioned during refreshments we would listen to a tape from Beth)

Dad: "Next will be the missionary report - John and Jean, Blairs and Hubbles. We'll give a little extra time to you John and Jean."

John: (after first inviting Jean to say something if she desired but she preferred to wait) "One thing we've done (seeing this big book) -is - just as a family we read thru all the scriptures - kind of made it - supposedly we were to read every morning -eventually we made it thru all of them - but now we're starting --we figure our next set of scriptures will be this one --our family scriptures -and so that's what we're doing now- I'm not there very often but I keep up, I always find out where they are and keep up -it really is interesting --the kids like just a lot of things - One question we had - it said in there some place that Blaine-when he died -it was

said his body had always been a burden to him. Was he kind of crippled or something?
 Mother: "Blaine was never quite right - a beautiful child - sweet spirit - but slow-ill often - " (Mom explained later how he had been knocked down on the cement by a huge dog, when he was a baby - and there had been wonderment if there had actually been a permanent head injury but he could not keep up with the others)
 John: "Well, as far as missionary work is concerned, we're involved in missionary work up to our necks - there's a lot of it happening in our area - of course, it is all over the world-About the only thing I could really do is just give you a couple of experiences with the missionaries we have. As you know, we have opened up the Micronesian area for missionary work -We've got to make a new mission out there - ..You know where Hawaii is, you know where Japan is - well, Micronesia is everything in between - Guam, Saipan -etc. It's really an interesting thing how it happened-When I went over there as Area Supervisor, President Cannon (see, we've always had members on Guam, we've got a thousand members there but they are all militaries - two wards, but they're constantly turning over, so they sent some missionaries there to kind of see how they could do but there wasn't anything really happened - then they sent some people over to Saipan, some missionaries over to Saipan and they really didn't make any progress -so he was ready, he'd already made up his mind to bring them home -I just heard about it and said, you can't do that -not only can't you do that but you've got to send more out there and he said "where will you get some?" (that was when the Church was having a hard time furnishing all missionaries needed) anyways, we got a few extras out there - but anyways in the meantime there was a fellow in ~~Saipan~~ ^{Saipan} by the name of Mustang Gonzales -a builder, a little bit of everything, part Portuguese, part Hawaiian, part Japanese, part Philippine Islands, - (Dad interrupted to ask what the race of Micronesian was and John said "There are Polynesians, Melonesians and Micronesians--Melonesians are like the Fijians and New Guianians, -Polynesians you know, Micronesians are a little bit more Asiatic-they are small -) Anyways, Mustang went over there-He finally gathered up a few straggled members that were around- because he was in charge of building the airport- Sometimes we think of those little islands as just being nothing, but they've got an airport there in Saipan that you just can't believe -big international airport - what they're doing is just catering to the people of Japan because at Saipan the Japanese lost about 50,000 people in the war -most of them committed suicide-you know they have there what they call suicide cliffs -and they go up and jump off- and all the relatives want to come down and visit the place there -that's where they executed Amelia Earhart (they've got that documented now ^{documented} -after they got into F.D. R.'s files, he had her on a spying mission and the Japanese found out about it so they executed her. This was only like about two months ago -Well, anyways, Mustang was there - he had this little branch -he had this bunch of guys trying to "escape" from Church -inactive--they had a little bit of a branch going there and then his assignment was over -his contract was over -one of his sub-contractors was a guy by the name of Brad ^{from Hawaii} part Japanese, part Hawaiian-he and his wife and family were in a car and one of the children was accidentally run over -It just upset them so badly they couldn't stand to live in Hawaii -he got a job as a sub-contractor on the airport- Mustang was quite impressed with the way ~~Mustang was quite impressed with the way~~ -Mustang was quite impressed with the way he worked -he was a good, hard worker -so one day he got the orders he was to come ^{back} back to Hawaii -Pres. Cannon asked about both the branches--Mustang just got the letter - he'd just been having a big argument -anyways, to make a long story short, when Mustang left..Brad..was put in as branch president - What the guy did - he was so converted to the Church ^{was} a miracle really -in less than two years time - 4 or 5 hundred people ^{in Saipan} biggest contractor of Saipan -just completed a 32 story apartment-huge hotel -apartment complex there - so the Church is really on a sound footing there now -most of the guys that come to work for him want to join the Church -we got that stopped! - but anyways when we told Elder Perry about it as we were with him in Tahiti- it turned out Elder Perry and his group had built the first chapel on Saipan!-he had sat there and watched the Japanese jump off and also the Saipanese were forced to jump off --you can imagine how interested Elder Perry was in this story -now-(there wasn't anything the Americans could do about it -the Japanese had the whole end of the island fortified -Micronesia has six different districts but every one of the districts is just really going great -

AK

Another story --This man's name was Alias - he was just the toughest, meanest guy around -so what the bars used to do was put a sign out "Alias isn't here" -because if he was ever in the bar no one else would go in. When he'd see the sign "Alias isn't here" he'd grab the sign and say "I'm here now -get out -" and they'd get out. He'd beat his wife and kids so they finally left him -he was just a bad deal. Well, the missionaries went there and they had a hard time getting anything done and it was suggested that if they wanted to do some good around there they should go and get Alias - They said "Who's Alias?" And he heard it and said, "Who said, 'Who's Alias?' I'll show you who Alias is " - he was really after them - but they were the first people who didn't really respond by either running or trying to fight - they said "Oh, how are you Alias?" They were friendly and interested and he said, "I kind of like you fellows, why don't you come over to the house." He was living by himself of course because his wife and kids had left him, but anyways to make a long story short, about two or three months later they baptized him and he just absolutely changed -drinking was his way of life and they said "you can't drink"-- The missionaries just stuck it out with him the first week, just wouldn't let him out of their sight -and they made it by the end of the first week -they broke it - then the second week, third week, finally got it- after about six months he hadn't touched a drop. His wife came back and his kids. And all of a sudden the thing just turned around -instead of the people being antagonistic towards the missionaries, not receiving them, they were almost over-booked. They baptized a couple of hundred people.

We had a similar thing in.....It's just sort of difficult to believe how these things happen but they just do. I think we have at least 150 members in that's the Marshall Islands -There are so many missionary stories and they're all kind of the same -experiences --there are a lot of problems too -three steps forward and maybe two back but all making progress. Every single mission we have over there - all of them, we have had a substantial increase in 1977 over 1976 and I'm sure they're headed for another increase this year -

I think that basically they're finally catching on to the inability of man to solve the problems --welfare agencies, etc., they've got them up to their necks over there in Micronesia - U.S. Trust Territory--they hand out food stamps and they hand out other things and all it does is that the people just go down and down further and I think they're just beginning to realize there aren't any answers here - it's just got to be some place else --so they're kind of looking other places -I don't know if there's anything else you'd like me to say.is the richest country in the world; they've got an island and it's turned out to be 100% phosphate - so they'r (per capita) digging it up little by little -they only have about 10,000 people and they give them \$5,000 per year royalty -every man, woman and child, the government gives them that. Besides that they built the biggest skyscraper -they have their own airline, their own shipping line -they're Micronesia The northern Mariannas have already voted to be a commonwealth of the United States; that's in effect now - They just seceded from the Trust Territories and have become a Commonwealth of the United States --There are six districts and it's almost sure that at least three of the districts will continue with some sort of affiliation with the United States. The other three are questionable. There are about 250,000 people Tonga about 90,000, Samoa about 170,000 -Last year, in 1977, of all the missions in the Church, for several months (it wasn't for the whole year)third or fourth place in missionary work --Micronesia, Polynesia, Melanesia are both geographic and races -three distinct races - lowest per missionary was Japan - less baptisms in 1977 than in 1976; things tend to go in cycles and maybe a cycle of less right now, more uncontrollable than controlable factors - we have times like that in areas in the Pacific -- (Of total S. Pacific baptisms his area did big majority-far more than NZealand and Australia)

Dad: "Thank you - now we have a report we want Mary Jene to make."

Mary Jene: "First I want to thank Joe and Jeannie for their help, in two ways; One, they helped me by Jeannie watching the children and that's really important because

I need time when I can concentrate on the work and know the children are all right; that's really essential and I truly appreciate that - And, they also help greatly in getting the four generation sheets together -hardly any of them were in good form -and please don't think I had them together because I didn't - some think somebody else should do them but I understand we are to do our own. Someone else suggested they would be acceptable as they are and that isn't quite right but anyways, I really appreciate their help -Then I want to say also that Mom and Dad have helped me a great deal -I have been trying to teach a class and they have been very encouraging. Then I've been working on the Brunt book. Many of the family members I contacted and asked to write reports have done so and got them in on time but now I have the stragglers -Dee got his in on time; Steeles got theirs in on time; Joseph Brunt got theirs in on time except they need to check with Paul and he thot there was time as the George Brunts didn't yet have theirs in; then as for the Catmills, Floretta came over and she had everything -Opal has had a delay because Noall has been real sick with his heart but she will. So when I get thru with these other things I'll concentrate on that Brunt book.

Dad: "Well, that's just wonderful, Mary." Now it's getting late and we'll have just a little snack after the closing prayer and then you can visit as you wish. This is just a really wonderful thing to have all these reports. Maybe we'd better plan on having some activities going before we have another meeting -gardens and preparedness, etc., we'd better get to going -"

Marie gave the closing prayer.



ON THEIR WAY TO PRESIDE OVER THE JAPAN TOKYO SOUTH MISSION AND TO
BE MISSIONARIES - TAKEN APRIL OR MAY, 1978--TOP: DELBERT JAMES GROBERG (12)
NEXT ROW: SHARON KAY NELSON GROBERG - GEOFFREY NELSON GROBERG (5) BABY ERIK
NELSON GROBERG (1) DELBERT HOLBROOK GROBERG. NEXT ROW DOWN: ANGELA (10)
JARED NELSON GROBERG (2) AND TANYA KAY (8) - (Kari Lynn, living in the
spirit world but an important part of the call -would be 13)

MINUTES OF A D.V. GROBERG
FAMILY MEETING HELD IN THE HOME
OF DELBERT H. GROBERG AT SANDY, UTAH,
ON APRIL 2, 1978 (after Dee
and Sharon received their call from
our Prophet to preside over the Japan
Tokyo South Mission)

Delbert V.: (after a delightful visit, lunch, etc.- Present were: Jennie and
Delbert V., John and Jean, Dee's family and the Blairs) -

"Well, at this meeting we should have a program and also some special numbers after the opening prayer. It is a real thrill to be here at Dee's and Sharon's and to have Bobby Blair home from Alaska and ready to leave for Simon Bolivar's place and Del home from Quito and John and Jean home from Hawaii and Dee and Sharon getting ready to leave home for probably Tokyo - quite a historic time but let's have a musical number from the Blairs and a brief report from Del and Bob, then a word from John, then a report from Dee - in the beginning Mom and I will give just a bit --we don't want it to last too long - in one hour it will be ten o'clock - (Margaret beautifully sang a special number intended first for Bobby at his Missionary Farewell (going to Bolivia)--but it was not given then but Delbert V. explained the family meeting would be a continuation of Bobby's farewell -) (William Blake's words-) As I recall, at time of typing this, Margaret had originated a number but had been told Sacrament Meetings should not be that much of a family affair and she did not have that song with her so substituted this one) Then Margaret and Del Blair sang "Star Bright" in Spanish and English -their mother accompanying -really magnificent -

Dad: "Well, that's just beautiful! I wanted to just introduce this with a little excerpt from a letter from President Kimball (couldn't find it at once) well, I'll just tell it to you. John and Jean and all of you here, I've thot of it - the importance of the family. We had Pres. Kimball come up, as you know, to the changing of the presidency of the Temple,, with Pres. Romney, and we had a big meeting with all of the Temple officiators; we had the meeting at which the new presidency was set apart. Pres. Kimball, after he got back, wrote us a letter about the meetings and about the important activities of the period up here and said, to him the most important or principal thing, was getting to meet the family, and I thot how characteristic that is of the feeling ~~of the feeling~~ of the leaders of the Church about the purpose of the Church and the purpose of leadership; it's primarily a guide, or a help or a hope that it will give opportunity and development to the family and that the family will be blessed as a result of positions and responsibility. Well, I thot that was so significant -that of all the things that were happening, the thing that he picked out was the most important was the family,, and all of you, of course, were there, And then I was thinking, in connection with this, that Joe and some of us were talking about the Blair family and Joe said, "You know, Jeanne and I were just talking about our family and do you know what we decided? We decided if they would turn out as good as the Blairs we'd just be happy, we wouldn't want any more" - But it's interesting how we kind of look to each other. John was mentioning how the children (and I noticed it up at the Church Office Building today -that the most important one there, even tho Pres. Kimball was there, and Sister Kimball, and most of the General Authorities -and quite a few guests - I think the one most people were interested in was Emily. (we had lunch with those mentioned and some of John's family included) (Emily is John and Jean's baby)-And then I thot of John and Jean's family in Hawaii, that probably the same thing would be said, -it's wonderful- the climate; it's wonderful, the college; it's wonderful, the Church and the Mission- all of this is wonderful, but, as the Brethren and as the Saints and as the Church get acquainted with it, they'd probably say, the thing that seemed to be the most outstanding and that really represents the work, is the John Groberg family. And that's going to be true in Tokyo, when it's all said, when the Brethren come to visit -the First Presidency come to dedicate the Temple and when they come to visit the Mission, the thing that's going to be the most important and the thing that they'll

notice and comment on and really from the bottom of their hearts feel is the most important thing is the family. That's the reason for having family meetings and having family solidarity and family organization and I'd just like to say to all of you that it's a real thrill to have you in the family and so many today have said, "Now, is that another son of yours?" And I'd say, "Yes." "How do you feel?" and I told one, "I feel just about the same as when they were born - humble and grateful." I hope everything will turn out well." And one of the Presidents said, "I wouldn't think you'd feel quite that way - you know it's turned out well now."

All right - well, I ~~just wanted to~~ bear my testimony to you - I know the Lord had a great plan when he organized us in families and wants us to really succeed in families. We are grateful for the loyalty and the success and the great honor that you show us in carrying on. It really is an honor to you too, and to the Church and to the Lord. And I do this in the name of Jesus, Amen." "Here, Mommy, you take a few minutes."

Jennie: "It is so wonderful to be here and have you call me 'Mom' -Mother --I'll try to not cry, -when I talk about Dee and Sharon. I'm so thrilled that they are going but it will be for quite a long time. I would like to confess one thing, Dee- When we got your telephone call about the call, Dad could hardly wait to come into my office -I was up at the wedding veil but I was down in a few minutes and he asked me to come into his office as he had something to tell me and so I did-I closed the door and wondered what had happened. And he told me about your call. And shall I tell you the very first words I said? I said, "Dad, he'll be the best mission president they've ever had in Japan." And I said, "I've always known that Sharon was just for Dee -there are just too many things - their beautiful family -everything....Won't they be a great blessing?"

"Now, Dad mentioned about our family -I'll really try to be short -But last Friday we met with all the Temple presidents and their wives and Elder and Sister Stone and their assistants. We had dinner and then we had about an hour of just questions and answers (I wouldn't dare tell this except just in my own family) but as I listened to the different presidents talking and the sisters mostly just listening -all about the Temple affairs -most sacred and glorious things - I just absolutely marveled that when ever there was something really deep and needing wisdom (you know the Temple presidents are really a great and special group of men, really in tune with the Spirit and wonderful -and they were talking about very spiritual things) I was just amazed at how Dad's contributions were so helpful and so thoughtfully given, and so right -i.e., one of the men made a certain comment and Dad said, "Have you thought of it this way?" (in his humble, sweet way, typical of him) -"Would you like to do a bit more searching on that? pray a little about it?" And the brother that about it for a while and then he said, "Why, you're right." and as this went on, I thought, "You know, there isn't a person here that's quite equal to Dad." Maybe I am a little prejudiced. I am just so thrilled - about Dad - You know, you girls that aren't married, I wish you could marry someone just like Dad. Of course you probably can't find anyone quite that good but -we've been married nearly fifty years-I guess it will be fifty while Dee and Sharon are gone. We were quite in love when we got married but the real depth and marvel comes when you really get the spiritual and eternal look -and find that every- thing about him is just right -^{and always has been} you don't think about it especially but you just kind of work together, grow up and into it together -But I'd like to talk to you about some- thing that has been on my mind for two or three weeks - about the reality of those spiritual things (of course we get this in our callings)but as it relates to Dee's mission call I'd like to just mention a couple of little things that I'd like Del to hear -a little story - I'll tell three, very briefly,

(no, I was younger-about 13 or 14)

"When I was about Del's age, I had a little sister, 7 ears of age, beautiful little brown-eyed girl, and she was accidentally killed - well, as a result of the accident - she lived a while - but I'll never forget it, of course. We had real love in our

family -We were deciding about the services and we decided we'd have my Uncle Alma Taylor speak because he was such a spiritual person and oh how he loved children. Uncle Alma had spent nine years in Japan as a young man. He was a very handsome, lovable person, very intelligent - brilliant, - and I can remember that funeral - how he kept saying: (now that was a long time ago) he kept saying: 'Precious child-she's ours - she's one of us -one of our family; we'll always have her' -of course I'd known Uncle Alma before and after that - but I felt such a deep love for this great man. After he came home from his mission to Japan he courted my father's sister, Angie, for a year or two I think, and then they were married, and to their heartbreak they were unable to have children. They adopted one when they were a little older but they never did have children of their own. I have felt that was one reason he was so close to us as children; we seemed much closer than just nephew and nieces. I remember once Uncle Alma came to Provo and he had one ticket to a circus in Provo and he gave it to mother and said, 'Sina, here's a ticket for one of your children to go to the circus- ~~here's a ticket.~~' We talked it over and ~~could~~ decided it would be right for just one of us to go so we decided none of us would go. Uncle Alma disappeared for a while, as I remember, and came back with a long box of what we called 'flicks'- chocolate candies- I think they still call them 'flicks'-He divided them among us and left. -

I hadn't thought about Uncle Alma for a long time - but when Dad and I met Dee in Japan, at the close of his mission, we toured around a bit --we were in Kyoto one night - (this is in our big book but I want you to hear me tell it) -Prior to coming to Japan I had memorized a few sentences in what I thot was Japanese - but they allowed me to say them -at a sacrament service of members there - I talked about two minutes -and those sweet, courteous people acted as though they could understand - but I doubt they could --Pres. Ray Olpin, of University of Utah, was also there with his wife -and they had him speak a few minutes - he had been a former missionary and maybe mission president there - and then they asked Dee to speak. And you just can't believe what happened -the place was very crowded - When Dee stood up to speak -things were so different than before - everyone leaned forward in their chairs - glued their eyes on him -drinking in all he said - as if welcoming their long-lost 'sweetheart' back ---they'd laugh and then they'd cry -and I thought:'He really talks from his heart to their hearts' -They love him - and they love the gospel thru him because he has given it to them' - And while I was just quietly rejoicing I was aware that Uncle Alma was there - -positive he was there - but I hadn't thot of him for years -and he was saying, over and over, 'He's one of our kin - one of our boys, of our family'- over and over -and over he just gave that message -how thrilled he was that one of my children, (I being his niece) really talking that way to these people whom he loved so dearly. Well, it was such a real experience --he stayed right there - just rejoiced, rejoiced -So when the Amen had been said I turned immediately to Pres. Olpin and I said, 'Did my Uncle Alma come to this place, to Kyoto, ever?' He told me Uncle Alma went all over the mission-Japan -and he was so loved by the people that wherever he went -there would be huge crowds -they really loved him -my Uncle Alma.' I said, 'Well, President Olpin, he was here today' -'I'm as sure as that I'm standing here' - Pres. Olpin looked at me and he said, 'Could be' - that was about all. But anyways, quite some time later, when I was over in Tonga with John and Jean and little John Enoch was born, we went out to the Airport-Jean and I, to take Elder Monson to the Airport -John Enoch was right new then and we thot he was as healthy and fine as he could be -but ^{at the airport} Elder Monson said he'd like to talk to me ^{alone} for just a minute and Jean was with the children who were also there - and he said, 'Sister Groberg, if anything should develop with this new baby I want you to promise me that you will get the child and the mother, on the plane at once -and don't hesitate- -don't let them worry about money or anything, just get them on the plane -'- I told him it was just a beautiful, fine child and he reviewed what he had said - 'Now, you remember this and promise me that you will.' --and I promised I certainly would if anything should develop of course. And then, as we were still alone, I felt a strong impression to tell him about this experience with Uncle Alma and Dee in Japan - in Kyoto -And he said, 'What did Ray Olpin say when you told him?' -He said 'Could be'- something like that. He said, 'don't let what he said bother you at all-because that

was a real experience; it happened that way." (somehow at this point the tape was turned off for a while so much is not recorded..then it was turned on again..sorry) When Elder Kikuchi was to our Stake Conference a little while ago, I felt a strong impression to tell him about this experience, about Uncle Alma, and I did. He smiled- he seemed to know about it-he understood. Well, that was one thing I wanted to mentio

Now this other - of course we know the spirit world is just right here,, close to us, and those there are just dearly beloved relatives, carrying on just what we're doing here, -very aware of us, very eager that we are doing what is right -I'd like to mention this one experience -in two parts. When Dee was on his mission, as you know, he set up this language program and had a real responsibility. I believe it was about the time he returned from going all over the mission with his manual and tape recorders, instructing and helping all the elders so they could speak the language-- I was washing dishes in our 12th Street home. (Oh, I must stop here and tell something that is too good to leave out. John, do you remember the 12th St. home and how upstairs in the back there was a long room built on, rather narrow and small- Now was it you or Dee that made something electrical there, all over - wires, etc. Once, Uncle Alma came with my father from Macks where they had been fishing and they decided to stop at our home. It was late at night.. I fixed them some bread and milk -they liked our home-made, whole-wheat bread -and the only place I could find for Uncle Alma to sleep was that ^{back} porch room upstairs-I got him into the bed^{there} but I remember the next morning how his night's rest was and he said, "Well, once I got into bed I was afraid to move --I wanted to get up once but I didn't dare for fear I would get electrocuted -" And the next time he came up this way to go fishing - he was with another man, not father --maybe near Henry's Lake or Hebden's - his companion woke up the next morning and wondered why Uncle Alma was still in bed - hadn't wakened - Well, he had died in his sleep.) I just wanted to inject that. Now back to this other experience:

I was washing dishes in the kitchen -before we had remodelled it so beautifully - I used to really enjoy the hot soap suds, rinsing with very hot water, the whole bit - during this task I had a message -you've all heard these missionary experiences- but this message was: Go and write Dee a letter - you know you get so you are sensitive to these promptings -So I wiped my hands and went in the other room and started to type a letter to Dee-every word I ^{was} write just came to me -it was given to me - I didn't create it -it went something like this (I wish I had kept a copy of that letter "Dear Dee - Your Heavenly Father is so pleased with what you have done^{as} You have done a great work -He is so pleased because there is going to be so much good come from it. We are all so proud of you and we love you so much - The Church leaders are so proud of everything you have done^{as} Everything is all right - great, in fact." And I wrote that message about three different times - and after I had it all written, something said, "Now go and mail it, RIGHT NOW." I thot, well, the children are coming home from school and I should be here - tried to reason with myself - but the message was to go and mail it right now. So I picked up the baby and went out and got in the car and went right down and mailed the letter.

I guess it was about, maybe ten days later that we got an answer, from Dee - and I don't know that he can remember this -I won't tell you all the details but he had reached a point of great discouragement -someone who should have been well informed, wasn't -and he got a message (erroneous and a bit later corrected) that just crushed him -He had come from filling a very special and marvelous assignment but so totally exhausted he was almost ill -he had given his all, plus-as is typical of him -He walked into the room where he was staying -and he just thot he'd had it -it was just too much, that this would happen -Then he said he noticed two letters on his table, desk, and he thot, 'Now this isn't the usual day the letters come-two letters -" He read them and then wrote - two letters had come -he wanted to thank us and ask how did we know he just had to have those letters right then - When I read that, I said, "Two letters? -I only wrote one -" When Dad returned and read Dee's letter, he said, "Two letters? I just wrote one" -Then he explained how

he had been at the office and had had just exactly the same experience - just stop what you are doing and go write Dee right now and just express how pleased the Lord is with him- when a great and marvelous thing he is doing and what great and important things are going to come of it - and then he was strongly prompted to go immediately and mail it. You see they had to get on that particular plane to arrive on time - I hadn't known Dad had also written and mailed a letter to Dee.

Well, anyways, about that same time, I had a really strong feeling about Dee and went in to a private room to offer some sweet prayers for Dee-prayers of gratitude as well as petition if he needed help. Now the interesting thing about this particular experience was that as I started to talk I said, "Dee, we just love you so much - we're so proud of you - everything is so great -it's just going exactly the way it's supposed to"-and I just prayed and prayed and I had a funny feeling that (however prayers are carried I don't know) but it was exactly as though, instead of being a prayer for him, somehow that message was going right direct -airwaves or something-direct to Dee and he was getting it direct -not thru anything -It was an experience I had never before had, nor since have had -it was so real and powerful -what I was saying was given me to say and it was the truth - what a great mission he had in life- and what an important part of it this was - and that the Lord was so pleased -and every one was so pleased -with him, etc. Then we got this letter from Dee and he rather casually mentioned he had had a funny, or different, experience -that he felt instead of mother writing to him she was really talking right direct to him-directly - just telling him these things-. I just wanted you to know that these experiences are real.

Now in closing I'd just like to mention - we're all getting older -and one thing I have learned, especially in working in the temple, the last two or three weeks, (I mentioned the reality of the spirit world) - but if anything should happen to any of us -it really doesn't matter that much -I mean if we go to the spirit world, that's fine -we'll be just as involved there and the work is maybe even greater - more important, and if we're needed there -that's great; I mean if in three years things are different - that's fine -the only thing that really matters is that you do stay true and that you are very prayerful and that all thru the gospel we get only expressions of our Heavenly Father's love for us -the Church has the truth - When I think of Dee and Sharon, so united and so capable-" (what you've heard and felt really is the truth - and I'm glad I got thru without weeping)--

Dad: "O.K. -thanks Mom. I've found this letter and I think I'll just read it - President Kimball says: "We ~~was~~ returned after a very delightful visit with you in Idaho Falls. We are grateful to you for your hospitality and the privilege we had of staying in your lovely home and the good food you provided us - One of the highlights of course, was the privilege of standing in your front room and meeting your wonderful family -group by group - what a joy they must be to you and what treasures you have not only in this life but for the eternities-they're surely following the good examples of their parents -and grandparents." Then he says: "Whenever it comes time to change the leadership of one of the organizations of the Church (this will be good for both Dee and John) the Lord has prepared good people to step in -and carry on the good work -thus the Church continues to grow and its members continue to grow with it as they heed the call to serve." (and this kind of sweet) "Sister Kimball joins in love and best wishes to you and to all of your dear ones."

Dad: I think it would be good to have a two-minute report from Del and a two-minute report from Bobby and five or six minutes from Dee (or more) and maybe ten minutes from John. All right Del.

Del: "O.K. two-minutes,-in one minute and thirty seconds I'd like to recall all my missionary experiences. At the time John and Grandpa were receiving their calls to great responsibility I was in the L.T.M., working on Spanish and learning the discussions -I had the opportunity of working under two of the greatest men I've

known in my life so far - I had the opportunity to work under David - the latter part of my mission to work in translation of the Book of Mormon and other things that had to do with the Church, Sacrament prayers, etc. I had the opportunity to work with some native , native informants and I could see what they would feel and how the Book of Mormon being translated into their tongue would mean to them , was felt by them; I could see the impression it had upon the Lamanite people. And as I continue this work I know it's of great importance; I feel about the Book of Mormon as was stated in a talk I heard, that the Isaiah scriptures read by someone that already had nice things in their homes and things as are mentioned in Isaiah, its perhaps a little bit hard to relate to them but someone who lives in a dirt-floor home with adobe walls and thatched roof, when they read that it brings tears to their eyes and they can see - it's much like going into the Celestial Room in the Temple - feel a definite difference between where we are and where we can be, with the help of the Lord. I know that the Book of Mormon is true; I know that the gospel is for all mankind; I leave this testimony with you in the name of Jesus Christ, Amen.

Bobby: I returned recently from a four-months trip to Alaska working on a crab-ship. While up there I really gained a strong testimony of how great missionary work is and I really have an appreciation for the family background that I come from and how blessed I am to be a Mormon and have this opportunity to go on a mission and there's nothing I would rather do the next two years than serve a mission -I feel blessed to be called to serve a mission in the Bolivia LaPaz Mission. And I hope that I can live up to the standards of this great family and serve an honorable mission. I know the blessings are very great; I know the people need missionaries, need to have that chance and I hope that I will be able to help them have that chance and that I will have the spirit, and I would like to leave my testimony that I do know that the Church of Jesus Christ is the true Church and that Joseph Smith was a prophet of God. And I say these things in the name of Jesus Christ, Amen.

Dad: Thank you both. Dee, we would like you to maybe have a little extra time and perhaps divide it up with Sharon.

Dee: What would you like us to report on?

Dad: Well, I think it would be interesting to have a report on your call from Pres. Kimball and your plans now just as near as you know them or want to tell about them - about how you're going to get ready, what's going to happen, when you leave, what's your hoping, how long you're going to be gone, where you're going to be as near as you know - what your thots are about how the family can be a part of your mission, in what way we can be most helpful, about our family organization and your responsibility -who is going to succeed you,

Dee:
relate some things.

I'll go get my journal so I can

Sharon: I just feel very grateful for the trust our Heavenly Father has placed in us, the trust in giving us this great call; we really feel very humble. As Dee has told you, we have known about it for six weeks and now we are happy to share our joys with others. As Mom was speaking about the spirit world -I couldn't help thinking that Lynn in some way is able to share the joys we feel at this time because she is an important part of our family. We have been so thrilled with the reaction of our children in accepting the call and their enthusiasm to go -of course there's been no question but they seem to have such a good attitude and are so willing to go and so much looking forward to it. I just pray that we'll be able to stay close to our Heavenly Father. I think John's counsel is good that he gave us, that we remember to pray often so that we'll be able to be receptive to the spirit and know the things that we should do and then we'll be able to go ahead and work very, very hard. And I'd also like to

say how grateful I am to be part of this wonderful family; it's been such a blessing in my life; I just appreciate all the love and everything that you've done for me and I so much appreciate my husband and this wonderful thing that has happened. We're just so grateful at this time to the Lord; he's blessed us so much; -this wonderful family that we have -everything - and we just pray that we can live worthy of his blessings. And I say this in the name of Jesus Christ, Amen.

some of

Dee: Well, I'll tell you something about the background of getting this call. In relation to this, for the past year or so I have had some very special spiritual experiences that are very personal and very sacred and I wouldn't relate them anywhere except in a very close family gathering like this. A little over a year ago, in January, we were called in by the Stake President; we knew they were reorganizing the Elders Quorum. He talked to us and said, "Well, I just wanted to meet you; you know you've been in the Stake only three or four months." Then a couple of Sundays later they reorganized the Elders Quorum and put the first counselor in as President and the change looked all right to me. But my feeling at the time was, and I wrote it in my journal, that I thought that they might be considering me to be the Elders Quorum President and I was disappointed. And my feeling was, I really looked inward and wondered, you know, I must not be the one because I really believed they do that according to revelation, inspiration. And I got to doing some really serious introspection and wondering. They didn't reorganize for a few weeks and I had written in my journal that they were going to - and I went thru a period of frustration... "I feel like I am unqualified, incapable, outshone by those I think of as my peers -I'm nothing at 36 years old -I've been nothing of significance. I've tried to prepare to qualify, to have the right attitude to do the things which are asked of me by the leaders of the Church, the scriptures, admonitions of my Patriarchal Blessing and I know it must be fulfilled but it hurts right now..." I had such plans to work in the quorum, plans to reactivate inactives; one time I actually tried to figure out, if I were called, who I'd call as my counselors and as I was worried about offending someone or hurting someone the answer came to me "The Lord will do these things--don't worry about it" -At that time it didn't occur to me he'd chose someone else as President. This was a lesson to teach me humility -I was pretty humble before but now I was as humble as could be; it would take nothing but a small breeze to blow me right out of existence the way I feel right now. My children and my wife know nothing about what goes on inside my mind. They go on about their activities as usual as I am sure I have done during many periods of sorrow and hurt and discouragement as my father did ~~many times~~ unknown to me. Finally, I felt that I could do a good job as Elders Quorum President - I felt that I could accomplish some good. What dost thou have in store for me that I could do better than that, O Lord? I need thy comfort and assurance. This is one of those periods of discouragement which thou hast promised me that I would have; no cause to doubt thy love and that thou hast a mission and an assignment and a purpose for me. Help me to be patient - please don't let it be too long.. I need to become involved in this Church more; I need to serve."

"Then about a year later -another interesting thing - In my Patriarchal Blessing it said that I would have responsibilities in the Church; in fact, it said 'high' responsibilities and I never had, I've never had anything that I would consider 'high' responsibility. I did some real introspection because if I'm not it's because of me; I'm the problem; no one else." And so beginning in 1977 I wrote as an objective for that year (I had a list of objectives) -Under Church and Spiritual, No. E; I've always felt it's inappropriate to seek after positions so I just wrote this as an objective; (and I tried to meet this objective, stated this way); "Develop qualities of worthiness to hold any Church position to which I might be called" And that was it. And then I wasn't called and I thought that was the work that I could do the best.

About a year later I talked with Elder Kikuchi about a business problem and on February 21 he called me on the telephone. I wrote: "At work today I had a call from Yoshihito Kikuchi. He asked me a lot about missionary work in Japan and wants to sit down sometime and discuss it. I invited him over to our home on March 2 and we discussed just a little bit about missionary work -if a success attitude

and approach could be used, I know that many, many more could be brought into the Church in Japan and the missionaries could start more from where the people are instead of from where the missionaries are. We discussed several items and Elder Kikuichi said he would like me to go back to Japan and asked what I would think of that. I said if I were asked nothing would make me happier; that's really how I feel. It may not happen immediately but I feel that doing missionary work in Japan again is one of the callings that I have that must be fulfilled. From the time that I was a green missionary I felt that I would go back some day as a mission president. I feel that I am worthy and prepared now."

Then on February 23, "Today it happened; I got a call from President Kimball. He asked me if I would accept a call to serve as a mission president somewhere and he said it would be around June and it would be for three years. I have had so many other things that have happened since then. Finally, I'd like to just share one last thing - I really hesitated to write this down at the time - It was when I was really discouraged "this is one of my resolutions for this year - to be prepared and worthy to accept any call that might come to me" (this was a year ago, a year ago in January.) "I also note, and it has been promised me in my Patriarchal Blessing that the desires of my heart in righteousness would be realized - and I put down that I just never had any positions, and thus saying that, I feel that I should write the following: 'The time is not far distant that I will begin to be called to positions of responsibility in this Church; and in the not too distant future I will be called to serve as a mission president in Japan and that that will be the beginning of calls in fulfilling my Patriarchal Blessing. I'm not saying this in pride or aspiration but only as I feel inspired to write it. I've had many experiences, both good and bad, and have lived fully in preparation for my life's mission; perhaps the weaknesses in my own life have delayed the timetable but God's plan will not be thwarted; everything promised will be fulfilled."

So I wrote in my journal, when I received the call, I said: "I guess I could really say I knew it would happen but I was a little surprised at when; I thought I'd have to go thru many, many more stages; it really surprised me to be called without having been a bishop or a stake president, or an elders quorum president, - I again feel that I have a mission to fulfill in Japan; I've had a real close affinity with Japan for a long time. It's interesting that (Bob doesn't realize it,) but he was the impetus that started that; I'm sure it must have been just the way things happened but he's the one that put Japan in my mind ^{interest in Japan} I resolved that I wouldn't say any place because I wanted to be sent where the Lord wanted me to go, and I said that to him and he said, "Well you must have thought of some place though," and Bob had talked to me before and said "You ought to go to Japan; that would be a good place for you" - and I said, "Well, I've thought a little bit about the Orient" and he said, "Well, we have two missions in the Orient; which one?" and I said, "Well, which one is Japan in?" and he just smiled and took his notes down - and I feel like - really trying to not be boasting or proud in any way - that I have a mission to fill in Japan and that where on my first mission I had no idea what would really happen - when I joined Mobil I had no idea how things would work out - when I worked with Interac I didn't know how things would turn out, but I am accepting this call to go on this mission with probably more peace and assurance that I will be able to perform the work that is assigned to me, and that it is a special calling; it is not just a calling - as my Patriarchal Blessing states - in one place it says: 'You will have the vision to know that your mission in life is special and that you only can carry it out' and I feel this is part of that so we're going with... I feel the same peace that the sons of Mosiah had when they left Zarahemla to go to the Lamanites and had the comforting of the spirit that said 'there will be trials and tribulations but you will be successful'. I found a scripture that Ammon, the leader of that group, quoted, and I really believe this is our day and when he made this prophecy, he said, (Alma 26:22) 'Yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing - unto such it is given to know the mysteries of God; yea, unto such it shall be given to reveal things which never have been revealed; yea, and it shall be given unto such to bring thousands of souls

to repentance, even as it has been given unto us to bring these our brethren to repentance.' And I think that's kind of a theme, quote for a theme, for our assignment. I know that the Church is true. I think that this past year there have been some frustrations and some misgivings but the way things have turned out it has been a learning experience and a faith-building experience for me that I really needed. I discussed this thing of the Elders' Quorum president with Dad and he told me an interesting story that I'll just repeat; he said "when I was a young boy I took some vegetables (potatoes) to the County Fair and I thot they were pretty good but they didn't place at all; there was a first prize for some and a second prize and an honorable mention but afterwards my uncle said 'Why don't you take them to the State Fair?' and Dad thot, 'My goodness - the State Fair - they didn't win anything in the County; how can I compete in the State?'" But he did; he took them to the State Fair and won first prize!

But I appreciate this experience; how much differently I feel since I've had this experience -and how much more confident I am that the Lord is in charge of the work; runs the Church, runs people; He controls things; it doesn't matter..... I had a funny thot go thru my mind: 'maybe the Stake President doesn't like me,' or this or that -but that isn't how it works at all; the Lord is in charge and what was needed to happen was for me to have some more training and in the meantime I received a call to work with the missionaries preparing them. What could be more appropriate? I worked in the genealogy and I found a lesson which I learned which is invaluable which is that you don't need to be called to positions to have high positions of responsibility and I began to think that really, before I had the call I really had my mind resolved that I could go on like I was forever and be perfectly content; you know, that as a father, I felt that I had the highest call that I could get; as a home teacher, as an Elders Quorum instructor I could do as much good there as I could in any other call and that on my own I could initiate some things in genealogy that could be of great worth and I didn't need to be called as it says in the scripture, people can be engaged in good works on their own - that's just fine - I think I had to really go the cycle and resolve that -before I was prepared to do things. So I am thankful that the Lord is in charge and He doesn't let us, in our lack of wisdom, make decisions that we would otherwise make. I know that the Church is true. I know that Spencer W. Kimball is a prophet, that he really has revelation from our Heavenly Father and runs the Church; he's not afraid to make changes; he just runs the Church thru revelation and does the things that he is supposed to do.. I am thankful that I can be a member of this great family and for my own personal family that I have, for Sharon and all of the children. I was telling Sharon when I went on my first mission that it was very difficult for the first six months or so, -very difficult-and I said 'I'm sure it will be difficult on this one too so I go with no illusions but the real difference in the two is that I bring my family with me -that makes all the difference in the world. I'm talking too long so I'll close -in the name of Jesus Christ, Amen."

Dad: "Well, no one is entitled to more time than you. That is just so special. All right John."

John: "Jean, do you want to say anything?"

Jennie: "Let me add just one thing to Dee's - when he got his first mission call- when that letter came I said 'Here's your letter' and he said 'I don't need to open it; I know where I'm going' and I said 'where?'- He said, 'Japan' - Then he opened it.' Dee; 'I thot it was Spain - it said "Northern Far East Mission" -'

Dad: O.K. Jean.

Jean spoke very briefly but it was swallowed up with other sounds..."It's really great to be here...."

John: "What I want to say is that we're really kind of starring Dee and his family tonight.--When you talk about high callings -there really isn't a higher calling than being a good father and a good mother, and a good husband and a good wife -and that responsibility does continue on, to be good children --if you really think about it- the fact that Dad's been a good father and Mom's been a good mother then we children have responsibilities to be good children so that that makes them better fathers and mothers by us doing the things that are right. I think as you think of your relationship to your Father in Heaven, that's ^{one} of the main responsibilities we have. We sing "I Am a Child of God" all the time and the implications are that one of the main responsibilities we have is to be a good son to our Father in Heaven because He has given us so muchI was talking to Quinn McKay today and he said "Is that your brother that's going on ^{the} mission?" And he said, "He used to live in my ward up in Olympus. Where's he at now, where does he live?" And I said, "He lives out at Sandy." And he said, "That was surely a sad day when that family moved out of our ward -we needed that kind of family in our ward - we really needed them." So I thot that was a good, a very good tribute. Did you know Quinn up there? I thot that was a very good tribute.

down

Just a couple of brief thots that I wrote - I remember several years ago we kept talking about having a family Grieg festival. I was thinking, with Margaret reading her poems, etc., tonight, that that kind of went by the way -(Grieg festival) People like other people besides Grieg, I guess but we ought to have a family book. People keep asking me when I'm going to write a book -we'll write one called the Groberg family book. Who was it told me facetiously the other day that they don't give you any more advancements if you don't write a best seller within six years.

We were talking about time - I was visiting with Pres. Tanner - just for a few minutes. I was telling how much I appreciated his talks. I really thot the talk Pres. Tanner gave - his first talk was - you know, they're all good talks, there's no way you can take...I guess, part of it's in expectations - I think Pres. Tanner always gives good solid talks - there's always a lot of meat there, but, I don't know, there was just something really special about that first talk that he gave -Conference talk - and he said "Well, it really bothered me" - and I said "What's that?" And he said, "They told me at first I'd have twenty minutes and when I got up there they flashed on that I only had eighteen minutes and I absolutely refused to go over-time." He said, "You don't know how hard that is to cut a twenty-minute speech when you've worked on it and worked on it and then it's got to be given in eighteen minutes." And I said, "Well, I surely didn't sense anything like that at all." He very sincerely said, "Well, I really appreciate that because I was afraid I sounded hurried." I said, "Of course I didn't know they'd cut you down some; I didn't sense that at all." You know, as you talk about these people, as Dee says, they're --The Lord's in charge- there's no question about that. They'll do what's right . Pres. Tanner spent quite a bit of time talking about what we ought to do for the family, and what we ought to do here in getting a house and in getting settled. I don't know whether I reported to you that I just kind of asked if he thot we'd be here for a while and he smiled and said, "It's apt to be quite a while." I think that they are just really positive-thinking people that really have the spirit. I don't think any of you could ever have any question like receiving a call from President Kimball - he doesn't guess about things; he does things as he's directed by the Lord. I think that Dee's experience and Sharon's experience is going to be very happy, not only for them but for all of the family -but it will also be challenging -I don't think there's any question about that. And I think that the more positions you get in the Church; the more experience you get in the Church, the more clearly you really do see what what we started out saying is correct, that being a good father (just what you were quoting there at the last) is not a myth; that's the truth -those are the highest positions, and in a way, those that don't have to carry the load of administrative work, etc., in the Church, in a way they're really more greatly blessed being able to

.....It's a funny thing how people get the idea that holding certain positions like ...the only difference it makes is just exactly what Dee was talking about - is if they act as a training ground for you to become a better father. I think that the spirit you've had in the last year -of having the training ground of being more humble, or of just finding ..you know, that's the greatest advancement, that's the greatest job, so to speak, that you could have-is to find yourself. I know it was Paul Dunn (of course he's always coming up with wise-cracks) He was talking to someone else and he said, "Well, as I've always said, people that try to become General Authorities may get just what they deserve." And it really is true. As I look back on my life, which hasn't been very long, I've had about every single position that there is, I guess,; there is a kind of feeling, you know, that there is a Quorum of the First Presidency, and a Quorum of the Twelve, the Presiding Bishopric, etc. they kind of sit you in that order, and there is a kind of feeling that there's an upper and a lower, but I don't have that feeling at all. I don't know how a person could do any more than give their whole life to the Lord; you know if you're called as a General Authority, that's it, for the rest of your life. So you can't do any more than that. So with that background, as I look back, (and I've had just a couple of years experience of being a General Authority) Really, I could say very honestly that each one has its special things but I don't think I've ever had (probably never will have) a greater time of happiness than when I was just a missionary, on my first mission in Tonga. Now there are different types - I mean, happiness with your family - when you get married - it's a different type - it's a sincere joy to associate with the Brethren, like President Kimball and President Tanner and President Romney - -those are all kind of special friends but I really honestly don't feel probably in my life I'll have any more, any greater thing -I kind of wanted to say that to you Bobby, that as you go on your mission you kind of maybe get the idea "Well, there's my Uncle -he's a mission president and my Uncle, I guess, is a General Authority,etc. but very honestly, being a missionary, if you'll really be humble and really be prayerful, and really be guided by the Lord-that's it! - that's number one;it's in your ability to really be happy. You know, there's different types of being happy -but the type of happiness I have with Jean and the children is an entirely different type than you have on the mission, but as far as the spiritual experiences - you'll probably find the same in Japan Dee - you just aren't free to do everything you want to do; there's just a lot of administration that has to be taken care of -that's something new; you have to learn that; but you also have to do the other so it's not always adding on as much as it is dividing up. I want to express my appreciation to Dee and Sharon. I don't know Dee whether you have sensed growth in yourself (you obviously have some from what you said) but I think everyone in the family-I've commented to Jean several times that this last year there's just really been something kind of special about the way Dee has -I don't know - you can't point to any one thing, you just kind of feel like Dee's really sort of matured -I don't know -what have I told you Jean?" Jean: "I don't know - I think its just sort of that radiance that they talked about in Conference"

Dee: "One thing that's happened - since I've been home I've stayed home -"

Sharon: "That surely has been nice" -

Julia: "He's done all this genealogy "

John: "That ~~x~~ really is a point. I suppose that's one of the hardest things in my assignment is the constant travel - you just have to do it. People don't believe it -they think it's a tough thing to give up Hawaii and it is- we're just like Brigham Young -when everyone asks us if we're happy to come home we say we just come home so willingly because we have to." (Brigham Young said "We came west willingly because we had to") That's the way we feel about Hawaii. But there is one thing we do look forward to and that is hopefully to having a little more time at home. I was home only six days in January and less than that in February and probably not much more than that in March -the work is just growing so fast -everyone thinks there's getting to be so many General Authorities but there's a lot of work - I'll guarantee you - there's just tons and tons of work . I remember not very many years ago when I was a Regional Representative and I went with some of the Brethren. We had one time

when we had two members of the Quorum of the Twelve plus myself in putting in a new stake presidency -they just didn't consider doing it with any less -quite often I'd go with one of the Twelve to put in a new stake presidency and I'd think "That's really something -to think what you're doing -putting in a stake president and all the lives he's going to affect and all of the things that are going to happen-and how much experience the members of the Quorum of the Twelve really have and how prayerful they are -how much inspiration they have etc. - and then it got to be more frequent and more frequent in going out - Well, the first one I did entirely by myself, President Benson just called me one day and said, "Say, we'd like you to go down and put in a new stake president in this stake." I said, "O.K. Is there anyone going with me?" He said, "Just the Lord. Good luck!" And it was really an interesting thing because the Regional Representative in the area (I asked him to come with me) and he had been a little bit indiscreet and people knew that he was coming - he had told people that he was coming - and he had picked out the best man in the stake, or the one he thought was. And he'd almost interviewed him; he'd gone around and sort of told - anyways, the word was kind of out you know - Anyways when the high council and different ones came in they recommended him -it was just about the most interesting thing I've been thru - we went thru all of them -I knew the guy - he was a Samoan. He went to school with us and I thought that would be great because I knew him and he would be a good stake president. But when he came in and we had the interview -I had -not the ~~maxt~~ negative feeling at all - just an absolutely blank feeling - just as if you were talking to the wall or something -just completely blank -and it really bothered me because I knew he wasn't the stake president -that's just all there was to it and I'd kind of secretly hoped that he would be because I sort of knew him and that would have been the most convenient thing by a long ways - we went on thru all the presidency and got going on the high council and about half way thru the high council a young man came in - I'd never seen him before in my life - that I was aware of - of course he may have been to a conference or something like that - but I'd never met him - He sat down and started talking and just kept on talking and kept on talking - I kept asking him questions -I could see the Regional Representative was getting kind of worried because I was really asking him a lot of questions, etc. And he said, "Oh, let's see - how many more do we have to go? Let's hurry up, -because that's our stake president." There was absolutely no question at all that that young man was supposed to be the stake president. It turned out just fine - that is, there wasn't any question -everything worked out - but when you say the Lord is in charge you do have to be prepared; you do have to go thru a lot of training - but He is in charge -you never need to question that - So, we want to close by expressing appreciation to Mom and Dad for all they've done - You know, you think of them, the influence they've had on us, you just can't think of that without thinking of their parents and the influence they had on them, and their parents and the influence they had on them so we realize what a responsibility we have to teach our children to be good children, then their children --it's such a true, eternal principle and we all need to do much better. I say this in the name of Jesus Christ, Amen.

Dad: Well, it's been a full evening here and it's time these little guys were getting down. Let's see, there's a matter of the organization in the genealogy. Do you think you can make some recommendations in a minute here or should we write about it?

Dee: My feeling is that with what we have been doing the important consideration is to have it here in Salt Lake. You know with the changes they're making -that may have a real impact on what's required for us to do -

John: Are you all aware of what the new requirements are? They want every family, brother-sister family, like all eleven of us children to only turn in one four-generation family group sheets -that is, they want all of us to get together and turn in one and have it accurate and that's it and then -we're to trace our genealogy that far - four generations and have that accurate and do all of the work and that's it. If you want to trace your pedigree any further as a hobby that's

fine but it's not a Church responsibility. And from there on it's just straight record extraction --that's a significant change- this idea of tracing your lines as far back as they can go -back to Adam - that's all over with -you can do it on a hobby basis if you want to, but what the idea is, is that you take you, and then you go back four generations, you know and it comes out like that, and then you take someone else, a cousin or someone, and put that here and have their cone go like that or you might have all the people in the Church --at the end of four generations we're all in mutual territory anyways -so the Church has just arbitrarily drawn a line right there and said "that's it" -In fact, those are the only names they'll accept now in the family file -this hasn't quite come out yet but they're going to give it a year or two but basically that will be it - just the four generations - but with the tremendous number of new converts we're getting that's going to be a pretty big thing- and then, from there on, from that line on back it's going to be just straight record extraction. If you take these rolls of microfilm, can you imagine how much time used to be wasted by - like, I was looking for one name on a microfilm, name of one ancestor, and I go thru sixteen thousand other names to get to the one and take fifty hours, or so, and when I get the one I write it down but now they're just going to turn the roll of microfilm over to me and I'll write down ~~and I'll write down~~ all sixteen thousand names and we'll do work for all of them, including my one - so if everyone does that, then eventually ..

Dad: The idea is that if we had everyone in the Church submit the four generations and do the temple work for the four generations, all the temples would be busy all the time .. (John:"That's the big thing" - You see it's just not hardly touched - a few have it - seven or eight per cent of the Church have it - Mary has been working on ours to get it accurate.

should

John: What they want to do is to have each brother and sister make their own but then they should choose one of them and send them all to them and just make sure they're all the same. Then when they get the one done, just leave the brothers and sisters names off -print up however many brothers and sisters you have- one for each -and just put their name in there and then everyone has a copy.

Dad: Do we have the four generation sheets?

Dee: We have it but it's just a matter of getting it accurate

John: This is going to be brand new and it doesn't start until the 1st of January, 1979 and they want everyone to turn in a new four-generations.

(Dee started to explain about the money he had in our genealogy fund but tape ran out and it wasn't recorded. We pick it up on the other side as follows:)

John:.....extracted names and they went to the temple and ordinance work was going to be performed -they extracted 554 names for which temple work was done -baptisms, sealings, etc.-in two hours and all the rest of their lives they had done 54.-ten times as much - more people but just their family which isn't very big -but that's just indicative of what's happening. Elder Kikuchi gave a report and he says that he has found enough names from one source in Korea (this is not in Japan but in Korea) that if they can get the people to extract the records they can keep the Tokyo temple busy for ten years -

Dee: Provided it will be under construction.

Dad: You know the formula that Brother Ted Tuttle gave us was that 10,000 hours on this old method that we have been doing, (like these people are doing -) produced 500 names ready for temple work and that by this new method 10,000 hours could produce 200,000 names. And the first was a half day at the Idaho Falls Temple and the other would keep us busy for a year. That was one stake - they have a quota that they try to put in 10,000 hours of research work.

extracting

John: But as for the family - (now we're talking about stakes and wards) but I think that will be one of the things that family organizations will do.

Dad: Well, let's have a closing prayer and then we'll say goodnight and let everyone go home. We'll call on Sr. Robert W. Blair.

Dr. Bob: Most gracious Father in Heaven, we humbly bow before thee - we truly feel humble at the content and spirit of this family meeting; we feel in the presence of thy spirit, our hearts have been touched with the bearing of testimonies and with the feeling of the intent of our hearts to serve thee and follow the Brethren and to keep thy commandments and to be worthy spirits and servants in thy vineyard - We are honored, Father, with the righteousness of this family group, the whole-hearted endeavor to keep thy commandments, to be mindful of our covenants and the significance of family to each one of us. We are especially mindful of the great blessing of the call given now to Dee and Sharon to serve in the great missionary endeavor in thy vineyard and we earnestly pray that thou wilt bless their efforts to serve and bless all those who will serve under them that they will contact in those sacred efforts. We are so grateful as a missionary family, and know we have been so blessed in this and we are just humbly grateful that we can serve in whatever calling thou hast given or will ever give to us. We offer our hearts unto thee and pray that we may always be dedicated, to keep thy commandments, to be worthy sons and daughters, brothers and sisters, husbands and wives, parents and children to thee and to our own here on earth, and in the eternities. We pray, in the name of Jesus Christ, Amen.

Dad: Well, thank you very much.

Several: Now where's the plate?

Dee: We had a fellow in our ward, a German ceramic painter - who moved here and so we had him do this for Mom and Dad to use in the temple - for their joint birthdays. Sharon: He has had a lot of write-ups in the paper - is really, really good at it - (this white porcelain ceramic plate now hangs on the wall in the Matron's office in the Idaho Falls Temple - etched in gold in the center is the Idaho Falls Temple and in gold lettering around it which says: "And the hearts of the children shall turn to their fathers.")

There was some additional visiting but it was not possible to separate wices so ideas could be recorded.

We think it appropriate to include this account as Dad recalls it -- following the wonderful things our missionary family have reported -- "Some time before Dee and Sharon and family received their call to preside we were staying overnight with them. We had visited happily until quite late - perhaps around midnight, then we retired. Sometime later Dee came to our room and asked if he could visit with Dad- Of course nothing would bring us more joy, then or any other time. He told some of the things just recorded here -his concern about being ready and willing and prepared to do whatever Lord asked-he said he and Sharon felt as long as they were doing all they could to be ready and not doing something that might interfere, everything was fine, but he had felt a sort of over-concern and desired a special blessing from his father knowing such a blessing would be given under inspiration, etc. Dad assured him we didn't really have any responsibility in the church as far as a particular job went, that was up to the Lord and the leaders- The Lord would make known who he wanted and who was prepared for calls. We are all asked to take good care of our families-scripture studies, family home evening, pay tithing, attend all meetings, be exemplary, etc. and they were doing all this. He repeated a statement of Abraham Lincoln "get ready and your time will come." Dad first reviewed with the Lord (in the blessing) that Dee was willing and anxious to do all that was expected, did not want to shirk anything-he knew the Lord's ways were the right ways-did not desire to put limitation on the Lord-he knew he would call those prepared and who would respond and be loyal and faithful and become instruments in his hands to do the work that needed to be done. We knew the Lord judged according to the desires of the heart and knew Sharon's and Dees were right - He blessed Dee to feel comfortable about leaving it in the hands of the Lord-not be unnecessarily exercised about it -wondering if things should happen faster than the wisdom of the Lord permitted. Told Him of promises made to Dee who had lived worthy of their fulfillment. He blessed Dee with assurance that he would indeed be called to positions of great leadership and responsibility-in the building of the Kingdom-that he was just to continue to strengthen his family and his home and to prepare every needful thing.

After the blessing Dee and Sharon felt more relaxed, that they had plenty to do, plenty of responsibility with the jobs they were then doing-Dee was teaching the Elders Quorum in his ward and initiating a missionary training program in the Stake and Sharon serving in the ward.

Dad told Dee when he was called to be Temple President he realized all his successors had been stake presidents, mission presidents, etc., but not ~~he~~.

Dedicatory Prayer of the Japan-Tokyo-
South Mission - given in a wooded
area near Yokohama Stake House
Hakuraku - August 15, 1978

Pages

1-1A and 2-2A

Dedication of the Vaipoa Chapel
Niuatoputapu - Tonga
February 25, 1969

Account and Dedication by President
John H. Groberg

3-8

DEDICATORY PRAYER OF JAPAN TOKYO SOUTH MISSION

GIVEN BY PRESIDENT DELBERT H. GROBERG - AUGUST 15, 1978

IN A WOODED AREA NEAR THE YOKOHAMA STAKE HOUSE IN HAKURAKU

In attendance were President Groberg and his wife, the two mission assistants, the office staff, and Elders and Sisters laboring in the Yokohama Zone. (Approximately 30 people)

Our beloved Father which art in heaven, hallowed be Thy name. We, a few of thy servants, gather here this morning, in a place near the same location where 77 years ago, thy servants dedicated this land to the preaching of the gospel. We are gathered here with pure intent, with a sincere desire to do the things that Thou would have us do. We pray that Thou wilt hear the words that we offer and that the dedication of this mission will be acceptable unto Thee.

We thank Thee for the testimonies that we have of the divinity of this work. We thank Thee that we can be members of Thy true Church and that we have received a knowledge of the restoration of the gospel in these latter days. We are especially thankful, Father, for the callings that we have to serve as missionaries--as Thy representatives--here in Japan at this particular time--the time of the beginning of the rising up and coming forth of Thy Church here in Japan among this people. We are so thankful that we can be a part of the creation of a new mission, and of a new field of labor. We know Thou wilt bless us with great blessings and a bounteous harvest.

Father, we ask Thee to forgive us of our sins and our weaknesses. Help us to be strong in the face of adversity and in the buffetings of Satan to stop or slow Thy work. Help us to be worthy of our calls and our great assignments. Help us that we can see the vision of what we are sent here to do that we might pursue a steady course in carrying out our assignments.

Father, at this time, we dedicate the Japan Tokyo South Mission of the Church of Jesus Christ of Latter-Day Saints unto Thee for the preaching of Thy gospel to the Japanese people living within the bounds of this mission. We ask that Thy guidance and protection will be upon the Japanese people who live within the boundaries of this mission--from the mountains and hills of Matsumoto, to the Kanto Plains, to the valleys and the wooded hills of Shizuoka. We ask Thee

to protect this people from the buffetings of Satan that they may live lives worthy of Thy blessings and of the message of the gospel.

We thank Thee, Father, for the great qualities in the Japanese people--for their honesty, their integrity, their modesty--for their friendliness and cheerfulness and receptiveness to things foreign. We ask Thee to bless them, particularly those who are now living lives worthy and qualified to accept Thy message, that when they hear Thy voice through us, through Thy servants, that they will recognize the Master's voice and give ear and attention to the message. We are thankful for the great preparation that so many of them have made in living lives worthy to receive Thy gospel. We ask Thee to touch their hearts that they may listen and that they may give place for a seed to be planted--a desire--that can be nourished and can grow and blossom into blessings of eternal life.

Father, we ask Thee to bless us with the skills and the talents, and the insight to touch the hearts of this great people; that we may know the things to do that will cultivate a place for the seed to be planted and that we can know how to nourish the seed that it will not be cast off, but will flourish. We ask Thee to bless us with all the needful things, that we can be a part of the marvelous work and wonder which Thou hast prophesied and foretold through Thy servants would indeed take place in this land.

Father, we ask Thee to bless the Saints who are gathered and organized into wards and stakes, districts and branches here in Japan. Bless them with the courage to withstand the temptations that befall them. Bless them with the strength to further Thy work and build Thy kingdom--a Zion here in Japan.

We are thankful, Father, for those who have gone before, for the great and noble spirits who have prepared the way for us that we may stand here today. We are thankful for the ancient prophets who have given us glimpses of the vision which Thou has in store for this people in the latter days--the vision of Joel prophesying that in the latter days young men would see visions. Bless us that we may be those young men and women and see the visions of what Thou wouldst have us do. We are thankful for the prophecies of Isaiah saying that in the latter days Thou wouldst establish an ensign unto the nations. Help us as a mission that we can be an ensign here in Japan.

We are thankful for the great sacrifice of Thy Son, in coming here on earth, atoning for our sins, and showing the way that we should go, and in counseling us with the great counsel that we are following now in going into all the earth and spreading Thy gospel. We are thankful for the great mission of Thy servant and prophet, Joseph Smith, in restoring the Church in these latter days; for his diligence in obeying Thy commandments and in making it possible for the gospel to be spread to all nations. We ask Thee to bless us that we may continue to follow his admonition, that we can pursue a steady course in spreading the gospel in the areas to which we have been assigned.

Father, we are particularly thankful for the men and women who first brought the gospel to Japan 77 years ago--who laid the foundation for the great and marvelous work which is about to take place--and for all the missionaries and members who have faithfully served Thee here from that time until now. We are thankful for the great work of Alma O. Taylor for translating the Book of Mormon and for his concern and desire to give this people the gospel.

Father, we are thankful for the many great leaders that we have today, for thy prophet, Spencer W. Kimball, and for his great leadership and missionary spirit which inspires all of us. Help us to follow his advice--to lengthen our stride, to find new and better ways to be successful in the assignments with which Thou hast blessed us. Help us that we can have the faith of Nephi in knowing that we can carry out any assignment which Thou gives to us because Thou wilt prepare a way for us to accomplish it.

We are thankful for the great leadership we have here in Japan--for Elder Kikuchi, with his vision and enthusiasm and good works that he has brought forth. We are thankful for the many church leaders, stake presidents, bishops, district and branch presidents, and all the officials here who are devoting time and energy to the furthering of Thy work. Bless them in their efforts. Bless them in their harvest. We are thankful for the great missionaries that we have serving in Japan in this mission, for the great leadership qualities that they show forth, and for their great desire to serve Thee and to be a means of bringing the gospel to many people here in Japan.

Father, we petition Thee to shower forth the blessings that Thou hast promised upon this people, for Thou hast said that Thou hast created all men and remember those who are on the isles of the sea, and that great are the blessings of the Lord unto those who are upon the isles of the sea. We petition Thee to help us to be worthy to be the means by which Thou canst fulfill these prophecies here amongst this people in this nation. Open our visions. Help us to see our own assignments, and our own capabilities. Help us to see the things that Thou wouldst have us do here.

We believe that the words that Thou hast spoken through the prophet Joseph Smith and through the other prophets apply to us. In following the admonition of Nephi, we liken these scriptures unto ourselves: that a marvelous work and a wonder is about to come forth among the children of men here in Japan. That the field is white all ready for harvest, and through our effort and our diligence, we can be instruments in Thy hands in bringing many to a knowledge of Thee and of Thy ways. Bless us, Father, to qualify for the great promises and blessings that Thou hast in store. Bless us that we may qualify for the promises that Thou gave us through Ammon. Help us to repent, to have everlasting faith, to show forth good works, and to pray and petition for Thy help unceasingly that we may be a means of knowing Thy will and Thy purpose here in Japan, that as Ammon and his brethren were the means of bringing thousands unto repentance, that we may be the means of bringing thousands unto Thee.

This dedicatory prayer and petition for Thy continued blessings we ask in the name of Thy Son, Jesus Christ. Amen

DEDICATION OF THE VAIPOA

NIUATOPUTAPU CHAPEL, TONGAN MISSION

FEBRUARY 25, 1969

(Account by John H. Groberg)

Niuatoputapu was just never intended to be an easy place. From the very start it has been filled with those two extremes which are so often each other's makers - unexcelled joy - and deepest depression.

The dedication of the chapel was no exception. For some time I had known that I must push things thru to get the chapel at Vaipoa dedicated. Finally after an exhausting trip of ten days to Ha'apai and Vava'u, I felt that I must go to Fiji. There were many things accomplished there - but one of the main items was getting permission from Elder Monson to dedicate the Vaipoa Chapel - which had been completed for close to a year, but due to some unexplainable technicalities, permission to dedicate had not been received. Brother Monson had no hesitation and gave permission.

Jean and I had made arrangements to go there on the next "Aoniū." The schedule seemed all but perfect: a special Thursday flight to Apia - overnight there - then on to Pago - overnight there - then out on the "Aoniū" - arriving Vaipoa Sunday evening - staying overnight - leaving Monday afternoon for Niuafu'ou then home to Nuku'alofa by Thursday or Friday.

The plans were laid - everything seemed to go like clockwork - and on Niuatoputapu, the saints faithfully prepared for this greatest of days - the dedication of their chapel.

How many years - how much effort - how much faith they had put into this building - only the Lord really knows. And oh how they prepared for this great crowning event. Just a small group - around 100 members - but faithful and true - hard workers - devoted, etc.

The first stages went well. Dad and Lewis arrived in Tonga and stayed for a while - then together we went to Apia - then over to Pago where they left for Honolulu and home. By then things were beginning to change - the "Aoniū" had encountered rough weather and was late - but still maybe time could be made up. However - one delay added to another - and it was 3:30 Sunday afternoon before we even left Pago Pago for Niuatoputapu. We wired ahead that the Sunday schedule would have to be scratched - but we still had high hopes of a great day Monday.

From the beginning we could tell - and I knew - that there were problems in the air - literally. Tropical storms were in the area and we were in trouble from the moment we left Pago. The seas were heavy and rough - extra time was consumed - headway was hard to make. Finally by four in the afternoon Niuatoputapu was in sight - but no possibility of landing. The captain made a pass or two at the anchorage - but it was impossible. He quickly veered away from the front reef and took refuge on the leeward side of the island as the winds freshened and the sea stiffened considerably.

What an evening. There we were having traveled all those days and all those miles and endured all that discomfort of storm-tossed seas, etc., and there was Niuatoputapu. All that preparation - all that effort - yet the crashing waves against the jagged coral put a gulf as real as any - even tho but several hundred yards divided us.

Word was finally sent by telegraph that we would not be allowed ashore - it was just too dangerous. We asked the saints to proceed with their planned program - feasting - dancing - everything but the crowning event - the dedication - that would have to wait.

Picture for a moment the faith of those people. Only around 100 in number - yet faithful and true - year in and year out - 20-30-years-still stalwart and true - waiting - hoping - working - watching - praying - gathering money - 12 years of hard work - a shilling here - a threepence there - a pound occasionally - no outside help - just hard, dedicated work. Finally they had \$1000.00 - an effort worth tens or hundreds of thousands elsewhere. They had been promised a building years earlier - but for some reason it never materialized.

Finally - the day came. The land was obtained - the approvals granted and construction begun. It was an all-island project - everyone - Catholic - Methodist - etc., helped. Soon it was done - or nearly so. Then shipping and other delays, until a year had slipped by. No complaint from them though - just solid faith and patience. How many times I was promised completion dates - and gave them hope - only to have to be disappointed - so now - the big day really was here. I had the permission - we were there --only not quite.

The whole island turned out for the big feast and dancing. Six huge pigs - 75 medium-sized pigs and 150 small suckling pigs - sweet potato - "ufi -all the native foods. How those 100 saints could do it was a miracle - but this was their big day - they had faith - they could do anything. The Chief Judge (Governor) spent the whole day with them - the whole island was there - everyone but President Groberg - who had spent 13 months among them before - now waiting beyond the reef - barred by a sea made mad by a frenzied tropical storm.

The prayers that were offered that evening - the faith that came to the fore - who knows how much. Where does it come from? As I walked the storm-tossed decks of the Copra Ship - and gazed at the spray-shrouded island - how my heart went out. I could see the faithful members - their hearts torn betwixt sorrow and joy. As I prayed - I realized that they also were praying - their faith was a real force - helping me - suddenly I caught the picture - as I looked out at the sea - hissing and steaming - daring any intrusion - I thought of the Saviour - walking on troubled waters - calming the storm - and heard His words: "How is it ye have such little faith?"

Humbly, penitently - quakingly - we all together - those on shore - those on board - united our pleas - "Lord - give us faith -" Then as a spark, kindled, starts to grow, the flame of faith reached the point of words - "By the authority of the Priesthood - and by the humble supplication of faith and prayer - for a righteous purpose - I or we or all of us command this ocean and this wind - to be calmed - and the heart of the Captain softened - and the minds of the police and doctors on shore diverted - so that on the morrow - we may go ashore and dedicate that building."

Weakened and weary I retired for the night - with that fervent plea - "O Lord - strengthen my faith. Help me to be faithful as unto the good saints on Niuatoputapu."

The first streaks of morning light revealed a scene that would test the best of faith - the wind was stronger - the seas rougher - the gale more terrible than ever. The captain, true to his promise, attempted to move the ship around to the anchorage on the other side

of the island. As we rounded the edge of the island, the ship was nearly blown over. With no hesitation the captain ordered a turn-around - and we returned to what shelter the leeward side afforded.

The anchorage was worse than ever on the front side and the reef was forbidding on the back side. As the wind shrieked and the spray dashed - it was almost as devils tearing at the fabric of faith so tenuously stretched between sea and shore - weakened? yet in tact - tried - yet preserved. Finally - at the moment of greatest despair - a slight lull - what's this? the wind is decreasing - the waters are calming.

"Captain - captain - now?"

"Look at those waves? You'd be dashed to bits - I couldn't risk a life boat."

"Then we'll jump in and swim to shore!"

Carefully the good Tongan Captain studied the fiery eyes of the young white man who would utter such a phrase. What he saw - who knows - desperation? faith? ridiculousness? determination?

Slowly the Captain turned - muttering under his breath - I stood transfixed - I was hardly aware of anything until a voice said - "It's crazy - but if you can make it - well - no more than two hours - you hear - you be back on board at 10:00!"

How we raced to the side of the ship. The telegraph operator shot a message to the Radio Station in Tonga to announce that we were going to attempt to come ashore (It was illegal as we had not been cleared by health, customs, immigration, etc. and were coming from a foreign port, but the Chief Judge was an old friend of mine and I knew all would be well as long as he was informed.)

You could feel the tenseness all around. We didn't realize how many were involved - till later we were informed of the hundreds and thousands who heard that radio flash - and sat wondering - many adding their faith - others only curious. The journey to the reef was not too far - a few hundred yards - it was low tide - but when we got to the reef what?

As we approached the menacing looking reef with its razor-sharp edges - an opening appeared as the swell receded - no wider than the boat - it seemed. The good first mate with the steady hand and strong heart, that only a Tongan can possess, guided the little craft to the opening.

We entered with a large swell - everyone held their breath - it wasn't straight! Quick, turn to the left - now to the right - careful - now forward - watch the swell - now left -

You can say what you wish - and I praise and acknowledge the steady hand of that helmsman - but Angels guided that boat up that channel - and gently set it down on a stretch of soft white sand - there was never more than a few inches from the side of the boat to the black jaws of that ominous reef - one misque and --but there was no mistake - and there would be none.

We quickly disembarked - and waded the remaining 100 feet or so to shore. Then in the full vigor of eternal youth that comes from faith fulfilled - we literally raced over sand and rock - mud and grass- thru steaming jungle and dense bush - along the best trails we would find- Pres. Nau and Jean close by my side all the way. Time, precious time, was slipping by - It took a full hour to cover the distance from that barren shore to the chapel - But the word was out, the saints gathered.

You talk of tears of joy - you talk of faith fulfilled. You looked into their eyes - they knew it would work out - They were going to get their chapel dedicated - and President Groberg - their son for 13 months some 14 years ago- was going to do it. They knew it whether he did or not. As we reverently entered the chapel, a hush fell over everyone.

Tonga is noted for its beautiful mats - and in all of Tonga, Niua-toputapu is noted for the most beautiful of all mats - and in all of Niua-toputapu nothing could compare to the work those fine sisters had done in weaving the most beautiful and intricate designs into the finest of pure white mats that covered the whole chapel. You will never see a more beautiful sight than that day. It was truly as a Temple prepared for their God.

I have wondered since, who worked the hardest: The builders and members in placing the block and laying the cement, etc. -or those fine sisters in weaving those heavenly mats. It matters not. They all gave their all and it was acceptable to the Lord.

The Chief Judge received the news - mid way thru a court session. He immediately told the two lawyers that there would be an hour recess - and in all haste came to the Chapel - he wanted so much to be a part of that dedication. He first welcomed us and said that all charges or legal proceedings were done away with by decree - we were welcome to the island. He spoke longingly of his association some 14 years ago with Pres. Groberg - thanked the Church for their wonderful contribution to his island - and appealed to God to help it be a light in the ever-constant struggle for greater cleanliness - and more progress - both physical and spiritual - among his people.

Then the Dedicatory Prayer. It could have been the anxiety of the previous days - the swiftness of our flight to Vaipoa - or a combination of all of them - but I felt very weak - very humble - very insignificant - It was the faith of those people. As the prayer to heaven ascended - it did not have to go far - the room was filled not only with those there in the flesh - but so many others - so interested - so helpful.

I have written elsewhere - some of the words- but the thought - where there is faith - all is possible - faith - that is all we should strive for - this chapel is nothing but a product of faith - and is of no value but as an instrument in teaching faith - Oh protect it -take it into Thy care and let it always and forever be clean and pure before thee and an instrument to help all those who enter therein be clean and pure before Thee - and full of faith, etc.

With difficulty did we conclude. How hard it was to say goodby- but we had over-stayed our promise to the captain - we must return. How many came with us to that far distant stretch of pounding sand and rock - surf and reef. As we parted - eyes were filled with tears - but more than that - filled with faith - it shone - it glowed.

Goodby - softly now - goodbye - God bless you all. Keep up the faith. I'll never forget that sight - never.

We had a harder time getting back. The tide was in more so we had to sort of wade and swim and walk - we were wet all over - Then the boat - the torturous channel ride against swelling seas - then the open swells - up the ladder - onto the Copra ship - Exhaustion - yet joy.

The ship had copra to load at Niuatoputapu. They stayed all day and all night and tried again the next morning. But never again was there any opportunity for any boat or anyone to go back and forth to shore. They tried to load the mail - but had to give it up.

Our few hours were all - the only contact - To do the Lord's work - to fulfill their faith.

Sorrowfully the next day we had to leave. The storm was worsening - our anchorage was precarious - it was not a place to wait out a storm. The flashes from Nuku'alofa were to head for Vava'u and seek shelter as the gale was very severe and getting worse.

As we weighed anchor and headed for Vava'u, I realized how as a phantom in the night - we had - thru that tremendous Tongan faith - slipped ashore - accomplished the Lord's bidding - and slipped back - right thru the very fingers of hell as it were.

And Oh how Satan raged! That 20 hours to Vava'u was some of the worse I have been thru. As Jean and I lay in our bunks hanging on for dear life - we could have felt sorry for our plight - but our souls soared in joy - in the realization that prayers had been heard - faith has been fulfilled - the Priesthood powers acknowledged - indeed - Angels had come and ministered among men and women of faith in far off Niuatoputapu.

All through that treacherous day and tormenting night you could all but hear the hosts of hell shrieking their defiance and cursing and hissing their madness and rebellion - but to no effect - Oh we were knocked around plenty. Water covered the ship at times - and the huge waves seemed to menacingly glare at us for daring to intrude. It was not pleasant, but we arrived safely into Vava'u harbor the next morning about 4:00 a.m.

During the long and dreadful night, I lay musing on the events of the last few hours. I could not get the picture of that group of saints out of my mind. We had caught them in so many varying circumstances - some in clean clothing - others in work clothes - and we ourselves were wet and muddy - Yet as I saw in vision those faces - that sturdy group of saints - there was a glow about them - an actual power that enveloped them. I could only see softness - and whiteness - purity - and love - then I was given to understand that that which I beheld was their faith - That glow - that light - that power that obliterated all else and projected them forward in a boldness that crossed all barriers - that was their faith. Faith is actually a literal power - and there was more - but that was the basic vision - How much the Lord will overlook the pettiness about us and build up our strengths - if only we will have faith.

Oh, how we must seek for faith - more faith. If we only understood the true nature of things - we would do nothing but seek to strengthen our faith - Faith in the Lord Jesus Christ. It sounds trite - maybe - but believe you me it's not - We must every day - every hour - every week - every month - every year, draw nearer and nearer

unto the Lord with greater faith always - Never go backwards - nor turn around - but always onward - forward - upward to that goal of perfect faith - faith as those good brethren and sisters on Niuatoputapu exhibited.

No - Niuatoputapu was never intended to be an easy place - It is a lot like life in a capsule - intended to help us increase our faith.

God bless you, Hoatatau - God bless all you wonderful Saints on Niuatoputapu. The Church has never had any money anywhere better spent than the small amount that helped build that Chapel at Vaipoa, Niuatoputapu.

God bless you, Brother Monson, for granting permission for me to dedicate that building. It could have been otherwise - but it was meant to be this way.

Oh how much I've learned from Niuatoputapu. There is nothing of value - but our relationship with our Maker - that's all that counts and Oh how He wants us to have faith - increased faith - Faith in Him and in His Son, even the Lord Jesus Christ.

It will be to others to analyze and wonder why - it is for us - Jean and I - to praise God and thank Him for this choice experience - True a short trip turned into a 10-day nightmare by some calculations - but not for us - We are home and well and safe and ever so richly blessed for this experience.

* * * * *

I will ask John's permission to send this account just to his own brothers and sisters - I suppose when it was first sent to us, I did copy it and send it to the others - and to Jean's family.

You will surmise, after reading it, that other deep and real and humbling experiences for John, and thus for all of his family, took place also at Niuatoputapu. We hope an account of such may also be available for those who would be truly blessed by it -at the right time, which is when John chooses to share them in writing.

There are other faith-promoting experiences he has shared with us for which we are grateful.

And other family members have likewise had great, spiritual, faith-promoting experiences, some of which we have recorded -and others we plan to record --when we are given permission.

FAMILY WRITINGS

Pages

- "I Feel Sorry for Him," by Elder John H. Groberg
In New Era for December, 1978 1-2
- "The Home and the Family and the Temple"
By Pres. Delbert V. Groberg
Published in Post Register
November 18, 1978 3-9
- "The Delightful Otavalo Experience"
by Delbert V. Groberg 10-16



Illustrated by Scott Greer

“I Feel Sorry for Him”

by Elder John H. Groberg of the First Quorum of the Seventy

December 1978



I was young and inexperienced, so the impressions made by this unusual incident were especially deep. I was assigned as a missionary to a little-known island in the South Pacific in 1955. Coming from America, my first impressions were two—the natural beauty of these islands and the apparent poverty of the people.

Slowly I began to learn the native language, adjust to the native food, and fit into the unhurried pace of living. The heat seemed at times unbearable and the mosquitoes vicious, as though they preferred the taste of *hinehina* (white) blood.

As I became more acquainted with the islanders and their language, food, and customs, I became more fully aware of the real poverty (in relative terms) in which they lived. It seemed irreconcilable. Why should we have so much in America and they

have so little here? I could not at that time perceive the great spiritual blessings they had.

One day gave way to another with little change in the village routine. It would rain fiercely and then the sun would shine just as intensely. The diet of fish and breadfruit was almost unchanged from day to day. The oneness and the unity of the sun and the sea, the lagoon, and the soft laughter of those beautiful brown-skinned people seemed to melt into a covering of quiet and peace.

Then one day excitement and change arrived! A strange boat was working its way into the harbor. Hurrah for something different! The whole island was soon down on the seashore looking at one of the most beautiful sailing yachts I have ever seen.

Quietly, as if in slow motion, a crewman threw an anchor into the waiting lagoon. It did not appear

even to make a splash, as though to refrain from disturbing the beauty of the setting. It was nearly dusk. The light from the setting sun silhouetted that sleek shape, its sails furled against the backdrop of deep blue waters and emerald green islands. Golden shafts of color painted all around in unbelievably vivid hues, as though framing the whole picture for eternity.

Silently the crew rolled out deep red carpets on the freshly scrubbed deck, and then the master emerged in his crisp white "tropics" to survey the situation. By now there were canoes all around as curious islanders naturally wanted to be a part of this experience, this change.

My assignment was to a little flock of about 50 Church members, most of whom were caught up in the excitement. They soon brought back reports, and even though I was young and inexperienced, it did not take very long to realize what was happening.

The man was a millionaire from overseas, cruising the world. He wanted to trade for food and water, and he wanted girls. There was liquor on board and a real swinging time for those who would accept his invitation.

I counseled my little flock to stay away. Most did, but some did not. The wealthy adventurer stayed for a few days until he filled his wants. Then he announced he would leave before noon the following day. Some of the faithful members pleaded, "Could we not go out just before he leaves, just to see the boat?" I agreed that at 10:00 the next morning we would briefly look at the yacht.

When we got there, it was even more magnificent than I had pictured. Evidence of the previous night's activities was still being cleared away, and preparations were being made to raise anchor and take sail. We spent a few moments in wonder and awe, astonished at the beauty of the deep mahogany paneling, the rich bronze fittings, the lustre of the freshly painted surfaces, and the gleaming white of the hull as it lapped quietly at the deep blue lagoon.

The owner, nearly sober, waved good-bye, and we returned to shore. As we pulled the dugout canoe onto the sandy beach, I turned again to see the white form move toward the horizon. I thought of the millionaire in his white "tropics," having had his fill, comfortable with his well-stocked cupboards and expert crew, with his money and his power. He seemed to have everything he wanted.

Then I looked at the men who had brought me to shore: no shoes, shirts of rags, tattered *valas* tied with coconut sennit around their waists. I looked

past them to the village. I saw the smoke from the morning's cooking twisting lazily into the air, heard the monotonous sound of tapa being beaten, and felt the heaviness of the overhead sun as it filtered through the palm trees. I watched the men slowly walk to their gardens and heard the laughter of naked children as they chased the scrawny dogs.

Suddenly the oppressiveness of island life with so little opportunity for change struck me as being grossly unfair. I turned again to gaze at the yacht, now receding into the distance. The contrast was so great as to be almost unbelievable. My heart cried out, "Unfair! Unfair! These poor people—look at them—and you—look at you!"

I returned to the group, and we trudged up the shore to the village. Then one of the older men turned to me and said softly in his native tongue, "I am very sad. I feel very sorry."

"Well," I interrupted, "I am very sad, and I feel very sorry too. It just isn't fair, is it?"

"No," he continued, "it really isn't fair. I feel so sorry for him, for he will never be happy."

I stopped dead in my tracks.

"You, you feel sorry for him? He won't be happy? What are you talking about?"

My mind was groping to come to a sense of reality of what was being said. This man with nothing saying he was sorry for that man with everything! My immature mind was spinning, trying to interpret words, feelings, and relationships.

But he continued: "I feel so sorry for him. He will never be happy for he seeks only for his own pleasure, not to help others. Yet we know that happiness comes from helping others. All he will do is sail around the world seeking happiness, hoping others will bring happiness to him. But they cannot. He will never find it for he has not learned to help others. He has too much money, too many luxuries. Oh, I feel so sorry for him."

I looked at the wrinkled brown body of the old man. His teeth were gone, his hair was white, and his skin was leather; but his eyes were soft, his voice quiet, and his countenance immaculate.

I can never forget his powerful words: "I feel sorry for him. He will never be happy. He hasn't learned to help others."

Years have passed, but occasionally, as I see proud people closed up in their sleek new cars or sense my own temporary unwillingness to help others, I close my eyes and see a beautiful yacht moving toward the horizon and turn and see an old man with a wrinkled brown body, white hair, and skin of leather and listen as his soft eyes penetrate mine and his toothless mouth moves and his spirit explains: "I feel very sorry. He will never be happy. He hasn't learned to help others." ❧

THE HOME - THE FAMILY - AND THE TEMPLE

by DELBERT V. GROBERG, PRESIDENT OF THE IDAHO FALLS TEMPLE

From 4:30 in the morning until 11:30 at night, during almost every week-day of the year, faithful individuals and families of the Church of Jesus Christ of Latter-day Saints (Mormon) are arriving at or leaving from the beautiful temple located on the east bank of the Snake River in Idaho Falls. This activity has been nearly continuous since September 23, 1945, when President George Albert Smith dedicated the temple. He commented that it was significant that the House of the Lord should be located on this most beautiful site and that the temple, its grounds and lovely interior, should always be a model for family and homes - a symbol of beauty, purity, sanctity, and joy for parents and for children.

Since 1945, faithful members have come to the temple, not only from areas close around, but from all the states and from almost every country of the world to participate in the sacred temple ordinances. They come by bus, by car, by plane. They travel all night to get here early in the morning; they travel all day and arrive at night. Those not familiar with temples might wonder: "What brings all these people to the temple and all carrying hand-bags, luggage and suit-cases of all shapes, colors and sizes?" They are carrying their own clean, white clothing to wear in the temple and some come to be baptized for the dead, some to be endowed for themselves and for the dead; some come to be married and sealed and/or to have families sealed for time and eternity. Missionaries always receive special temple blessings prior to leaving for their fields of labor all over the world.

During the 33 years since this temple opened, the members have performed nearly four million vicarious ordinances, baptisms, endowments and sealings for the living and the dead; over 33,000 temple marriages and

Page two

living family sealings have been performed. On some days nearly two thousand endowments are completed. During the first ten months of 1978 about 750 couples have been married for time and eternity and 575 families with their children have been sealed together in the holy temple rites.

Sealing families together to become eternal is "the highest blessing the Priesthood can give on earth" and the crowning ordinance of the temple. "Only Celestial (temple) Marriage transcends the grave and perpetuates the husband-wife and parent-children relationship in the hereafter." President Spencer W. Kimball, our present-day Prophet, recently said, "It is performed in the holy temples erected and dedicated to that special purpose."

(Address at Ricks College, Feb. 5, 1978)

This concept of "eternal family" is basic to everything in the temple and in the Church. The family is a divine institution, the first and foremost organization in Heaven and on earth. We spent our pre-earth life in a family with our Heavenly parents and we entered this life as children in a family and then became in turn, parents, then grandparents, etc., in families. The home, here and now, should be the "on-the-job" training ground for our eternal families hereafter.

With the vision of the eternal family, H. Burke Peterson of the Presiding Bishopric said: "I have often wondered what would happen if...instead of a doctor coming out and saying, 'It's another girl' or 'It's another boy' - how would we react if each time a child was born our Father in Heaven made this kind of introduction to the parents: 'Thank you for preparing this little body for the spirit I have created. Now I present her to you for a season to care for. Please teach her of me and of my Son. I so much want her back with me some day. It all depends on you. The road will not be easy; some of the time it will be most difficult. I want to help you raise her. Please call on me often for advice and counsel. Together we can help

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her fulfill her purpose in the earth'. I wonder how we might treat these little ones if they had this kind of introduction. Would it be different?"

(Conference Report, October 1972)

In this day of many "rights" movements it seems appropriate that a wise and loving leader should announce "children have a right to be taught correct principles." The responsibility to do so must rest mainly upon the parents and the training in the home. The messages of the ordinances and ceremonies in the temple give inspired meaning and strength to parenthood. They promote family loyalty, responsibility and accountability.

From President N. Eldon Tanner of the First Presidency comes this:

"I wish to say without equivocation that a woman will find greater satisfaction and joy and make a greater contribution to mankind in being a wise and worthy mother, raising good children, than she could make in any other vocation...I can think of nothing sweeter than a home where a man is living his religion, magnifying his priesthood, with his wife supporting him in every way - where, together, they are trying to raise righteous sons and daughters, whom they can take back into the presence of the Heavenly Father. Thousands of such families are found in the Church."

(Conference Report, October 1974)

Understanding of these important truths is found in the temple.

Coming to the temple to be married or sealed is a special occasion for the family, as they gather in a beautiful sealing room where a couple kneel reverently at the altar and accept the great promises and responsibilities of husband and wife for eternity. They are truly united in the holy bond of matrimony, fully organized into a family to become eternal. Fathers and mothers and grandparents, etc., are thrilled and grateful for the purity and faithfulness of their children and in their almost boundless happiness

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often shed tears of joy. The newlyweds are grateful that being married in the temple brings so much joy and fulfillment to their parents and loved ones. They find it is strengthening and a real blessing to the whole family. It is inspiring and very pleasing to have brothers and sisters and other close relatives fly in from all parts of the world to witness and be in the temple with their family for the marriages and sealings. With nearly uncontrolled outbursts of sobs and gratitude a bride and groom greet an older brother who has arrived just in time to attend the temple with them, with the exclamation, "I didn't know you cared this much to come all that distance to be to our wedding". And with an assurance of deep love he answers, "I wouldn't have missed this for anything." Parents are humble and just want to keep this unity of spirit and joy always alive and active in their home and among their family members wherever they are. They see the vision of the eternal family. This vision is also felt and observed by the newly-organized family and they make strong resolves to build a family-centered life for themselves and their children. This is one reason we say, "The temple is for families."

By prayerfully and thoughtfully preparing for marriage in the temple the chances for a successful and enduring marriage are increased many-fold. This surely speaks eloquently for the blessings of the temple and assures us that the Lord truly loves us and is providing every means to bring us joy and rejoicing in our homes and for our families here and hereafter.

These temple blessings are intended for all members of the family, living and dead. It is said, "Our departed loved ones rejoice more than we do in the temple ordinances because they understand better than we do the necessity of them" All living families are expected to keep journals and do research and temple work for at least four generations of their ancestors, fulfilling the words of Malachi, "And he (Elijah) shall turn the hearts of the fathers to the children and the hearts of the children to their fathers."

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In his foreward to a family history, assembled by his sister Mary Jane Fritzen, Elder John H. Groberg of the First Quorum of Seventy wrote: "Everything the Lord ordains has eternal significance. We would do well to strengthen our familes, both our immediate families and our extended families. As we develop greater love and joy in serving and helping others, particularly our own families, we are moving in the direction the Lord would have us move, and are, in fact, developing the God-like qualities He would have us possess.

"Family histories are living, on-going sources of inspiration and encouragement. Families, like individuals, grow and expand, love and learn, reflect and use past experiences as guides to future activity. Hence the value of family histories and journals. By reading and reflecting on the lives, actions and testimonies of those of our family who have gone before, we strengthen our own determination to do better and use the family' experiences' in the way the Lord intends--to better our own performance."

All of us naturally seek for happiness and are entitled to know how to get the happiness that endures. The Prophet Joseph Smith said: "Happiness is the object and design of our existence and will be the end thereof if we pursue the path that leads to it".

(Teachings of the Prophet Joseph Smith
pg. 255)

Marriage and the family are intended to bring such happiness. President Kimball counsels a couple being married in the temple: "The treasure house of happiness may be unlocked and remain open to those who use the following keys: First, you must live the gospel of Jesus Christ in its purity and simplicity - not a half-hearted compliance, but hewing to the line, and this means an all-out, devoted consecration to the great program of salvation and exaltation. Second, you must forget yourself and love your companion more than yourself. If you do these things, happiness will be yours in great and never-failing abundance."

("John and Mary" Pamphlet, Deseret Book
Company)

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The temple has a delightful Youth Center where children are prepared for their family sealings and taught the principles of family unity service and love. Expressions of deep joy and gratitude are heard and witnessed as families are sealed together for both this life and the next.

* * *

As the families and the temple get ready for the computer age and the new, inspired, name-extraction program, we must "lengthen our stride and quicken our pace". Soon the temple will be open 24 hours a day and it will be filled. The faithful families will fill it. "They will serve God night and day in His temple." (Rev. 7:15)

* * * * *

Dad gave a poem at the Christmas Social for all Temple Personnel last year and several asked for copies but he planned to work it over and sort of perfect it before he made copies. He hasn't made time to do this yet but did give me permission to use it in my Wednesday night messages and to also work it over a bit -- Even though the mechanics are yet to be put in better running order, I feel there is a great message in it and from the heart of a great man.

Mother

THE TEMPLE, HOME AND HEAVEN

by President Delbert V. Groberg - given
at Christmas Social for all Temple workers
1977

From the Temple through home to Heaven
Is a route we all should know;
From the Temple through home to Heaven
Is a route we all should go.

Our time at the Temple is precious
A fact that all of us know;
Our time at home is even more special,
And we all must make it so.

We prepare in our homes for the Temple
With our hearts tuned to sweet purity;
Then we joyfully go to the Temple
To be blessed for eternity.

We're our very best selves in the Temple
Our hearts sing with joyful sound
We know it's the Lord's house of refuge
From cares of the world all around.

We learn of family and home in the Temple,
Joined for all time and eternity;
Home and family are blessed at the Temple,
Heaven's close in the Temple, you see.

But there's one major stop before Heaven,
As you leave from the Temple of God,
Back to home, where loved ones are gathered
Holding fast to the Iron Rod.

Then at home Temple blessings continue,
Bringing truth and service and love,
The whole family's now strengthened together,
And getting ready for Heaven above.

Yes, they must all be united
And each one know what it's worth
To be an eternal family
And enjoy a Heaven on earth,

Be prepared for the future Heaven
When it comes to join the one here,
And we're asked: Is your family all ready
To go on to a holier sphere?

Which is the way to Heaven?
We ask at the Temple gate.
The answer is tenderly given,
"Tis the path that is narrow and strait."

But it leads back to your home from the Temple
Right where we first began -
Home-Temple-Home--then Heaven
Is our Heavenly Father's plan

① The delightful Otovalo experience during 1965 while traveling with Joe in South America I heard an account of a very special Indian tribe in the valleys of the mountains in Ecuador. They were called the Otovalo Indians. They lived on their plots of farm land and in small villages way out across the equator from Quito. They were reported to be the descendants of the Incas, and had never been "taken over" by the Spanish or other foreigners. Their language was native Quichua and they were independent. They were industrious, they raised their food on their little plots of land, and made items of clothing, beads, etc in their village shops. From this information we had a strong desire to visit these Indians.

2) Our flight landed in Quito early enough in the day that I suggested to Joe that we inquire immediately about going out to Otavalo. We hired a taxi to take us to the Humbolt Hotel, where we had our reservation. I was pleased when we asked the driver if he knew where Otavala was, to have him answer with a positive, yes! He not only was familiar with the place and the interesting people but said he would be willing to drive us out there if we were ready to go right then! We had the taxi wait for us as we registered and put our bags in our room in the Hotel. In just a very short time after landing in Ecuador we were on our way to Otavalo. We stopped briefly at the equator where there was a large monument with some writing giving description of the location, elevation, etc. I was surprised to find how high the equator was, in this place.

③ Just a few miles past the equator in a picturesque little meadow we met a bus load of Indian children. As we drove up to them they filed out of the bus and began to play and enjoy themselves. They looked at us without any fear or concern. They seemed to say "welcome! a very happy welcome to Otavalo! we heard you were coming and we have come out from our homes to meet you!"

They were beautiful, clean and delightful. Joe knew a few words in their Quichua tongue. As he responded to their radiant joyful chatter with words of greeting they understood they just beamed with merriment and seemed to expect us to tell them what we wanted and why we had come to see them, way out to Otavalo?

4) As we drove on to the main village which was just a few miles on I expressed to Joe that if we could teach the Gospel to these people in their native tongue, they would accept it at once. They were so ready and unspoiled by influences of false creeds or kept promises for even a foreign language.

We saw their little farms and well kept places. They sustained themselves, they had joy in taking good care of themselves and of the productive soil.

In the village they had a market square where they had beads and hats and other hand made items for sale and exchange. As far as I could tell we were the only visitors. They were prepared to carry on their trade just among themselves —

(13) I expressed to Joe as we drove back to Quito that if we could take the message of the Book of Mormon to these Otavalo Indians before others could get to them and build up distrust and confusion that there could be a "restoration in a day" they would all respond with delight just like the young folks I did that "Come out to meet us". I think Joe was as excited as I was, but I wrote home to Mom and told her about these beautiful Indians. Then I wrote to Elder Kimball and expressed my feeling to him.

It was a thrill to get a letter from Elder Kimball saying he had taken my letter with him to So America and had gone out to Otavalo and that missionaries were

⑥ being sent to take the message to these people.

⑦ Joe and I met a Mr. Lema at Quito who was with the embassy and conducted a radio program in Quichua from the broadcast station in Quito. We hoped he could be helpful and told Eder Kimball about him. Just like President Kimball, he said it would be best of all if Sr. Lema could be converted and help teach the Gospel to his people. This apparently did not materialize. However our grandson Delclair spent some of his mission in Otavalo and at the liberation of the Temple in Brazil the district pres. ^{Tobango} of the Otavalo District took his family to the Temple where they were subdued and sealed. Then he went back to his native Otavalo to preside with greater spiritual strength over 2000 Otavalo Indian members of the Church —

SAO PAULO, BRAZIL

Rafael Tobango stood outside the Sao Paulo Temple, dressed in his native Otavalo Indian apparel.

His long black hair, in a single braid, dangled from underneath his hat and down his back. His trousers, which came to two or three inches above his ankles, and his shirt were spotlessly white. A shawl was draped over his shoulders and sandals were worn on his feet.

His appearance was striking, and although he stood only a little over 5 feet, his dignified manner commanded the attention of all who saw him arrive at the temple grounds that overcast day on Nov. 2.

With him were his wife, Teresa Cachimuel Tobango, and three of their four children, Jose Marclino, 17, Miriam Marina, 11, and Trina Christina, 4, all in Otavalo dress.

They had come to Brazil from their native Ecuador, nearly 3,000 miles away to be endowed and sealed in the newly dedicated Sao Paulo Temple.

Rafael Tobango is president of the Otavalo District of the Ecuador Quito Mission, and as such is the spiritual leader of about 2,000 Otavalo Indians.

Before he joined the Church 10 years ago, he didn't know how to read or write, but what he lacks in education he makes up for in spirituality. He lives

very close to the Lord, and many of the answers to his problems come to him in the form of dreams.

He speaks and understands Spanish, but his native tongue is Quichua, the ancient language of the Incas.

Pres. Tobango and his family were among some 250 members from outlying areas who

performed their temple work during the week the temple was dedicated.

Because most had traveled long distances and had limited funds, provisions were made for them to have their temple work done while they were in Sao Paulo. Originally it was planned to begin ordinance work in the temple on Nov. 7,

Church News

Nov. 1978



An Indian girl, Trina Christina, her mother, Teresa Tobango and sister, Miriam Marina, meet Sao Paul Temple Matron -Sara B. Paulsen.

but this would have necessitated that many stay over longer than they were able to do so, reported temple Pres. Finn B. Paulsen.

To pay for the airplane trip to Sao Paulo, Pres. Tobango sold two bulls and a piece of land, measuring 20 by 50 meters, to the Church for a building site.

Coming to the temple has long been a desire of Pres. Tobango, not only for himself and his family, but also for the increased spirituality he may receive to lead his people.

The Church is growing rapidly among Pres. Tobango's people. A year and a half ago there were about 500 Indians in his district; now the number has increased four times. There were 82 people baptized in his district during September 16 in one night.

"Going through the temple will teach me to be a better leader, so I will have more inspiration to lead my people," Pres. Tobango said through an interpreter, Maria Elena Chuchuca, secretary to the Ecuador mission president, David W. Ferrel.

Pres. Tobango, who had met President Spencer W. Kimball on other occasions had an emotional meeting with the prophet later in the day on Nov. 2. When they saw each other, they extended their hands in a warm handshake and then gripped each other in a tight hug.

The love for each other was evident.

Rafael Tobango, president of the Otavala District of the Ecuador Quito Mission, gets a hearty hug from Pres. Kimball.



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EMILY ANGELENA HINCKLEY HOLBROOK

Paternal Grandmother
of
Jennie Holbrook Groberg (Jennie's father's mother)

Foreword:

One day I received a letter from my daughter Jennie asking for biographies of her grandparents. I made a collection of those I already had and procured others from other sources. She specially requested that while her Grandmother Holbrook was still alive that someone write what she could personally give and so this sketch came. (signed: Alsina B. Holbrook)

Preface:

We are living at present with Grandmother at 174 East South Temple, Salt Lake City. She is now in her 87th year.

In September or October of 1941 she broke her leg. When recovering from this accident, one day she felt confident she could walk unaided around the table by holding to it. She fell and broke her hip. This was around New Years of 1942. Consequently she is now unable to walk by herself. She has much time to visit with her loved ones - many of whom she has.

I took the opportunity to sit and receive from her the main part of the sketch that is more definitely her life story - much I took from sketches of her forebears already written. At the time of this writing I am at Jennie's in Idaho Falls, my daughter who made the request for this. I have taken the notes grandmother gave me and tried to weave them into a story of her life. There is some good material where our things are stored but of course I haven't now access to them. Father is now with Grandmother so I haven't him to refer to. I have tried to keep to facts as I collected them but there certainly is much that I am leaving out that is more vital to have been put in but it's because I don't know all things about her story. (signed: Alsina B. Holbrook)

* * * * *

Emily Angelena Hinckley Holbrook -

"What were our forefathers trying to find
When they weighed anchor that desperate hour
They turned from home and the warning wind
Sighed in the sails of the old Mayflower."

Her brothers and sisters call her "Jean". She is the daughter of Ira Nathaniel Hinckley and Emily Angeline Wilcox. Her father was the son of Nathaniel Hinckley of Canada. His progenitors were of England. In America, they were of New England. Of this lineage was a Governor Thomas Hinckley of Kent, England, who married Mary Richards and became the forebears of such men as the two Roosevelt Presidents of the United States, a number of our Apostles and Presidents of Seventies.....

On the map of England and of America are found cities bearing the name of Hinckley. The route taken by Emily Angelena's ancestors was from England to Massachusetts, then to Connecticut and then to Canada where her grandfather settled. "He became a boatman on the Great Lakes and a shoemaker by trade" the family living on a farm. He died when Ira N. Hinckley, his son and father of our subject, was two years old. Thus the home was broken. His two older brothers went with an uncle to the United States. The other went with his Grandfather Judd. His sister died. Ira Nathaniel, a baby, and his mother were alone. She married again and had four children.

When Ira N. was a lad of seven years the gospel was preached to this family. At the age of nine he "left Canada in a light wagon drawn by a span of ponies, crossing the Laurence River on ice," across New York and on to Springfield, Ohio. He remained there four years and worked, driving a horse and cart while the national turnpike was being built from Dayton to Columbus, Ohio. His mother's family moved to this city (Springfield). Here too he found his brother Arza and Grandpa Judd. Imagine how glad he was. He was now thirteen and worked on a farm for wages.

He, up to this time, had had only three months of regular schooling and that was in Canada. Now another opportunity came. He worked for a Mr. Laterman who sent him to school and gave him clothes. This benefactor soon moved away and the coveted schooling stopped after only a few weeks. In his 14th year, his mother died. His new step-parents were good to him. He joined them in their move to Nauvoo. No doubt he was buoyed up and inspired by hearing the voices of the Prophet Joseph Smith and his brother Hyrum often in the grove west of the Nauvoo Temple.

After a year he moved back to Springfield where his brother and grandparents were. It was 120 miles from Springfield to Nauvoo. At the time of the exodus of the Saints from Nauvoo these two boys walked from Springfield to Nauvoo in four days each carrying 40 lbs. luggage, including two rifles. At Nauvoo there were constant mobbings. Ira N. stood guard. He did blacksmith work and helped build wagons for the Saints. He built one complete for his uncle to use on the journey west. He was 18 years old when the move into Iowa began the trek. On the way his uncle died. Ira N. dug a lonely grave and alone placed his body in it. At Mt. Pisgah he and his aunt hired a team to go to Winter Quarters. Here he built a house for her; he also helped to build a mill; he split rails and worked at blacksmithing and was paid in provisions.

At some time and some where in 1847, when he was doing these many things, he met and married Eliza Jane Evens. At 21 he was the father of baby Eliza.

He made wagons there and traded one new one for three yoke of cattle and an old wagon in which he hoped to take his wife and baby to the Rocky Mountains. The cholera struck them, claiming the life of his companion of so short a time. Her body was buried on the prairie. The baby was poorly on the way but there were kind hands to help him.

He reached the Valley in his 22nd year. His blacksmithing again served him well. Before his thirtieth year he married the two Noble sisters- Adelaide, the younger - 185 and Angeline, the older, 1855. Later he married Margaret Harley who had a daughter Mary.

He had many appointments by the leaders of the Church and did many things of his own free will. He sent out a span of mules to help the Handcart Company.

One year after Emily Angelena was born, he was called to take charge of the "Young Express Company" in building forts to guard the United States mail from attacks by the Indians. The forts were built 25 miles apart. He did the blacksmithing along the way, making nails out of old iron. He was told by President Young, who sent him- "I want you to go for nothing, board yourself and give a little in." This he did do. There was Indian trouble to cope with. At one time the Snake Indians came to his camp and demanded horses and provisions. At camp it was the custom to arrange the wagons so as to make a corral for the horses. The horses were in the corral. At camp a meal was prepared for this group of Indians. They then went peacefully away to their wigwams. That night the snow fell. The next morning the Indians came for more food. This time the camp men turned their horses out with the horses the Indians had ridden on and then guarded the Indians. The next morning Ira N. went with the Indians to get the horses. While driving them home an Indian warrior rode out in front of him while he went to camp and prepared his bows and arrows. In the meantime the horses went into the corral. This infuriated the Indians and they were on the

warpath. But the warrior was told three times to dismount and take his horses and he obeyed. That was the end of Indian trouble at this time.

While engaged in this "protection of the mail" project, brother George A. Smith, on his way home from the United States Congress, met the fort builders. He gave Ira N. a new commission. This time it was to take charge of the building of a fort at Horse-Shoe Bend. He could have 12 men to help him. Ira N. asked the privilege of selecting six of them which he did. When both groups came together they had only flour. Ira N. shared his with them. For three weeks they lived on bread and water.

Emigrants to California came along. Ira N. did blacksmithing for them. This brought plenty of provisions. The mode of daily living while at Horse Shoe Bend pleased the Indians and they tried to follow the example. The men were given Saturday afternoon for amusements. They were organized into groups according to the Priesthood. They held meetings on Sunday and once during the week. They had prayer night and morning.

The camp broke up when they were called into Salt Lake to be out of the way of Johnston's Army. They arrived in safety after a return journey of 300 miles.

When 35 years of age, this growing leader was asked to go to Coalville, Summit County, to superintend the building of the first meeting house. At 37 or 38 came a call to build Cove Creek Fort (This fort is now, after 75 years, a national monument and well preserved. At 49 years Ira N. became President of Millard Stake serving for 25 years.

He believed in education and worked for it. He was one of the founders of the Millard Stake Academy. The small schooling of his own life was an ever-increasing urge to have his own children and all whom it was his privilege to serve, to have the best education that they were able to get.

He was civic-minded, being Mayor of Fillmore, encouraging every enterprize for the benefit of all its people and that of the surrounding country. He was noted for his fine teams of horses. He believed in thorobreds and that not in the animal kingdom alone. He owned a large, profitable farm on which all his fine boys worked hard. They would remain in the field till dark each day except Sunday and then there were the chores to be done, the horses to be cared for, the cows to be milked, the pigs fed. But those evenings! Here was a long table set with home-made bread and fresh milk. The chairs were turned for evening prayer. The blessing was said, each one taking part in the devotion. The mother and girls had strained the milk, put it away and washed the pails. All ate supper with a relish; the mother and girls cleared away the dishes, washed and set them up in the attractive cupboard where shining plates stood in rows and rare pieces of silverware and china were concealed.

Before his appointment to the Millard Stake Presidency, he was believed to have been worth \$100,000 but this did not cling to him. He believed that "all that one really possesses is what he has given away" for at his death he was practically a poor man as to this world's goods, but his posterity, large and magnificent, constitute his wealth. Their heritage is rich in indomitable faith, in promise of health, in tendency to love work and to work out their own salvation, and in humility to recognize a Father of all, in all their manifold blessings.

Her mother was born "Noble" by name and nature. Not only others, but she herself was conscious of this. Her individuality was marked and her personality never neglected. There was no presenting herself in the morning without care of her hair and clothes. The large "back-comb" she wore is probably handed down to some seeker after heirlooms. One of her maxims was, "No waste-no want." To this day, when dishes are broken in the homes of her grandchildren, someone who remembers her says, "Grandmother Hinckley had her wedding china to the day of her death." Her convictions were not easily disturbed. She said, "Children should be seen and not heard" and yet they were not afraid to approach her.

On one occasion she made a dried apple pie and placed it on a shelf in the pantry just above the pans of milk. When her husband brought the visiting brethren home for dinner at Conference time in Millard Stake, she went to get the pie for dessert. It was not to be found. A little grandson at the table trembled within. On milk-skimming day the grandson's thoughts had to work hard and quick so he went to her and said, "Grandma, if you'll promise not to tell grandpa, I'll tell you where your apple pie is." She listened with a smile lighting up her face as he told her how he had seen the edge of the pie just beyond the edge of the shelf, how he had climbed up to just look at it; how he merely touched it and how it had fallen whole into one of the milk pans until this "tell-tale" day. The pie was there all right and together they enjoyed the discovery. She was not of the "clinging vine" type of wife. She was very firm with her children yet never let them get entirely asleep until she went upstairs, tucked them in, asking them if they had prayed for their father, or grandfather. She often had the grandchildren. The throne of a queen suited her well. Her daughter, Angelena, early sensed her responsibility as a princess who must work and help rear the brothers and sisters she loved for her mother was not too strong. They all say she raised them.

"Where did you come from baby dear?
 Out of the everywhere into the here?
 Where did you get your eyes so blue?
 Out of the sky as you came thru?"

Emily Angelena herself was born in Salt Lake City on the corner of 7th South and 7th East. Her father at that time was on the police court in Salt Lake. His blacksmithing was sought after and the way he gave of his time and means for different causes, his industry must have brought rewards in a temporal way.

Emily Angelena was a lucky baby for both her mother and Aunt Adelaide, the first wife, had an adoring watch-care over her. The summer of her second year she did not see her father for he was away on the Young Express Company work. It is quite likely that the letters he wrote to and received from his loved ones were made safe because of the project going forth to protect the mail.

She remembers the move from her birth-place in the 1st Ward to her second home in the 12th Ward - 3rd South and 5th East, where St. Marks Hospital was first located. Her father built the first house occupied by this institution. She says her brother, Ira N., was then the baby and he was 4 years younger than she. No doubt this little four-year-old girl had him on her mind much of the time for she was the oldest child and daughter. From this home she must have gone to school for the first time. She and her sister "Nervie", the first child of Adelaide, hand in hand, would pass their father's blacksmith shop under the full block of trees he had planted and try to get to school on time. A Mr. Foster was the teacher. He was a Scotchman and the children used to make fun of him. One day the two sisters were kept in after closing time because of this. They screamed so loud that their father heard them and came to the school house making it very clearly understood to the teacher as well as his children that it must never occur again. When the snow was deep, her father often carried her and her sister in his arms or one on each shoulder to the school-room door.

She was in her 7th year when the call came for her father to build at Coalville, Summit County, the first meeting house. She says it was Weber County they went to but as baby Bryant was born in Coalville, the former is correct as recorded in other places also. She no doubt attended school there as she remembers she was ten years old when the family left Coalville at the call of Brigham Young for her father to go to Cove Creek, Millard County, to build a fort there. Aunt Adelaide's family remained in Coalville longer as they had a big ranch to look after. What fun it must have been for the children to make this journey away down into southern Utah. When the time came for the family in Coalville to join them, what a reunion they must have had.

When the fort was completed it would need little imagination to feel the security they felt with themselves all inside a rock enclosure the walls of which were as far across as a room. Their entrance had huge gates that were chained. There were holes in the top for guns to go through or even cannons. The inner court had a well for the use of all. The doorsteps of the two homes (or apartments) were not far apart. No doubt all the children went back and forth, in and out of each others' homes almost as if one.

These growing boys and girls were the greatest concern of their father and two mothers. Their education must not be neglected. So it was decided that Emily Angelena's mother should take the children of school age and return to Salt Lake and put them in school. This they did after about 3 or five years at the fort. Emily Angelena, then 13 years old, went to the Morgan Academy and that was her Alma Mater for she finished her education there. She must have gone there three years for she says she was sixteen when she began teaching.

"If you work with clay it will crumble -
If you work upon marble it will perish -
If you work upon an immortal soul and
endow it with right principles - it will brighten
through all eternity"

She became a teacher in the Morgan Academy. This was for one term. Then she taught a winter out in Cottonwood which now is Murray. Here she had 101 pupils of all ages with two of the older ones to help her. The first term she boarded where she taught. The second term she went back and forth. At the close of the school year the trustees offered her \$3.00 a day to continue teaching but her father objected.

The family made their really last move when they returned to Millard County and made their home in Fillmore, the county seat where the first state house was built. Emily Angelena, now 17, taught school in Fillmore where she could be with her family. That suited her father better. She used to work steadily before she went to her school room with whatever there was to be done about the home. It was her custom to put out the family washing once a week and would iron after coming home. She says she liked to teach and today many of her pupils declare there was never a teacher like her. Alice Merrill Horne, the artist, went to her school. She continued teaching until she was married and "six months after" she says.

In the town of Fillmore there lived a family by the name of Holbrook. Their home was a two-story adobe building. The rooms upstairs and downstairs were large. The house stood in the corner, fairly close to the fence and narrow side-walk. At the rear of the lot, which was a quarter of a block, was a huge red rock barn of enduring workmanship. This was Chandler and Eunice Dunning Holbrook premises and dwelling. It was their youngest son, Lafayette, that became the admirer and husband of Emily Angelena.

The Holbrooks had come to Fillmore eleven years before the Hinckleys but as families they were not strangers to each other. They had met at least in Salt Lake City if not at Nauvoo or somewhere enroute to Utah. Emily Angelena's mother said Lafayette was the first baby she saw after arriving in Salt Lake.

Chandler Holbrook, father of Lafayette, was of English and New England stock also. The name is today frequent in the educational centers of the East. Cities, both in England and America, bear the name. Chandler became a member of the Church three years after it was organized. He was one of the Saints at Kirtland and Nauvoo. At Nauvoo he and Eunice Dunning were married. He was a close friend of the Prophet Joseph Smith. His friendship was with such men as Brigham Young, Wilford Woodruff, Heber C. Kimball and George Q. Cannon, all of whom regarded him as one of the "pillars of the Church."

This couple left at Nauvoo a comfortable 8-roomed house and 160 acres of land for all of which they received \$200. They had five children born before they came west. Their first call to duty was to go to southern Utah and help colonize in Iron County. They made their home in Parowan, a city they helped to build. This was just after Lafayette, their last child was born. On returning to Salt Lake they were asked to go south again, a further distance to Millard County. So they helped to re-establish the town of Fillmore.

Chandler Holbrook was an engineer and noted mathematician. Brigham Young selected him to help survey the St. George country. He was generous and kind, "his word was as good as his bond". He was always good-natured even though "hard of hearing". The incident is told of a man who asked him for a loan of \$5.00 - Chandler said, "What did you say?" The man repeated the request. Chandler put his hand behind his ears and said, "You will have to talk louder; I am hard of hearing". The man in a loud voice said, "Mr. Holbrook, will you loan me ten dollars." "Oh," said Chandler, "I thought you said five dollars."

His grandchildren remember him as the essence of kindness. His wife grew feeble before he did - sometimes the meals she prepared for him were not very good combinations but he always ate what she prepared and made no comments. Eunice, his wife, was industrious to a fault. She and her son, Lafayette, would milk thirty cows night and morning. She was very systematic in her work and habits of life. One day some sisters were at her house quilting. After dinner she asked to be excused. She went alone and took her five-minute nap (one of her life habits) and was up and refreshed "on the dot" for the rest of the day.

This couple were earnest temple workers.

Lafayette, as a young boy, attended the schools of Fillmore and later the University of Deseret, now the University of Utah. At the age of 21 he went to Oberlin, Kansas, for a year, purchasing cattle. These he brought to Bear River Valley, Utah and sold them to the farmers. A year later he went to Illinois and Missouri and made large purchases of hogs, which he sold in Ogden, Utah, on his way to California where he had intended to sell them. Next year he bought cattle in Texas and drove them on the range to Millard County to begin his career as a stockman. He was now 23 years old.

Instead of a stockman, he became a Mormon missionary to England. After two years abroad, fulfilling an excellent mission, he returned to find himself without cattle. He had entrusted his affairs to supposedly loyal friends who forgot him. For the cause of Truth he did not too much complain at this sacrifice. He started again from "scratch". He worked in the implement business in Sanpete and Sevier Counties and did not entirely lose interest in the cattle business.

Lafayette was now 26 years old. He sought marriage at the hands of the daughter of the President of Millard Stake. Thus Emily Angelena found a mate in whom she confided, with whom she counseled. They compromised when necessary and life was a continual courtship. They were married in the Endowment House 9th of October, 1876.

"Your heart to me is a changeless page,
I have read it bit by bit -
From the dawn of love to the dusk of age
And the tale is Holy Writ."

She 21 - he 26 - started their ship of domesticity sailing in what she says was "a two-roomed shack, too low for her to stand up in - one large room and a "lean-to". The husband loved to make improvements there. When this prospective mother could teach no longer, her husband took her place, much to the regret of the pupils. He assessor and collector for the city also.

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In the year 1877 Emily Angelena became an American citizen. Her first child, a son, was born - her crown of motherhood was set with one jewel -the home-trio was complete and a glorious mother was born. This baby was Lafayette the second. Parental eyes saw in him a baby of great promise. He cried most of the time till six months old and then his mother says she couldn't make him cry. For many years old friends would say, "Oh, this is the baby that used to cry so much". At six months he weighed 30 lbs. His father used to tell his grandchildren about their father and his skills as he played with his first set of Christmas blocks. He was sure he would be an intellectual giant. This little boy had few set-backs, - there was the great out-of-doors and rabbits to chase. Two sisters came while they still lived in the Fillmore home, Jean Clara and Eunice Angeline.

When baby Angeline was two months old this family moved to Frisco. The father opened up a store there. The firm was "Bennett-Holbrook and Co." Each partner took his turn at managing the business for a period of four years. He purchased his partner's interests in that length of time and took over the business himself remaining there for eight years in all. Living conditions and environment for rearing of a family in this mining camp was disastrous to the proper development of their children. The mother helped in the store; it was very hard to get proper help in the home. Fay, the son, was of school age. So these three children spent much of these years with their grandparents in Fillmore. However, some of the memories of life at Frisco still remain. Some prank that Fay played gave reason for his escape in hiding. He jumped into the store sugar bin. He could hear the alarm to search for him that, with his cramped position, brought him out. When asked why he didn't eat some sugar, he said, "I did, till it didn't taste good any longer."

Emily Angelena's mother had a boy not very much older than Fay so he thought it was more fun to live at Fillmore than to be "just with girls" as it was at Frisco. One evening he chased the rabbits so long and hard that darkness overtook him. The town bell called the male population out to search for him and he was returned to his grandmother. She said, "You better hurry and go up stairs to bed before your grandfather gets here." So he went to bed. The next morning a 50¢ piece of money was under his plate.

While in Frisco another son was born. They named him Emmett Gordon. There was no medical help. The mother says that her husband said, "If you ever have another baby here I will be somewhere else." However, as soon as she was strong enough she again worked in the store. She boarded with a family that had seven little boys. Little Gordon was welcome there. There were some things that "got on Emily Angelena's nerve". There was little order there, -"the children were allowed to run wild, often till midnight."

Her husband was away much of the time just before and after Gordon's birth. He had become a charter member of the Consolidated Implement Company with headquarters in Salt Lake and was a director in the company. The mother's health was not too good so they decided to sell out their business in Frisco. This job fell mostly to Emily Angelena. She had to show the store to prospective buyers at the same time the sale of goods had to go on; her mind was on her baby. A Mr. Dobson decided to buy them out. One night she went all over the inventory with him. When morning came she was tired. She looked out of the window and could see the boarding-house children with some of her clothes dragging along the dusty sidewalk. They had been in her trunk.

In getting ready to move, she says the packing was too heavy for her and she was glad when it was all over.

They decided to try Provo, Utah County, for a home because of its educational advantages. It was good to get their family together.

An accident happened to Fay - do not know just when. At any rate, the parents and Fay were enroute to the north. He sat with the driver on a high seat in front.

He got thirsty and reached to get a bottle of milk his mother was handing him. He overbalanced and fell out; the wheel went over him. His father jumped out and exclaimed, "his jaw is broken". They stopped at Deseret. The Dr. spent one and a half hours pulling and trying to get the jaw back in place. Her mother could hear his screams and finally said she would stand it no longer. They went on into Salt Lake where more efficient assistance was secured.

They came to Provo to try and see if they would like it. Fay cried so much about leaving Fillmore that they went back there. In 1889 or 90 when he was in his 13th year they did establish their home in Provo. They took over the Roberts Hotel and later the Cosmopolitan for a short time. Little Gordon, at the hotel, drew the attention of the traveler-guests, his mother says. For a child, he was unusually polite. He would want to "let ladies go first." There was something about him that seemed to give foreboding of his being here but a short time. He used to ride with the delivery man to the Cosmopolitan and when they came to it would point and say "Cosmopolitan" - He was around two years of age. They purchased the upper part of the Roberts but sold the Cosmopolitan.

Hotel life was too much for this mother even though help was not so hard to get. One Sunday morning, while her husband was at Priesthood meeting, she had a hemorrhage. She thought she was dying and as she lay there she figured out this epitaph: "Here lies Emily Angelena Holbrook who died of over-work." She sent for her husband who brought the elders so she didn't need the epitaph.

Emily Angelena says she thought Lucile was born in Fillmore but later she said she was born in the brown house across the road east of the hotel. Ora Lavern was born in Provo, she says in the house now called the Provo Medical Building. This was the brown house, moved back and remodeled, becoming very beautiful..

Grandmother's mind makes no mistakes when she tells of the times when her three children were taken out of their family circle. When Gordon was $4\frac{1}{2}$ years and Lucile 21 months they departed this life just ten days apart. This was in the brown house across the way. Baby Lucile was ill, desperately ill, with what was called bronchitis, now called diphtheria. Five children had died in one day in Provo. Soon Gordon came in from outdoors with what seemed to be a cold. He too became very ill. While Clara was out caring for Gordon, Lucile died. The struggle for comfort in this house was rewarded thru the faith of this good family. Gordon heard his mother cry as she was leaving for the funeral and he said, "Don't cry, mama. I am not going to die like Lucile died."

The anxiety for Gordon was heightened. A good friend, Sister Moroni Pratt, came and helped nurse him. She said, "by the way you take care of your children makes me feel I have neglected mine. You think of so many things I never thought of." A doctor was called in. The first time, she says, when they ever had one. Nothing was spared in faith, care or means that Gordon might remain with them, but the Father willed differently. In ten days after his little sister, he died.

The mother, fully tested in faith and strength, could not even bear to see their toys or clothes about, so she sent them away.

"You think them 'out of reach' your dead
Nay, by my own dead, I deny
Your 'out of reach' - Be comforted
'Tis not so far to die" -

Emily Angelena, after relating these experiences, says: "Then Florence came along, so tiny." They kept her in a room on a down pillow summer and winter. She weighed less than three pounds when born. One day their neighbor, Dr. Richards, took notice of her. The mother asked of him some advice. He said, "There is no use of me telling you what to do, you wouldn't do it." She said, "Will you tell me what to do?" So he ventured

this: "Wrap her up warm and put her out of doors and keep her there." The family dedered to try this and it proved to be good medicine. One day the D_r. saw them taking her down town. He noticed a veil tucked snugly over her face. He said, "Cover the ears but never the nose." So interested did he become in his little "taken-over" patient that he asked, as she grew old enough to walk out by herself, if he could buy her shoes. Her mother remonstrated, but relented. He purchased a pair of high-tops for her. The mother said, "Wouldn't it be better to wear rubbers?" He replied, "But you won't put the rubbers on." When she was $4\frac{1}{2}$ years old she got whooping cough but pulled through all right.

Little Lillian Minerva came to them only to stay a tiny while.

Death had taken three of their jewels. They had come, sparkled, left the warmth of the contact with their family and passed on to await their arrival later.

Emily Angelena contracted diphtheria herself but she couldn't remember just when it was. It seemed to have been just before or just after Florence's birth because she was telling about her birth when she mentioned it. This birth had been very hard. They had Dr. Pike who had had many years of experience but the position was wrong and the adjustment wasn't made before birth, one little leg coming some time before the little cry of life was heard.

About this time the father had many mining interests. He was one of the incorporators and president of the Grand Central Mining Company, also president of the Victorian Mining Company of Tintic District. He also at some time was president of the Ibez Gold and Silver Mining Company in Millard County. Prosperous like his father before him, "his word was as good as his bond." In Provo, his chosen home, he was recognized as a man of power to do things. Personally, he lit up the city with electricity through his connection with the Telluride Power and Transmission Company. He was mayor four years. In politics he was always a Republican. When Fay was 19 years old his father was a candidate for Congress on the Silver Republican ticket having the endorsement of the Republicans and Silver Republicans. He went down with the rest of the party.

The great objective in moving to Provo was realized when their children were enrolled in the public schools of Provo and the Brigham Young Academy. Fay attended the Academy when the old warehouse was its home and went when it moved into its new hom in 1893.

Owing to the realization that hotel life was not the best for their family they abandoned it. At one time Fay sought the Dr.'s advice as to why his face had so many pimples on. The Dr. asked him what he ate for breakfast. He told him "mostly hotcakes." The Dr. put a ban on them and the pimples great obscure. It was good for the family to all be home together and have home-cooked meals again.

Fay found employment at the mines where his father was interested and the girls were able to do the housework at home. A little daughter, Ruth, was born. She was the last daughter. Dr. Pike was in attendance. Also, grandmother remembwrs, her brother Edwin was there also.

In all their prosperity they never forgot the Lord's part. In the spring of 1897 Fay sailed for the island of New Zealand to remain three or four years as a missionary. This was a great tie for the family. The letters from him and to him came monthly as an inspiration during his absence. There was the monthly check to send him which they proudly and gladly did send. The anxieties for him were kindled when he wrote that the fleas were almost beyond endurance. They seemed to poison him. The food among the natives was hard to eat, thickened water, sweetened, forming a big part of it. His parents advised him to procure good food whenever he could at times when he was at mission headquarters and to spare no means or money in finding

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a way to rid himself of the fleas. Their admonition also was to make it all a special matter of prayer and they would too for he was out on the Lord's work and He would help him in all these obstacles. Their love and faith and prayers all helped. He completed a splendid mission as his father before him.

When release time came his parents provided the means whereby he could come home across the Atlantic as he had gone over the Pacific. Thus he circumnavigated the globe.

Jean Clara, while he was away, was selected and set apart to go on a mission to England and was invited to attend the International Council of Women at Warwick Castle. So she sat at dinner with Queen Victoria in 1900. On her brother's arrival in London he was met by her. And shortly after, Miss Brimhall met them there to travel the continent for a month or so. She later became his wife. The tour through Europe was romantic and good for the memory chest.

Fay and Sina returned to America and Provo in August, 1900. Clara remained in England to finish her mission. Fay, the returned brother missionary, could scarcely believe the tall, fair-haired sister Ora and that the little chatter-box was baby Ruth whom he left.

The following summer his father was made a member of the Utah Stake Presidency and about then the mother became a member of the Utah Stake Relief Society Presidency.

In May, the same year, they had their first in-law. Fay and Sina were married in the Salt Lake Temple. That summer they moved to Canada where Brother Jesse Knight had started to build a young, ideal, growing commonwealth.

In March, 1902, Emily Angelena received from this place, Raymond, Alberta, Canada, a letter telling of the birth of her first grandson, Raymond Brimhall Holbrook. A short time before this event, Raymond's Aunt Jennie Knight had visited Emily Angelena in Provo in their new home, now the Provo Medical Building. She told Mrs. Knight that she would like to send some baby clothes back to Canada with her for Fay and Sina's baby, but that she too was expecting a new promise. So, in fulfillment of a blessing of hers, their youngest child was born - they named him Paul Lincoln Holbrook. So she was a mother and a grandmother all within two months. She was then 46 years old.

Emily Angelena, through the years, always felt a tie to the city of her birth and when Angie wanted to go there to school, she was permitted to do so. They had plenty of means. Miss Babcock, the speech and dramatic art teacher of the University of Utah was a special friend of theirs. Angie lived with her a number of the years she was studying at the University of Utah and with Miss Babcock. She also lived some of the eight years there with Aunt Nervie Ray.

The fall of 1902 Fay and Sina made a trip to Utah with their prize. Arriving in Salt Lake they went to Aunt Nervie's for the night. Angie was there. The next morning they were walking down the main street and met the baby's Grandfather Holbrook. He often said he never saw so beautiful a baby. Fay gathered up cattle. His father gave him assistance in the gift of some horses and they returned to Canada.

Clara had returned from her mission. She had graduated from B.Y.U. and taught school some. She was at this time teaching and keeping house for her father while her mother went to California with the two younger children. We were in the home when she was getting packed to go. When she said goodbye to Sina and her grandson, she whispered, "Sina, I love you and always have" - a cherished memory.

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The next year Clara was married to Clarence S. Jarvis and they went to Missouri for him to pursue further studies.

Emily Angelena and her husband, ever interested in their children, made three trips to Canada while Fay lived there. His father always had it in mind to help him get more education for a professional life. Fay and Sina, after baby Rachel came, moved back to Utah with this idea in mind. They lived in part of Grandma Hinckley's house while Fay went to B.Y.U. to take mainly sociology with that in view as his chosen major. But thru the influence of the young uncle with whom he used to play at Fillmore, he changed his mind and decided to join Uncle Elmer in his study of medicine in St. Louis. So in 1904 this little family went there. His father was providing the expenses for this education. However, that year and a half at Jefferson Philadelphia convinced him that the medical profession was not for him. On his return home to his wife and children, (they having remained in Provo the last year) his father said, "Well, my boy, you graduated quickly, didn't you?" Soon everyone was glad he had had the courage to do what his convictions bid him. His father purchased a farm and the family lived there till three more of their children were born when they moved into a fine new home on the corner of 3rd East and 3rd North, Provo.

Emily Angelena's husband had built for her a lovely summer home in Provo Canyon. Her children went to this home with their children to enjoy the coolness in mid-summer. Ora was married to Bines W. Dixon and they lived in Salt Lake.

Grandfather's hearing became less and less efficient. He had much of his business in Salt Lake so they sold their Provo home and moved there in 1911. The mother and two younger children spent many winters in California as it was better for Angelena's health. When home in Salt Lake they lived in apartments until they purchased the Senator Rawlins home. In 1912, when they lived in the Gibbons apartment, Fay was operated on for a kidney stone removal. Florence was married in the large, remodeled, beautiful Rawlins home. She married Czerny Anderson. While they lived there Angie married in the Salt Lake Temple, Alma O. Taylor. This son-in-law, upon a Hinckley reunion occasion, thot it was not so much the attractiveness of his wife he went to see in the Holbrook home as it was that of her mother.

From this home Ruth and Lincoln went to the Lowell School and then to the L.D.S. College. The Rawlins home was sold and they lived for a while in Clara and Clarence's home as they were away. Then they purchased the home Emily Angelena now lives in. (74 East South Temple, S.L.C.) Pres. Heber J. Grant built and owned the property.

Grandfather, for a long time, had plenty of business interests. He was heavily involved in the Sevier Land and Water Company at the time of the building of the U.B. Dam. This was a great burden as the years fell upon him. Thru the influence of his son, Fay, he resigned all his interests in it before he lost too heavily. Later, with his son-in-law, Alma O. Taylor, he went into the Casket Company business. They built the new building that now houses the institution and named in the Inter-mountain Casket Company.

Emily Angelena was a Temple worker for five years and never once was late. One day, when she came home from the Temple, her husband was lying on the couch and he said, "Jean, what am I going to do, so deaf I can hardly hear the door bell ring and you gone all day." After that she spoke to those who had called her to Temple service and they released her to remain at home. She was before this, a member of the Stake Relief Society in one of the stakes there in the city. She was always happy at any appointment her brothers received in this Church so when Alonzo was sustained as an apostle she was especially so.

At the time of the World War No. 1 Grandfather purchased war bonds for all of his grandchildren. They used to make frequent visits to their children's homes and

were always interested in the accomplishments and problems of their grandchildren. One Christmas, their daughter-in-law received a letter with a \$50 check with this greeting, "In appreciation for your lovely motherhood," signed Lafayette and Emily A. Holbrook.

Grandfather retained his position on the Brigham Young University Board of Trustees - a position held for many years even up until it was taken over by the Church. Emily Angelena always accompanied him to the Commencement Exercises. They were magnificent donors to the Institution. It was a source of great pride when any of their grandchildren graduated. In 1926, the year their first granddaughter graduated, was their golden wedding anniversary.

"Your Golden Wedding - fifty years
Of comradeship, through smiles and tears!
Through summer sun and winter sleet
You walked the way with willing feet."

This is how Emily Angelena and Lafayette felt "after fifty years" of marriage.

Ruth graduated from the University of Utah. They were proud of that too. He had been a student there and had given liberally of his means for its expansion. Ruth, after graduation, became a teacher in home-making. She married Lowell Gerard in the Salt Lake Temple after fulfilling a mission in the Eastern States. Lincoln also had a mission and married Alice Jensen, and later, Sarah.

Grandfather's health was usually good. Grandmother always had her meals prepared on the dot. She used to say when Holbrook (as she called him most of the time) saw her set the table, he always thought of something to do out doors, so he was sometimes late for breakfast, but she usually ate on the dot. They believed in maintaining the tradition of family prayer. She has a very reverential manner in her approach to her Maker.

When he was operated on, the anaesthetic was hard on him. Grandmother saw that he had the best of care. No means was spared or time either in making him comfortable. He could not give up. For a day or two before his passing, all of the children were with him except Clara who was then travelling with her family in Georgia. She had spent the summer before in nursing him faithfully and he responded well to her care. His wife and children stood by his bedside when the end came on New Year's Day, 1941. Ruth, his baby girl, had kept the night vigil as the old year passed and the New came. She said in the night she prayed her dear father could live until the New Year. Emily Angelena seemed to know exactly how she wanted his funeral and so it was done her way. She saw him laid away beside their children in the Provo City Cemetery. The B.Y.U. wind quartette played music in the distance as friends and loved ones came and went to and from this hallowed spot.

"We must get home, we must, we must
(Our rainy faces pelted to the dust)
Creep back from the vainless quest through endless strife-
To find not anywhere in all of life
A happier happiness that blest us then-
We must get home, we must get home again."

Almost ninety years journey won by her companion. Now she continues her travels alone except as her children and her friends sit beside her and listen to her story.

The following is a verbal account of some of the travels she and he enjoyed as they journeyed together here:

"About the first trip after I was married, I went with Holbrook to Snake Valley, Nevada where my oldest sister 'Lide' (Eliza) and her husband lived. Lide was the daughter of my father's first wife, Eliza Jane Evans. Lide had married a Mr. Robertson. My husband had invested \$10,000 with Mr. Robertson for the building of a smelter. When we arrived there the smelter wasn't built. We went in a buggy to Ketchum's ranch. Here we changed horses and went on to Big Spring, Nevada. We stopped to water the horses. They refused to go down into the water to drink. Holbrook put the reins over their heads, and standing in front of them, tried to pull them into the water but he fell in. We had to remain there two hours to dry his clothes."

When I was ten years old, I went with the family south where father had been called to build Cove Fort. We were called while living in Coalville. I remember when we were crossing the Provo River, a roll of bedding fell off and with it, our featherbed. Father got out and caught it with a pole. It didn't get very wet. There was a big family of us that went, the children of two mothers. Then there was the hired man. Father paid wherever we stopped, costing him \$20 a day. It took five days to make the trip. We were at the Fort five years. We children had a private teacher. Mother took us children and some of Aunt Addie's and moved back to Salt Lake so the children could go to the Morgan Academy.

I had a trip to Denver with Holbrook and Brother and Sister George Q. Cannon. It was to a Land and Water Convention of some kind. We stayed at the best hotels. Our husbands were busy all day so we women had to find entertainment for ourselves. I used to do Sister Cannon's hair for her every day and Brother Cannon liked the way I fixed it. Senator Kearns happened to be staying there, also a Mr. Ham (sp?). One day they asked us to go to the theatre with them. Mrs. Cannon said 'yes' and I said, 'Well, if you can, I can too.' When the husbands came to the hotel for dinner Brother Cannon immediately saw the Senator and cancelled the appointments. We used to go to the parks and crochet.

How I got started going on trips with my husband (business trips)- A gentleman happened to ask me why I didn't go too. (He had some connection with making the convention arrangements) He said, 'I'll see that you get a ticket' and he did. Holbrook was not at home at the time. When he came home I had my trunk packed and ready. I went in a very plain dress. My first breakfast meal in the diner was in a plain red bathrobe. When I got to Denver, I went down town and purchased a blue suit and blue silk waist with white dots in it. Brother Cannon asked his wife why she didn't buy one like it. I had my first experience with elevators. I told Brother George A. Smith of St. George, as I was on one and he said, 'You just stand by me when we start to go down.'

I had a trip to El Paso with George Albert Smith's Company. He paid all expenses. We came back on the Colorado side of the Grand Canyon by the big Roosevelt Dam. At the restaurant I first tasted Casava. I ordered some for dinner but the waiter said they didn't serve it at dinner.

Another Convention trip we had was with President Joseph F. Smith's family to Los Angeles. We had a car all to ourselves.

For twenty years of my life we went down there (to California) a few months each year. I was in the change of life until 55 and the low altitude was better for me. We owned four homes down there in Ocean Park and often went to the home Fay owned in Glendale.

We made three trips to Canada. The first one was to the Bar K.2 Ranch where you and Fay were with Jennie and Will Knight. The second one was when you were in your home in Raymond. And the third one was just before you left to go to Utah when you were in a little shack after selling your home.

World's Fairs: I went to two in San Francisco-One in San Diego, one in St. Louis. (Note: This report of some of her trips was taken by Fay's wife in August, 1942)

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Friends:

"The old days - the far days - the ever dear and fair!-
The old deys-the lost days-How lovely they were--"

One morning her newspaper was handed to her. She read of the death of an old friend, Judge Sutherland;

Death Claims Famed High Court Jurist

Notable Career Of Sutherland Began in Utah

By Associated Press

STOCKBRIDGE, Mass., July

18—George Sutherland, a member of the conservative bloc of the supreme court in the "5 to 4" decisions of earlier new deal days, died in bed during the night.

The 80-year-old jurist, who retired in January, 1938, after President Roosevelt's unsuccessful attempt to enlarge the high court, had been in failing health for some time, but was able to be up until Friday.

He came to this Berkshire hill town a month ago and with Mrs. Sutherland spent his days walking or on short motor trips. He was found dead in bed Saturday morning by his wife. Death was caused by coronary thrombosis.

Strict Constitutionalist

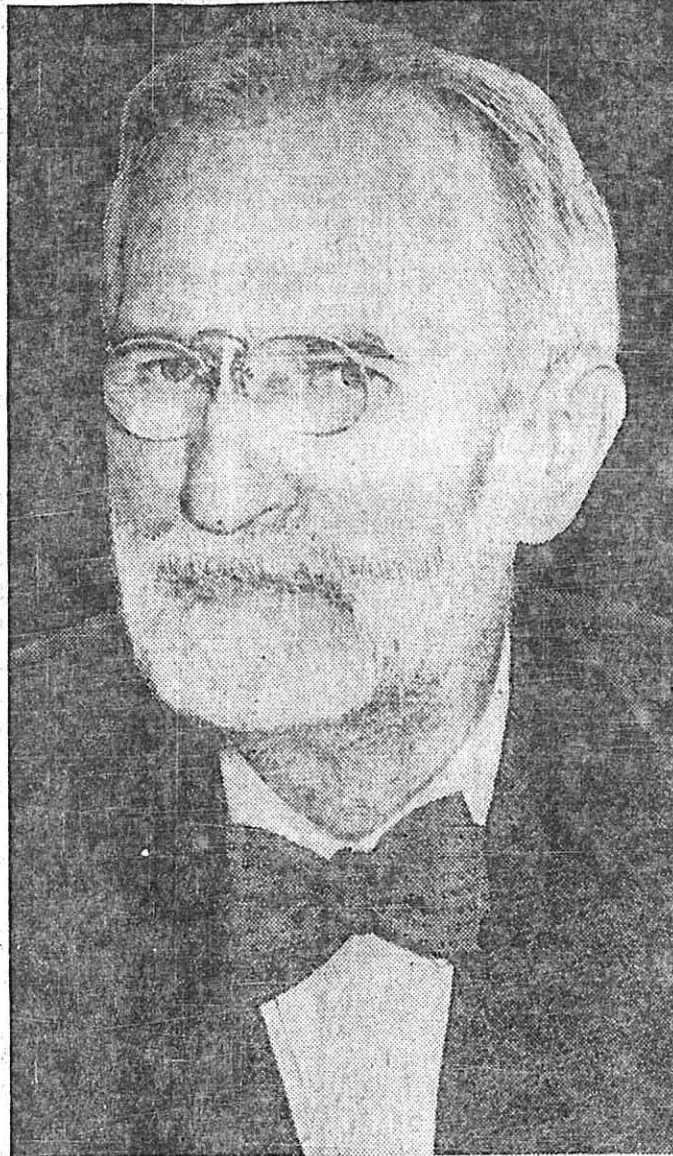
The body will be taken to Washington. Funeral arrangements have not been completed yet, but burial is expected to be in the capital.

The gray-bearded, British-born Sutherland was known throughout his 15 years on the supreme court as a strict constitutionalist, who maintained that it was the duty of the court only to rule on the constitutionality of laws and not whether the legislation was wise or unwise.

"If the provisions of the constitution be not upheld when they pinch as well as when they comfort," he once asserted, "they may as well be abandoned."

Frequent Dissenter.

Distinguished Career Closes



George Sutherland, ex-member of U. S. supreme court, whose death was announced Saturday. The jurist's distinguished legal career began in Utah.

He voted to uphold the new deal in the limited approval given the Tennessee valley authority, but in most of the major other administration-sponsored measures he dissented.

Born in stony Stratford, Buckinghamshire, England, Sutherland was the only supreme court justice foreign-born of alien parents since 1794.

He was brought to this country when only 18 months old by his parents, who settled in Utah. He studied at Brigham Young academy and the University of Michigan and became one of the leading lawyers of Utah.

Staunch Republican

Politically a staunch Republican, he served one term in the national house of representatives and two terms as United States senator, and in congress was largely instrumental in the enactment of the judicial and criminal codes.

During his years in the senate, Sutherland was a close friend of Warren Harding, who appointed him to the supreme court in 1922.

George Sutherland, who was found dead at a Massachusetts inn early Saturday, spent most of his early life in Utah, achieving success as a lawyer, legislator and subsequently United States senator.

Alumnus of B Y U

An alumnus of Brigham Young university in Provo, Justice Sutherland spent his youth and early manhood playing a prominent role in legal and political circles in both Provo and Salt Lake City.

He is credited with assisting in the successful formation of a Utah state constitution, and was chairman of the judiciary committee which aided in the organization of the first senate of the new state of Utah.

In all his activities, he was known even when comparatively young as a man of sound legal ability with a promising career.

A native of England, George Sutherland arrived in Salt Lake City with his parents while still an infant, on October 4, 1863. For many years he dwelt in Springville, later moving with his family to Silver City in the Tintic mining district, where his father was a mine recorder.

While pursuing an education that was to lead to one of the most brilliant legal careers in Utah history, George Sutherland entered the Brigham Young university at Provo. There a unique situation of three future United States sen-

(Continued on Page Eleven)
(Column Four)

Quotes from this great man are found on walls of B.Y.U. - Nov. 1978

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During the day she listed some of her other friends. Of course these are only a few of the hosts she has - probably the list can be added to later:

President Heber J. Grant
President Joseph F. Smith
George Q. Cannon
Pres. Wilford Woodruff (stayed at his home)
Apostle Reed Smoot and wife.

J.B. Keeler and wife
J. Wm. Knight and wife
Jesse Knight and wife
Bro. George H. Brimhall and wife
John Morgan (Morgan College)
Karl G. Maeser

Pres. and Mrs. Franklin Harris
Joshua Greenwood
Thomas Callister
Marion Lyman and son Richard

John Peters
Mr. & Mrs. John Jackson
Annie K. Hardy (A young girl friend)
George Albert Smith
The Nunns (Telluride Co.)
(...gave me "Ben Hur"
(,,gave me a nugget from which a nice
ring was made.)

Bishop Callister
James Melville and son (attorney)
William A. Ray

Apostle Owen Woodruff and wife. She told a story about Owen and his wife. She had wakened and thought there was a burglar in the house. She arose and was going in search of him. Owen heard her and got up, put his arms around her to lead her back to bed. She thought it was the burglar and screamed louder than ever for him to release her. (She said Helen, his wife, told this at a party Emily Angelena was at with her.)

Don Colton (Congressman)
Daniel H. Wells - (Squire) and wife Hannah
Orson F. Whitney and wife Louisa
Wilson Dusenbery and wife
S₊ubbs family
Brother and Sister Moroni Pratt (Provo)

Reed Smoot's mother
David John and wife
Benjamin Cluff and wife
Nelson Johnson and wife
Bishop Berg (Wyman's father)

Mendenhalls
Mrs. Kitchum of Pasadena

As she gave this list she sat knitting in her chair - someone came in to visit - In only a few moments time these many names of friends came to her - only a very tiny number named from a collection of a life-time.

* * *

Her brothers and sisters:

Ira N. Hinckley
Edwin S.
Alonza A.
Samuel
Dr. Elmer
Frank
Lucian
Bryant

Minerva H. Ray
LaVern H. George
Eliza H. Robertson
Sarah H. Pack
Mary H. Smith

Emily Angelena Hinckley Holbrook is the mother of ten children, thirty grandchildren and thirty-seven great-grandchildren (when written)

The two accidents that crippled her by falling twice and breaking first her leg and second her hip-makes it impossible for her to move about by herself. She enjoys her children and her friends and they enjoy her.

No doubt often she is lonely for her companion, who is gone and other loved ones "over there". She says:

"When my children died I dreamed I had the privilege of going to see them and they were playing in the garden and Grandma Noble was taking care of them." "Once in a while I look out and see mother and when I look more she is gone" (Her eyes filled with tears.)

FUNERAL SERVICES
for
EMILY ANGELENA HINCKLEY HOLBROOK
Educator -Churchwoman-Mother

Conducted by Bishop Rulon S. Howells February 20, 1947 at
the Larkin Mortuary in Salt Lake City with Interment in the
Provo City Cemetery.

March 31, 1856 -----February 17, 1947

* * * * *

Bishop Howells: "The beautiful strains of music we have been listening to depicted in a small measure the sweet life that was lived by Sister Emily Angelena Hinckley Holbrook. So beautiful was her life, as exemplified in the influence she had on others, I believe music would portray that as nicely as any other means. Sister Ryser has been playing for us to meditate for a few moments at the beginning of these final services for such a wonderful character as Sister Holbrook.

Rulon T. Hinckley, a nephew of Sister Holbrook, will offer the opening prayer after which Sister Virginia Frieze Barker will render the number "The Lord's Prayer", accompanied by Sister Thelma Ryser. Following this, Brother J. Will Knight, a close friend of the family will speak.

Invocation: (Rulon T. Hinckley, nephew)

Our Father in Heaven, we, the companions and friends of one of Thy choice daughters, have met here this day to offer thanksgiving and gratitude unto Thee for her life. Father, we thank thee for the examples, during the many years of her life, she has given to us. We thank Thee for her sons and daughters. We thank Thee for the integrity she displayed in serving Thee. And Father, we thank Thee for Thy Son, Jesus Christ and for His Church here upon the earth.

We realize that in this parting we are separated for a while, but we know that Aunt Jean is happy. We pray for strength that we may live as she has lived, that we may at another time be with her and again enjoy the sweetness of her presence.

Father, we ask Thy blessings upon those who participate in this service today, that whatever may be said or done will be in accordance with what she would have because that would be in accordance with Thy holy mind and will.

We pray Thy blessings upon those who are not here today who would love to be here. Let them know of peace and the peaceful influence which is here. Father, be with us as we proceed in this service, we ask in the name of Thy Son, Jesus Christ, Amen.

Vocal Solo - Virginia Frieze Barker: "The Lord's Prayer"

Speaker - J. Will Knight, friend:

My dear brothers and sisters, we are here today to pay our respects to Emily Angelena Hinckley Holbrook, or in other words, "Mother Holbrook" as I should like to refer to her.

I feel humble in this position at this time because I know I am standing before an audience of gifted people, descendants of the Hinckley

and Holbrook families.

At the time Brother Holbrook passed away I was asked to speak at his services. I felt honored at that time to be asked to perform that duty. As I labored in the Stake Presidency in Provo for a great number of years with Brother Keeler and Brother Holbrook and myself, we worked harmoniously together and we enjoyed our labors in this capacity very much.

Sister Holbrook comes from a family of great people. Her father and mother were pioneers who crossed the plains in 1850. Romance began in the parentage of this good woman while they were crossing the plains so you see that it wasn't all sorrow, as we might say, when our parents crossed the plains. It was during these migrations that he met his first wife, Eliza Jane Evans, who later died on the long journey, of cholera, and was buried on the South bank of the Platte River, leaving an eleven-month old daughter. We have been told that through the care of this daughter he met two sisters - daughters of the Noble family - who later became his wives. One of these became the mother of Sister Holbrook, and the uniting of that couple has brought forth to this date many noble men and women.

I know of no families in the Church who have contributed more to the upbuilding of our state, communities and the Church than the Hinckley and Holbrook families. We can be proud, all of us, that we are kinsfolk of such a noble ancestry as they had. We can be proud if we have been friends of this family.

It has been a great honor for those who have had an opportunity to visit with Sister Holbrook. She was one of the noble women of the earth--none better--she had a brilliant mind, a broad intellect and a loving and ready sympathy for all people. She was one of the wisest women of our day and time. No one ever talked to that sister without gaining some knowledge and information that would be beneficial to them.

I have had the extreme pleasure for many years of associating with this family and have been in their homes and watched their children. The joy and happiness that comes to a united family cannot be excelled in any home any more than it was in the home of Brother and Sister Holbrook. How they loved their children. They loved to see them succeed; they helped them to succeed. They taught and set good examples in Church affairs. In performing their duties Sister Holbrook was a woman of great ability; Brother Holbrook was a man of great ability. Naturally their children will make marks in the world worth following after.

Sister Holbrook, you might say, was economical. She had come through the early life when the pioneers had to economize and be careful with their means. Her being careful with her means, and also Brother Holbrook, did not make them stingy in any way. They were very liberal. It was easy for them to pay a full tithing. Yes, they paid a full tithing which shows they were not stingy--they were generous and fair with the Lord. And the more tithing they paid, the easier it was to pay it; it was an honor for them to pay it.

Sister Holbrook has labored in a Church capacity in almost all of the organizations from youth up to almost the last of her days. For what an efficient woman she was in her Relief Society work. She had a trained mind; she was a teacher; she was skilled; she was a fine leader; a loving mother, and her character was beyond reproach. I have never known anything but good of her life. And many an hour I have spent in conversation with her, and if any of you folks have felt like I did--even during the days when she was more or less an invalid--we would go

and call upon her, feeling that we might offer a little sympathy or a few suggestions to cheer her up. But a person never went from her without feeling they received more than they could possibly leave. She was so marvelously up-to-date in the affairs of the Church and community and seemed to know of everything that was in progress. She was one of the best posted women that I have ever conversed with on many subjects.

She is leaving a wonderful posterity. We can all be proud that she has lived upon the earth to bring forth this posterity. How beautiful are our lives when they are well spent with keeping all the commandments of God and performing the duties of life that will make others happy and bring joy and happiness to ourselves. Yet her life is one of the fullest lives I can think of, almost to the last hour that she desired to live upon the earth. She took a lot of joy--even after being confined to her home--in the children, grandchildren, visitors, and all who called upon her were made so welcome and made to feel that they amounted to something. Her attitude towards the children meant much to their success. She never put anything in the way of her children's succeeding. She could point the way for them to succeed because she had a mind that was so brilliant and so full of information and so well-trained that to get advice from a woman like that was just a favor and a great satisfaction to anybody.

How she and Brother Holbrook labored happily together. No one ever saw a more united family and a more kindly attitude towards each other than they always expressed. That is what I like about the Latter-day Saints ideas of marriage in the Temple - for time and for all eternity,-- is what we establish in our minds, a state that we can look forward to similar to other experiences of life here upon the earth. I believe a lot of us enjoy heaven right here and now. I think Sister Holbrook enjoyed heaven almost every day of her life because she acknowledged that God had blessed her and her children and when we do that we are in an attitude that the Lord can bless us if we are kind and have in our hearts a desire to help other people and do the things that we know are right as she did. Then happiness and heaven are right here and now.

I can see that a couple in the future world together, going on, looking forward and planning for their children as they planned here during their life. To me that is what our temple marriages give us, a thought to remember throughout our lives, and Joseph Smith revealed this principle to the world which brought to the world one of the greatest opportunities for life here and life hereafter that has ever come to the earth. And to all those who are true to their obligations that they make in the Temple of the Lord - to my mind - will enjoy a Celestial Kingdom as is promised to them in the hereafter. Thank the Lord that this good family has reared their children to believe in that kind of a union.

I want to read a few words from the Savior, and these words apply to Sister Holbrook I think. In fact, I think that in some of His sayings the Savior said them to mean to apply to people like Sister Holbrook.

"And seeing the multitude He went up into a mountain and when He was set, His disciples came unto Him. And He opened His mouth and taught them saying:

Blessed are the poor in spirit; for theirs is the Kingdom of Heaven.

Blessed are they that mourn for they shall be comforted,
Blessed are the meek for they shall inherit the earth,
Blessed are they which do hunger and thirst after righteousness

ness, for they shall be filled.
 Blessed are the merciful for they shall obtain mercy,
 Blessed are the pure in heart for they shall see God,
 Blessed are the peacemakers for they shall be called
 the children of God."

Now, my brothers and sisters, I think practically every one of those decrees that were offered by the Savior would apply to Sister Holbrook as her life--which we all know--has been so wonderful. God bless her memory that we may retain in our hearts a lasting thought of women of this character.

I have lost a number of my dear ones but I do not feel to mourn at their passing after they have been called home. I feel like "the Lord giveth and taketh away. Blessed be the name of the Lord." So I feel in Sister Holbrook's case, "Blessed be the name of the Lord" -Yet joy and happiness has come to us all through the life of Sister Holbrook.

Now, to the relatives and friends, I feel to encourage you and to congratulate you --all of you--in having such a noble character to live among us, to help to make our lives beautiful and more useful. May God and his blessings to the children and grandchildren, and may they be taught to follow after their parents and grandparents in these wonderful principles of life and joy and happiness, is my prayer, in the name of Jesus Christ, Amen."

Bishop Rulon S. Howells:

The next speaker will be President George Albert Smith, after which the vocal solo, "Going Home" will be rendered by Virginia Frieze Barker, accompanied by Sister Thelma Ryser.

President George Albert Smith -Speaker:

I am very grateful that conditions were such that I could be here today. I have been fortunate in having many dear friends in the world and among them are the Holbrook and Hinckley families. I was excused from a meeting in the Temple with some of the Presidency and Quorum of the Twelve and I bring to you, to the family at least, their sympathy and their love in the farewell that we are paying to this good mother who has just gone home.

I do not feel a spirit of death here; it is more like a social gathering of old friends. It is true that we might be temporarily separated now, that we may not see the face or clasp the hand of Sister Holbrook for a while, but it won't be long--and those who are faithful enough to have that privilege will find their place in the Celestial Kingdom of our Father in Heaven.

Sister Angelena, as she was called when a child, came into a wonderful family--none better--and then when she became a member of the Holbrook family she brought that spirit of sweetness and kindness and a righteous life that has never left her and has been seen and appreciated by all her descendants and associates.

Life passes so rapidly that it does not seem very long since school at Provo and the Holbrooks lived there. Brother Holbrook was a member of the Stake Presidency along with Brother Knight in that capacity there. But many things have transpired since my childhood days in Provo. I was indeed fortunate to have the guidance of Dr. Karl G. Maeser, and I

and I pause long enough to pay tribute to that good man. He was a wonderful character - a marvelous teacher both by word and example. He taught so many things that I can remember but particularly did he bless me with a suggestion of a proper life that has been appreciated by me up until now.

Most of my friends have already passed to the other side. This group here, friends of Sister Holbrook - this is a pretty big group considering, but if you could see the group she is associating with on the other side--some of the best men and women that have ever lived. I believe her passing was a welcome relief from all pain and distress -- I do not say anxiety because she will never be relieved of anxiety until every one of her descendants are joined with her on the other side.

Congratulations to the members of these two families. There have been some real contributions made to society by this group, but there are others coming on and I hope that the children and their children's children to the latest generation will so live that they will be as worthy of eternal life and Celestial Kingdom as Sister Holbrook who has gone.

Now, when the Lord gave us life and placed us here upon this earth, He gave to each of us many opportunities, told us how to live and gave unto us His laws. We are not forced to obey these laws; we have a choice. But on down through the ages since the earth was populated, He has been seeking to encourage His children in such a way that they will all want to live in His presence. Many have strayed, lost the way, but there are many of those who each day of their lives have looked forward --because of their righteousness--to eternal happiness. Death is not such a serious matter to them. When the call of death is brought into a real Christian home it is welcome and Thanksgiving to God wells from the hearts of those who dwell in that home. It (death) brings great blessings and when the Lord terminates distress and anxiety here by death, He gives to us another blessing, that of eternal life. And the latter blessing is just as important as the first; both of them are necessary in order to be members of the Celestial Kingdom.

When I think of the pioneer days in the various cities --and this year will mark 100 years since the coming of the first pioneers--and see what God hath wrought here in the West and see these choice spirits and the thousands and hundreds of thousands of children here, it is marvelous to me. I was thinking of the comforts we enjoy and I think of conditions at Provo when I was a child--we did not have so many comforts, but some of the blessings we had then have been lost by some of the people today. The faith, devotion, friendship, fellowship and love that used to abide in those families: That is really worth while, wonderful.

I can remember Sister Holbrook ever since I was a child. Strange how things occur. For several years I was an invalid and during part of that time I was in California. She was there and Brother Holbrook and other members of the family were there. It wasn't expected at that time that I might live very long; in fact, most people thought I would pass on years ago. But she was in good health, though older than I, comparatively. But she has lived a young life--all through her life she has seemed young--and radiated sunshine and divided with her fellow-beings blessings of mutual love and understanding and she has lived up to this day a marvelous life--ninety years young--not old. And yet, as

the one who was not supposed to live many years, I am permitted to pay tribute to her kindness and many virtues at this time.

Perhaps it is best said that to prepare for eternal happiness is to follow the plan of eternal happiness; His plan, the plan of Jesus Christ. I always sympathize with people who don't understand that. We have been given those laws upon which every blessing is predicated. God has given to us the rules that govern the blessings. As we observe the law, we will receive blessings. Some of our Father's children are not as fortunate as to observe the laws and comply with those laws, and of course they will fail in that particular to obtain blessings which should be theirs. I cannot think of any blessings which she has not enjoyed--any real blessings she has not enjoyed. Her mission of mortality is completed and I can see as I look into the mist, that happy pathway, the royal highway of happiness along which she will travel not temporarily, but forever.

This earth we are at present dwelling upon is to be the Celestial Kingdom--not the Terrestrial Kingdom or any of the lesser kingdoms--I don't know where they will be, but this earth we are dwelling upon is to be prepared to become the Celestial Kingdom. I could read His own words telling us just what we may expect here in preparation for the hereafter. These bodies of ours belong to Mother Earth, but our spirits, our immortal spirits, or our immortal tabernacles as you might call them, are a part of Celestial glory. This good man, Brother Holbrook, and his wife, believed these things. Not only have they believed these things but they could see around them much earthly beauty because they believed and obeyed the highest counsels of our Father in Heaven and that is why their lives were so rich. They believed in the eternity of the marriage covenant and so they were united not only for this life but also for eternity.

They had the promise from our Father in Heaven that this union would continue forever and that their children and their children's children would be heirs to that blessing if they would avail themselves of the opportunity. What a foundation for happiness in immortality. I know of no union which has shown more evidence of devotion and cooperation than that of Brother and Sister Holbrook. The Lord blessed them with splendid children--some of the best blood in the world in their families and I congratulate them and I hope and pray that every one of them to the latest child will not lose sight of the goal of eternal happiness as they pass through this vale of uncertainty. It is possible for them to know as Sister Holbrook knew, that we are living eternal lives. I know what happiness it brings. If I did not believe that we are living eternal lives and that the opportunity is to enjoy eternal happiness, this life would not mean much to me. We soo so much distress and sorrow, but along with that we can see joy and happiness and eternal opportunities that our Heavenly Father holds out to us.

Thinking of this good woman's father - a great pioneer in Millard County--a man who gave to us Cove Fort and a lot of other things, -how proud he would be to welcome this daughter home. He has been waiting a long time and now this daughter of his has come home and she will be able to explain to him what they who are here are doing. She will carry the news from mortality to immortality. And I want to say that I think you are doing what they would have you do - living good lives upon this earth--and so there has been sent a message of joy to him by this messenger who has gone home.

There are those who do not believe in resurrection--there are a majority in the world who do not understand it. Strange to me how difficult it is for them to understand it. But the Lord has made it clear especially in the first records of the resurrection which gave that evidence to us after Christ was crucified upon the cross. He came back again with the same body that was laid away in the tomb and visited with Mary, His disciples and friends. There was no doubt in their minds before His resurrection and His apostles were ready to give their lives for the teachings that He brought to the earth and their testimonies. For 40 days after He had come He visited among His apostles. One of the great evidences that He gave (of His resurrection) was in the case of Thomas, one of His disciples who could not believe--and all at once He appeared among His disciples, and He knew what was in Thomas' mind: "Stretch forth thy hand and feel the prints of the nails in Mine hands and the spear marks in Mine side." And when Thomas had done that and realized this was the same body and realized that here was something that he had not been able to believe, he cried out, "My Lord, my God." The Savior said, "Seeing, thou hast believed."

And some people will not believe without they can see and He realized that Thomas was among that number. "Seeing, thou hast believed, but blessed are they who have not seen but yet believed." And that knowledge of faith is just as positive as the knowledge of touch, and just as permanent.

The Savior visited many people. Upon another occasion when a group was together they were astonished when He materialized Himself into a room, and His being able to materialize Himself in a room made some of them afraid, and He saw that they were. They thought it was an apparition. They could not believe this was the Savior they had seen so cruelly tortured to death and when He saw the position they were in He said, "Be not afraid, It is I, Myself, handle Me and see. A spirit has not flesh and bones as ye see Me have."

There was another evidence of the resurrection and when the time came for Him to go home, two men in white raiment stood by as He passed away into the Heavens. "As ye see Him go, so likewise will He come again." On one visit to His disciples He said, "Other sheep have I that are not of this fold, and them must I bring into the fold." He must teach to others of His Father's children. We read about this in the scriptures. But in American scriptures we read about fulfillment of this. He visited the Western Hemisphere after His resurrection. During this period of time there had been great eruptions in this Western Hemisphere. Cities disappeared and passed out of existence and many changes took place. And the people, realizing what a terrible calamity had taken place, gathered together not far from the temple and all at once they heard a voice and could not see where it came from--and again--and the third time, and they saw the heavens open and saw a glorified Man come down, and He stood among them and He introduced Himself because He was a stranger. "I am Jesus Christ." They had been looking for Him and awaiting His coming. And then He taught them the same gospel He taught in Judea; He blessed the little children and suffered them to come unto Him; He healed the sick and cured the blindness. What is glorified evidence that the Son of God had risen from the dead and not only came to people once, but repeatedly. Finally He went in a cloud of glory back to Heaven. "Other sheep have I that are not of this fold." Do you realize that those other sheep might have in this room?

In 1830 the Church of Jesus Christ of Latter-day Saints was organized. In the meantime, Joseph Smith, Jr., a boy-- a humble boy not yet

15 years old - went out and prayed. He had already seen evidence of the blessings of the Lord but he was just a boy and when he went out into the wood--he had read in the scriptures, "If any of ye lack wisdom let him ask of God"--and he went out as a child and prayed to the Lord and asked which of the churches he should join. He was told what he should do--just a youth as he was - but he saw the Father and heard His voice, and saw the Son and heard His voice--glorified (im)mortal beings. And when he went later up to his own little upstairs room, a holy being came--another resurrected being, the Angel Moroni who had lived upon the earth on this Western Hemisphere and had the custody of the plates--there he appeared to this young man not once but several times.

And then Joseph Smith and Oliver Cowdry were praying with respect to baptism and another being, John the Baptist, came and laid his hands upon their heads and conferred upon them the Aaronic Priesthood. Then Joseph Smith baptized Oliver Cowdry and Oliver Cowdry baptized Joseph Smith and they then ordained each other to the Aaronic Priesthood. And following this, Peter, James and John came and conferred upon them the Melchizedek Priesthood. That isn't all the story. Why, you Latter-day Saints have evidence of resurrection far beyond what the world know anything about and it should be as real to you as anything else could be.

Sister Holbrook believed these things. This was the very foundation of her virtues--and she had many--but she did not have a single virtue that wasn't the result of keeping the commandments. Every virtue is a result of the guidance of the Redeemer of Mankind. And so today there is no doubt in my mind where this good girl has gone--she is a girl to me - a marvelous woman. And in the not-too-distant future there will be a resurrection and it will be just as real as these cases I have referred to. This earth will be cleansed and purified by fire and become the Celestial Kingdom--no more death, no more sin, no more sorrow--under the guiding hand of Jesus Christ who will be our King and Lawgiver.

Sister Holbrook, in whose honor we meet today, believed these things as she believed her life, and she would rather have her family believe them as nothing else. And so, descendants, if you would contribute to her eternal happiness, keep the commandments as she kept them, for in that way you too will have eternal happiness.

I am surely glad to see this fine family here today and I am more than glad to have another opportunity to tell them what an inspiration they have been to me. It has been a joy to me to see you develop and I am thinking of her brothers and sisters as well as her own children. What a wonderful thing to know we are living eternal lives; what a sad thing if all was wiped out in grief. Resurrection will continue until all who are worthy will live again, never to die. So I congratulate this family and sympathize with you in the passing separation. And I sympathize with the immediate family who have been so close and so loyal and patient with her during her sickness.

But from the depths of my soul I congratulate every one of you that you are members of this family--a wonderful family. Now, set your own homes in order. If any one of you have failed to do anything in order to live your mortal life satisfactorily, then set your homes in order; adjust yourselves so that you can be happy as she was happy and radiate happiness as she did. The Lord will not compel any of us, but He will give us guidance, knowledge, kindness, love, opportunity, intelligence, and the privilege. And all down through the ages He has been giving to the human family His teachings contained in the Holy scriptures to the end that we may all learn our lessons while there is

yet time to prepare ourselves.

I thank the Lord for this wonderful Hinckley family, for the Holbrook family, for relatives and friends and neighbors and I want to take this opportunity to express my gratitude for their fellowship which has been so grand. I am not a child any longer and it will not be long until I receive my summons. And how happy I will be if I can keep my feet upon the pathway that leads to eternal progression. But knowing that the time is approaching, if I could but touch those hearts who do not understand that these things are true.

In the not-too-distant future everyone will stand before the bar of our Heavenly Father and receive His reward for the things he has done that He has advised us to do. I am sure of this; it will not be very long but very soon for this man. And so today, in love and as your brother and as one who desires to be helpful, I say to you everyone that I know that the faith that this good woman had was inspired by the Heavenly Father. Through her faith one received blessings from the Lord and the richness of her life was measured largely by the fact that she accepted those things and put them in execution in her life.

In conclusion, let me say that I know these things and knowing that I will have to answer for what I may say, if it were not true it would be unfortunate for me. But I know that it is true, that this gospel of Jesus Christ is the power of salvation, that Jesus Christ is the Son of God, that His gospel has been restored to us in these latter days. These things are true and knowing and realizing the seriousness of this statement as I implied before, I want to leave with you today--I may not have another chance to do so--my testimony. I know that these things are true and I know that I live. I bear my testimony and witness to you with love and kindness in my heart that they are true. And when the book of life is opened we will find our names recorded there with those who have been dear to us, and I pray that it may be so, in the name of Jesus Christ, Amen.

Vocal solo: Virginia Frieze Barker-"Going Home," accompanied by Sister Thelma Ryser.

Bishop Rulon S. Howells:

The nephews of Sister Holbrook who are serving as pallbearers are Waldo Hinckley, Ira Hinckley, Arza A. Hinckley, Eugene C. Hinckley, Don E. Ray, and Gordon B. Hinckley.

The body will be taken to Provo as was Brother Holbrook's. Brother Raymond B. Holbrook will dedicate the grave in Provo. He is a grandson of Sister Holbrook.

I was just thinking-I do not know--as long as I have lived in the 18th Ward - I cannot think of a time when a Holbrook has not been active. And I think--added to the contributions that this family has made in Provo--it has been a pillar of strength and has done wonders in promoting the work of the Church in this vicinity. And we appreciate greatly the knowledge and friendship of this family.

Brother Parnell Hinckley, a nephew, will now offer the benediction.

Benediction: Parnell Hinckley, a nephew.

Our Father in Heaven, we bow our heads at the conclusion of this

service and ask Thy benediction on all that has taken place. Thank Thee for the beautiful music and flowers that has graced this occasion, for the words of faith, hope and inspiration that have been spoken. May all these things be treasured up for good and may we again give thanks to thee for this great and noble mother who has given a beautiful expression to life. Surely life will be with us for time and eternity.

Wilt thou grant that our lives may ever be reflected by the noble example of her life.

May we go forth in righteousness and may our faith be built up. And may the procession to the final resting place arrive in peace and safety, we pray, in the name of Jesus Christ, Amen.

Prelude and Postlude by Sister Thelma Ryser at the organ.

* * * * *

C. S. Jarvis: Expression of thanks given at Provo, Utah.

Friends and relatives, in behalf of the family, I wish to thank you one and all for being here upon our arrival, ready to join with us in doing honors for Mother Holbrook. Your presence here and your kindness at this time have helped to make us feel quite at home, as we always hope to feel at returning here. One incident I recall that sort of relates to this cemetery and to Father Holbrook: While he was serving as Mayor of Provo, one of his most active campaigns and to do with bringing the City water system to serve this area, to help in the beautification of the grounds with the trees, the ornamental shrubs, the flowers, and the lawns that show to such advantage in their respective seasons. Likewise the electric lighting system was installed during his term as Mayor.

The family and friends arriving with this funeral procession do appreciate the warm welcome you have accorded, and your cooperation and helpfulness on this occasion. Clara and I both plan to return homeward when our life-work is over, just as Mother Holbrook has done this day, to rest with loved ones that have gone on before, as headstones witness.

The eldest grandson, Raymond Brimhall Holbrook, will now dedicate the grave, after which the sexton will take charge.

Dedication: Raymond B. Holbrook, grandson.

Our Father in Heaven, surrounding this open grave, we dedicate and consecrate this spot of earth as the final resting place for the body of Emily Angelena Holbrook.

We express our gratitude for the life and labors of this noble woman. She was loved by her associates; she left a large posterity to bless her name; she faithfully followed the teachings of the Gospel of Thy Son.

Her mortal experience was rich and full-spanning nearly ninety-one years. We know her work was done and that Thou hast called her home. She answered this summons with an unflinching trust.

She believed in the eternity of the family tie resulting from her marriage in Thy Holy House. We know that Grandfather Holbrook, a son, two daughters, and many others who were called home before her, are rejoicing at her return.

We pray, our Father, that this spot of earth may be a hallowed place to which her kindred may come, for remembrance of her life and deeds will give strength and inspiration.

We ask Thee, our Father, that at the time appointed for its resurrection, the body may again come forth, reanimated with the spirit and clothed with glory and eternal life. To this end we dedicate all unto Thee, in the name of Thy Son, Jesus Christ, Amen.

* * * * *

Funeral reported by

Genevieve J. Kitterman
765 -9th Avenue
Salt Lake City, Utah

from ALSINA BRIMHALL HOLBROOK given thru the years
to her daughter's family - DELBERT V. GROBERGS -
some already written biographies of some of the progenitors of Jennie Holbrook Groberg

LAFAYETTE HOLBROOK

paternal grandfather of Jennie Holbrook Groberg, Jennie's father's father

Lafayette Holbrook is a native son of Utah, born and raised in this state, and since attaining his majority has taken an active interest in everything pertaining to its welfare. He has been identified with the mercantile and industrial interests of almost every section of the state and is a firm believer in the future greatness of Utah.

Chandler Holbrook, the father of our subject, was born in Seneca County, New York in 1897 and became a member of the Mormon Church soon after its foundation in 1833. He was with the saints at Kirtland and Nauvoo and assisted in building the Temples at both of these places. He became a close friend of the Prophet Joseph Smith and was in prison but a short time previous to the death of the prophet. Mr. Holbrook subsequently was closely associated with President Brigham Young, Wilford Woodruff, Heber C. Kimball and George Q. Cannon, and regarded as one of the pillars of the Church. He crossed the plains with the first company who came in 1848 and two years later went with President George A. Smith to colonize Iron County, locating the town of Parowan, and in the fall of 1851 assisted in establishing the town of Fillmore, the county of Millard, to which place he moved his home during the remainder of his life. He was a civil engineer by profession and in 1860 was called to St. George to assist in surveying that portion of the state and also helped colonize it. During his life he held the office of Elder, Seventy and High Priest. He died at his home in Fillmore September 3, 1889 at the advanced age of 82 years.

Our subject's mother bore the maiden name of Eunice Dunning and was born April 6, 1810 in Scroon, Essex County, New York. She became the mother of seven children, five of whom are now living - Diana, wife of Horace Drake of Davis County; Mirah M., widow of J.C. Little of Morgan County; Eunice, now Mrs. Gabriel Huntsman of Fillmore; Orson C. in Fillmore; Joseph H., deceased, Lafayette, our subject; Erasmus, dead. Mrs. Holbrook died in Fillmore, December 29, 1890, in her 81 year.

Our subject was born in Salt Lake City, September 7, 1850, but the greater portion of his life was spent at the family home in Fillmore where he attended school, later taking a course in the Deseret University, now the University of Utah. In 1871 he went to Oberlin, Kansas and spent about one year purchasing cattle and driving them to the plains of Utah, disposing of them to farmers in the Bear River Valley. In the spring of 1872 he went to Illinois and Missouri and made large purchases of hogs which he intended shipping to California, but sold out on reaching Ogden. The following year he went to Texas and bought cattle which he drove to Millard County, Utah reaching there in September, 1872, and, turning his cattle out on the range, began his career as a stockman. The following month he received a call from the heads of the Church to go on a mission to Europe and in obedience to this call, left his cattle and other interests in the hands of friends and started for England, laboring two years in the Manchester Conference. On returning to Utah in October, 1875, he found his cattle gone and his interests dissipated, and being unable to find any trace of his property, was obliged to begin at the bottom and work his way up once more.

In 1876 Mr. Holbrook was employed by John W. Lowell(sp?) in the impliment business in Sanpete and Sevier counties, and again became interested in cattle. In the fall of 1879 he opened a store at Frisco under the firm name of Bennett, Holbrook & Co., each partner taking his turn at managing the business for a period of four years. He pur-

chased his partner's interests in 1883 and thereafter conducted the business alone until 1887. At that year he became a charter member of the Consolidated Implement Company with headquarters at Salt Lake City and was for ten years a director in the company. He also managed the business of the branch house at Logan during the year 1889.

In 1889, Mr. Holbrook moved to Provo with the intention of making that his permanent home and there engaged in the hotel business, conducting the Hotel Roberts and the Cosmopolitan House until 1897. In 1895 he became identified with the mining interests of Utah being one of the incorporators of the Grand Central Mining Co., becoming president and assisting largely in the development work done by that company. He is also President of the Victoria Mining Company of the Tintic District and interested in other property. Mr. Holbrook is also President of the Ibez Gold and Silver Mining Company which owns property in the Detroit district in Millard Co.

Our subject is also connected with a number of power and water companies, being a heavy owner of stock in the Holbrook Land and Water Company of Millard County. Their ditch has the capacity for irrigating a large tract of land in the county where Mr. Holbrook has extensive interests. He has been connected with the Telluride Power and Transmission Co. since its operation in Provo and is President of the Hercules Power Co. of Logan. He has holdings in all these places but makes his home in Provo where he owns one of the handsomest and most modern homes in the city.

Mr. Holbrook was married October 9, 1876, to Miss Emily Angelena Hinckley, daughter of Ira N. Hinckley, President of the Millard Stake. (Endowment House)-They have had a family of ten children, three of whom have died. Lafayette H. married a Miss Sina Brimhall and they reside in Raymond, Canada; Jean Clara (who spent two years on a missionary trip to England); Eunice Angeline, Ora L. Emmett G. (deceased), Ava Lucille died in infancy; Florence L., Lillian M. dead; Ruth and Paul Lincoln.

He had been quite active also in political life in Provo and other parts of the state. For a number of years he was collector and assessor for Millard County, was Mayor of Provo for four years and in 1896 became a candidate for Congress on the Silver Republican ticket, having the endorsement of both the Republicans and Silver Republicans but went down with the defeat of his party.

Born and reared in the Mormon faith, Mr. Holbrook has ever been a staunch and faithful adherent of its principles and has brought his children up in that religion. He was ordained a Seventy in 1869 and became a member of the Tenth Quorum and on June 13, 1901 was ordained a High Priest and set apart as a member of the Presidency of the Utah Stake of Zion. He has also been active in Sunday School work and other branches of the Church.

Starting out without means, when but a young man, Mr. Holbrook has through his own efforts amassed a fortune and won a front place in the ranks of Utah's business men. His long business career has been free from blemish and is one of which his children may justly be proud and which should prove an inspiration to the youth of Utah, among whom he numbers many warm friends. (taken from "State of Utah Biography," p. 443.)

(at this point mother has inserted a note: "Attach Grandfather's funeral services after this biography" which I now do.

(L. H. Holbrook has written an account of his father that is more complete and more accurate than the above. He calls his book "Lafayette Hinckley Holbrook and Alsina Brimhall Holbrook Families ..All of our children have a copy of this.)

Mourned



Lafayette Holbrook . . . prominent Utah resident who died Wednesday in Salt Lake City at the age of 90.

Former Provo Mayor Dies At Age of 90

Lafayette Holbrook Among Best Known Citizens of Region

One of Utah's best-known citizens, Lafayette Holbrook, former mayor of Provo, died Wednesday at 11:15 a. m. at his home, 174 East South Temple street, of causes incident to age. He was 90 years old.

A son of Chandler and Eunice Dunning Holbrook, early converts to the L. D. S. church who arrived in Salt Lake valley in 1848, Mr. Holbrook took part in many of the activities that brought Utah from a barren desert to a great state. He was born September 7, 1850, in Salt Lake City.

Was Provo Mayor

During his lifetime he was active in many fields. In addition to serving two terms as mayor of Provo in the 1890's he was the Republican nominee in 1896 against Senator William H. King for Utah's representative seat in Washington, D. C.

He was active in the colonization of southern Utah, engaged in wide read business activity in buying, mercantile and mining fields, served on the Brigham Young university board of trustees for many years, and was active in the L. D. S. church.

When his parents were called by President Brigham Young to the L. D. S. church to help colonize southern Utah, Mr. Holbrook, while still a boy, assisted his father surveying settlements.

Became Cattle Buyer

After performing an L. D. S. mission in England Mr. Holbrook returned and engaged in extensive cattle buying operations between Texas and Colorado. He was a skilled rider and excellent marksman.

During boom times in Frisco, Beaver county mining center, in the 1880's he entered the mercantile business, closing out in 1889 to move to Provo where he operated the Hotel Roberts and with Senator Reed Smoot, the late Colonel Ed Loose and others organized and operated the Grand Central and Victoria mines.

With Senator Smoot and the Nunn brothers, he incorporated the former Telluride Power company. In 1911 he returned to Salt Lake City and assisted in founding the Intermountain Casket company in which he was president until recent years. He also directed irrigation work in southern Utah.

Active in Church

For many years he served the Utah L. D. S. stake presidency and was active in installation of the present Provo tabernacle pipe organ. He was an ardent supporter of Brigham Young university.

Surviving are his widow, and the following sons and daughters: L. H. Holbrook of Provo, Mrs. C. S. Jarvis of Washington, D. C., Mrs. Alma O. Taylor, Mrs. B. W. Dixon, Mrs. Florence Anderson, Mrs. Lowell Gerard and Paul L. Holbrook, all of Salt Lake City.

Funeral Will Be Sunday For Lafayette Holbrook

Following funeral services here on Sunday, the body of Lafayette Holbrook, 90, will be taken to Provo for graveside services and burial.

Mr. Holbrook, prominent pioneer mining and business leader, lived for many years in Provo and was twice elected mayor of that city.

Mr. Holbrook died last Wednesday at his home, 174 East South Temple Street. Services will be conducted at 260 East South Temple Street, at 12:30 p. m. on Sunday, with Patriarch Thomas A. Clawson presiding.

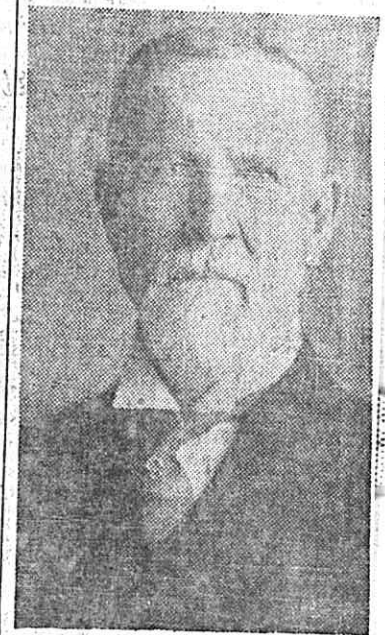
Friends may call at 260 East South Temple Street tomorrow afternoon and evening and Sunday from 10 a. m. until time of the services.

He was born Sept. 7, 1860, in Salt Lake, a son of Chandler and Eunice Dunning Holbrook, early converts to the Church who came to Salt Lake in 1849. When his parents were called by Pres. Brigham Young to help colonize southern Utah, Mr. Holbrook assisted his father in surveying settlements.

He served on a mission in England and returned to engage in extensive cattle buying operations between Texas and Colorado in the 1880's he entered the mercantile business in Frisco, Beaver County, closing out in 1889 to move to Provo, where he operated the Hotel Roberts and with Senator Reed Smoot, the late Col. Ed Loose and others organized and operated the Grand Central and Victoria mines.

With Senator Smoot and the Nunn Brothers, he incorporated the former Telluride Power Company. He returned in 1911 to Salt Lake and aided in the founding of the Intermountain Casket Company, of which he was president until recent years.

Besides serving two terms as mayor of Provo in the 1890's, he was the Republican nominee in 1896 against Senator William H. King for Utah's representative seat in Congress.



Mourned

Lafayette Holbrook who died here Wednesday.

He served for many years in the Utah Stake presidency and was active in the installation of the present Provo Tabernacle pipe organ. A strong supporter of Brigham Young University, he served on the institution's board of trustees for many years.

He married Emily A. Hinckley, Oct. 9, 1876. Survivors include his widow and the following sons and daughters:

L. H. Holbrook of Provo, Mrs. C. S. Jarvis of Washington, D. C.; Mrs. Alma O. Taylor, Mrs. B. W. Dixon, Mrs. Florence Anderson, Mrs. Lowell Gerard and Paul L. Holbrook, all of Salt Lake.

Lafayette Holbrook—Community Builder

In the passing of Lafayette Holbrook, former mayor of Provo, a notable career has been concluded.

Mr. Holbrook was a stalwart pioneer, a community builder, a true westerner, as well as a staunch church man and an exemplary citizen and father.

One of the pioneer builders of Provo, he is responsible for the erection of a number of fine buildings, which stand as a credit to his integrity and ability. While serving as mayor of Provo, he was instrumental in championing a number of important improvements. It was characteristic of him that he refused to accept any salary while serving as mayor, turning the money over for community improvements.

As a trustee of the Brigham Young university for a third of a century, he became one of its devoted benefactors and donated liberally all through his life to the church educational institution. He was also one of the leading figures responsible for the purchase and installation of the pipe organ in the tabernacle.

Lafayette Holbrook's contributions to the building of this commonwealth have been of great and lasting value; constituting an achievement of which . . .

FUNERAL SERVICES FOR LAFAYETTE HOLBROOK

Held in the Larkin Mortuary Chapel
Sunday, January 5, 1941
12:30 p.m.

Patriarch Thomas A. Clawson presided.

PROGRAM

Solo by Alfred Schmidt, accompanied by Harold Miller.

"In My Father's House are Many Mansions."

Invocation by Alma O. Taylor.

Resolution of Respect from the Brigham Young University.

Presented by President Franklin S. Harris.

Remarks by J. Will Knight.

Solo by Virginia Freeze Barker, accompanied by James Gilbert.

"The Lord's Prayer."

Remarks by Bryant S. Hinckley.

Remarks by Patriarch Thomas A. Clawson.

Solo by Virginia Freeze Barker, accompanied by James Gilbert.

"Goin' Home."

Benediction by Ira N. Hinckley

SUNDAY, JANUARY

**Holbrook Funeral
This Afternoon**

Brief graveside services for Lafayette Holbrook, former mayor and member of the board of trustees, Brigham Young university, for many years, will be held Sunday afternoon in the Provo Burial park, about 3:15 o'clock. The funeral will be held at 12:30 today at 260 East South Temple, Salt Lake City.

Mr. Holbrook died Wednesday at his home in Salt Lake City. He was 90 years old.

INVOCATION BY ALMA O. TAYLOR

Our Father who art in Heaven, Thou who giveth and who taketh away, blessed be Thy name. We have come here at this hour to hold a funeral service in honor of and in tribute to our beloved relative and friend, Lafayette Holbrook. Humbly and reverently we invite Thee, our God, through Thy Holy Spirit, to attend and witness and to inspire these services, that they may be sincere; that they may be comforting; and that they may honor the great character in whose name we are assembled.

This good man, like the grain of the field, has come to the harvest fully ripe. Through ninety years he has fought the fight and he has kept the faith with man and with God. His long life has been full to overflowing, full of dynamic and purposeful action; his life has been shot through and through with bitter self-discipline, rigid honesty, and unswerving integrity. He has lived through his many years having very definite opinions and a strong will to enforce them. He has never felt apologetic for his faith and for his convictions. He has held high ideals and never has he consciously allowed principle to be displaced by expediency; and his word has been as dependable as truth itself. He has stood up squarely to all the responsibilities of life, public and private, and he has loved and served his tribe, his community, and his country. He has been faithful to every trust, to the duties and responsibilities of every office, and he has been straight in his private thinking.

He has filled his days with benevolent deeds and has not ceased to find opportunities to help and to lift, for the weal and woe of mankind has been of great concern to him. In fact, he is a man--a great man--fully and entirely worthwhile; and on this occasion we, his relatives, are proud of all of the fine virtues of his character and the achievements of his life; and we bless Thee for the privilege of being in his lineage and as friends we thank Thee for his friendship and for the opportunity of associating with him and becoming intimate with the splendid qualities of his character. And now, O God, we ask Thy benediction upon his record, that it may continue everlastingly to produce in others similar virtues. Today we are bereft but we are not without comfort. We are sad, but our sorrow is only of the moment. We believe in and we have assurance of the reality of a personal immortality and this belief and this assurance let us know that though the river of life now flows round the bend which we call death and passes out of sight, yet the river flows on and on.

O God, our Father, be with us till we meet again and keep our footsteps in the straight way; and before our eyes keep burning the bright light of hope.

This is our prayer to Thee in the name of Jesus Christ, Amen.

RESOLUTION BY PRESIDENT FRANKLIN S. HARRIS

I am asked to read a resolution passed by the Board of Trustees of the Brigham Young University, a copy of which will be spread on the minutes of the Board and a copy also given to the family.

"A Tribute to Lafayette Holbrook
from the Board of Trustees,
Brigham Young University.

"In the death of Lafayette Holbrook, which occurred on January 1, 1941, the Board of Trustees of Brigham Young University recognizes the loss of one of its most faithful servants and devoted friends. For thirty-eight years he served the institution faithfully and well as a member of its Board of Trustees, having been appointed to the position on April 6, 1901, to fill the vacancy caused by the death of Karl G. Maeser. He was always true to the principles for which the University stood and was most energetic in promoting both its spiritual and material welfare.

"During his entire life he gave freely of his time and means. At or near the top of practically all lists of donors to University projects is found the name of Lafayette Holbrook, who not only contributed generously himself, but induced many of his fellows to follow his example. His fine character and friendly spirit of helpfulness endeared him to Board members, faculty, and students alike, at Brigham Young University, where he will always be remembered as one of the Institution's great benefactors and friends.

"To the immediate members of the family of Lafayette Holbrook, the Board of Trustees extends its sincere sympathy in this hour of bereavement, for one of the great characters of our Church and State. May his fine example of loyalty and devotion to the education and uplift of his fellows be an inspiration and guide to his loved ones, that they may successfully carry on the fine work which he did so well during his life."

I should like to say just a word in addition to this in my own behalf. I became acquainted with Brother Holbrook 37 years ago. I have known him rather intimately for the past 20 years, the period that I have been President of Brigham Young University. I never met him that I did not have a feeling of uplift in my consciousness because of his stability, his rich experience, and his unselfish devotion to the cause that we were both working for, the university and the young people of the region. Even in age he retained his youth in the sense that he always enjoyed attending any athletic contest or any program given at the University, and he and Sister Holbrook could always be found at the institution for the extra times, the extra celebrations that we had; and the administrator certainly appreciates the type of loyalty and support given by a board member like Brother Holbrook. He was really a great man who showed his greatness in a quiet way.

I would like to say just a word about his family. I have been closely associated with the children of Brother and Sister Holbrook and many of their grandchildren, and all of them are fine examples of the type of young people that any Latter-day Saint family would like to have. When we think of what the Holbrook family and the Hinckley family have done in a constructive way in our community,

not only by their wholesome teachings but by their example, we see that the entire community is better because of these two great families that are merged in this Holbrook family; and I wish to pay this tribute of respect to Brother Holbrook and his family; and the most that I can say is that I hope that I shall be worthy to, at some future time, associate with them in the Great Beyond, which we all look so hopefully toward. This I ask in the name of Jesus, Amen.

TALK BY J. WILL KNIGHT

My dear brothers and sisters and friends, this is a very responsible position which I occupy and a very much honored position; and in my brief remarks I should like to say those things that will be most fitting for this occasion. I wish in the beginning to say "Amen" again to the beautiful prayer offered by Brother Taylor, the fine tributes offered by President Harris, and the song, which was also another tribute to the Gospel, which he loved.

My association with Brother Holbrook has been over a period of many years. I could not find language to express my feelings toward him and his family in a way of praise and thanksgiving for his wonderful life. I think everyone who knew him had an uplift come to them that was helpful and encouraging to them. As a counsellor in the Stake Presidency of the Utah Stake I labored for many years with Brother Holbrook. We sat around the council table with President Keeler and discussed those things that would be of greatest interest and benefit to the people in our stake of Zion and for the uplift of the Church generally. The hours and weeks and meetings that we held together bring back so many recollections that the short time that I should speak would not give me any chance at all to go into details; but to reflect upon the patience, and thoughtful manner in which he approached all these interests of the people. To my mind it is very wonderful.

He was generous; he was kind; he was considerate; and he had ability to lead and to provide ways and means to help other people in a material way.

I should like here just to read an editorial that came out in the Provo Herald this morning.

"LAFAYETTE HOLBROOK
Community Builder"

"In the passing of Lafayette Holbrook, former mayor of Provo, a notable career has been concluded. Mr. Holbrook was a stalwart pioneer, a community builder, a true Westerner, as well as a standard Church man and an exemplary citizen and father.

"One of the pioneer builders of Provo, he is responsible for the erection of a number of fine buildings which stand as a credit to his integrity and ability. While serving as mayor of Provo, he was instrumental in championing a number of important events or improvements. It was characteristic of him that he refused to accept any salary while serving as Mayor, turning the money over to the community for improvements.

"As trustee of the Brigham Young University for a third of a century, he became one of its devoted benefactors and donated liberally all through his life to the Church educational institutions. He was also one of the leading figures responsible for the purchase and installation of the pipe organ in the Tabernacle. Lafayette Holbrook's contribution to the building of the community wealth has been of great and lasting value, constituting an achievement of which his posterity might well be proud."

In addition to that editorial, I should like to add a few more words. He was the man who took a petition and raised the funds for the installation of our beautiful pipe organ in the Tabernacle. He sponsored many other wonderful things in his life. He was always generous to contribute to those uplifting things that would help the community.

It might be said of him that his credit was superb. He never allowed any man or any person to worry about an obligation that he owed. He did the worrying if there was any worrying to be done. He always satisfied his creditors. To my mind that is a wonderful tribute.

Another tribute that I might pay to him--at one time he had some bank stock in a bank that he thought was in a prosperous and going condition. He gave a broker his stock for sale. In the meantime during the depression he found that there was danger perhaps surrounding that institution. He immediately called back the stock from the broker and would not allow it to be sold. Such deeds generally are pushed when people think there is danger of a loss. Brother Holbrook would rather take the loss himself than to have a friend buy it, thinking it was good when he perhaps knew better. These are acts that to my mind are superior.

He came from a family of ten in the family, as I have it. I think large families have this to do for the children--they make them sacrifice for each other's benefit. Consequently, they throw off this great evil of selfishness that we are apt to possess. If we are only one or two in a family, we may all want the best instead of wanting a brother or sister to have the best. He has 30 grandchildren and 31 great grandchildren.

I should like to say a word about Lafayette Holbrook, his son, and his wife and their family. They had ten children in their family, and we are closely associated and have been since their marriage, knowing all their children. That family had the same trait as the grandfather's children had. Each one of those children is fine. I have heard them actually quarrel when shoes or clothing or something nice was to be bought; they wanted it to go to another brother or a sister. That is an example that's come down through posterity, and it's just a tribute back to the family. I feel in my own feelings that many of us knew kindred spirits in the other world.

It so happens that the Holbrooks, the Knight families, the Meyerses, the Erinhalls, and I am not sure but what the Hinckleys, all started out with the Prophet Joseph Smith through our forebears; and as it so happens, our lives have been mingled here in this world and we have had great joy and happiness. As Professor Merrill says, "Let this be Heaven." I say that I know many people that have enjoyed those words, that this is heaven; there is so much joy and happiness.

Now, for Sister Holbrook and her family: I think there is no finer woman living today or lived before today than Sister Holbrook, a brilliant beautiful character; full of interest and love for everybody. ~~His~~ selfishness has been completely wiped out of that family, and to my mind if the world had such leaders to guide them, there would be little trouble in the world today. It's pure selfishness and greed and anxiety to gain personal advantages that's the trouble with the world today. The Gospel which Brother Holbrook accepted taught otherwise, and that has been taken into the families; and the happiest homes that I know of come from that class of people, so that we do really have Heaven on earth.

I could relate many circumstances that Brother Holbrook related of his early life, and I think it might be well if I just mentioned a few of them.

Brother Holbrook loved sports. He loved outdoor life. He was acquainted with farming and ranching, and cattle buying and the hardships of making a living in a place far removed from the centers like Fillmore, where he grew up as a boy. He told me that he never found a man in his life hardly that could equal him with a rifle shooting or target shooting. He excelled as an athlete. He had an enduring personal strength way beyond his size. He would wrestle with other people and extend his ability in that direction marvelously. When he was buying cattle, I heard him once say that he was in a very difficult place. He needed a lot of money, more than he had; and in order to tide this deal over and to make it successful, he had to wire a bank for credit, and the bank wired him back and said, "Go ahead. Your credit is good as long as we have any money to let you have."

To my mind, a reputation like that is so much more valuable than money that there's no comparison.

So, my dear friends, I feel happy to think that I had the privilege of associating with Brother Holbrook and his wonderful family.

I pray that God will bless his memory and bless their lives that they may be patterned after his, that they may go on to perfection, not only here but hereafter, is my humble prayer, in the name of Jesus, Amen.

TALK BY BRYANT S. HINCKLEY

I yield to this invitation with a keen appreciation of my own limitations and of my inability to say the things which are in my heart. My soul has been greatly touched in listening to these tributes and to the fervent and eloquent prayer offered here. All that has been said is true. Nothing has been over-drawn. Those who have spoken have stood close to Brother Holbrook and know his family and they have spoken with sincerity and truthfulness.

I have great love and admiration for my sister, Mrs. Holbrook, who has walked for more than 60 years by this departed man's side, and this tribute paid by Brother Knight to her is true. She has been not only a second mother to me, but she has always stood as my ideal of motherhood and womanhood, and she has been able to complement the strenuous life of her husband most perfectly, giving sunshine, peace, poise, sympathy wherever they were needed. She has been a very great inspiration to him and to her children. God bless her. She can have no regrets. She has played her part heroically, self-sacrificingly, and grandly. It required an intimate and direct acquaintance with Lafayette Holbrook to appreciate him. You had to know him, to understand him and to appreciate his great qualities and the tenderness of his heart.

I am permitted to say a word for my brothers particularly, and for my father's household. "Holbrook," as we affectionately called him, next to our earthly father was our best friend. When we needed help we knew where to go and he was able to give it and willing to give it and helped us always. Lafayette Holbrook was no ordinary man. In this generation a sounder piece of manhood has not been put together. He was heroic, superior in many things; not an unsound spot in him; sound to the core. Born and reared under the rigor of pioneer days, he was bred to hardships; he was taught to work, to save, to do without, to rely upon himself and to fight his way; and he did it, all his life. Lafayette Holbrook never asked help from any man; he never asked favors for himself. No one ever heard a complaint pass his lips. If destiny had taken this man to the battlefield, he would have been a great general. He was a soldier--equal to any situation.

This face, now white in death, never grew pale in the presence of any physical danger. He was a stranger to fear. The storm, the flood, the cold of winter, the heat of summer--come what may--he faltered not. He took it as it came.

Brother Knight has referred to Brother Holbrook's physical endurance. He had a constitution of iron. He could really do more than the ordinary man. These hands that are folded for the last time were familiar with work, hard work. He was not a toiler. He was a worker. All his endeavors were concentrated and intelligent. He could have achieved recognition in any community. He was a builder, a born builder. Lafayette Holbrook's feet never rested upon a spot that wasn't made greener and better. All his days he lived in a good house and the roof that was over him was paid for. He provided abundantly for his family and for every emergency.

Brother Knight has told one or two little things about him. Long ago my brother Alonzo came to Salt Lake in financial distress. A mining company failed and could not pay him, and his business was in jeopardy. He told his story to "Holbrook." Holbrook listened to him; asked him if he didn't have better sense than to extend credit like that, and when it was over and he had given Alonzo a slight rebuke, they went to the bank. Alonzo had asked for \$1,500 and he said, "Give this boy credit for \$3,000 or more if he needs it." These figures may not be accurate. Alonzo went home reloaded and full of gratitude. That was typical of Lafayette Holbrook.

He was not only a builder but he was a business man, efficient. I was going to say severely efficient. The one thing that irritated him more than almost anything else was slipshod work. He never did a shabby or shem job in his life. He was efficient to his fingers' tips; inefficiency irritated him. Dishonesty irritated him. If you did not tell the whole truth, he was irritated.

Lafayette Holbrook belongs to the nobility of God. He was heroic in his honesty, in his integrity, in his willingness to face the battle of life; he never flinched. Few men like him in that respect. Yes, a constitution of iron and sinews of steel; and he had a luminous mind, keen, penetrating, restless. He could sustain a mental effort for hours. I have never known a man who could hang to a thing and think it through and finish as he could. He never let up. Behind it all was a great and tender heart. One of the most indulgent fathers I have ever known. I have heard my sister say that she never wanted for anything that she needed in her married life. She never saw a moment of want. He indulged his children. He was devoted to his family. He was practical, conscientious, a sincere Latter-day Saint. He filled an honorable mission; served with distinction in the Stake Presidency, and, as has been said here, he was a patron of education.

No one will miss him quite like our family. God bless his memory--bless his household--his children. They are not only of our flesh and blood, but we are kindred in spirit and in ideals. Peace be in his memory. God help us to be worthy of a place with him in yonder Celestial World, I pray in the name of Jesus, Amen.

TALK BY PATRIARCH THOMAS A. CLAWSON

I felt highly honored, my brethren and sisters, when the family asked me to take charge of these services. In 1911 Lafayette Holbrook moved into Salt Lake City and into the Eighteenth Ward. I was highly gratified when he had his membership in our ward, because I knew he was a man of sterling qualities, a man who could counsel and advise with judgment and with the spirit of the Lord. You have heard the recital here of those who knew him in Provo. I can only endorse that with "Amen" for he was certainly a stalwart there, and that same spirit came into the Eighteenth Ward and he became one of the pillars of strength and power to the Bishopric of the Eighteenth Ward.

The family were always true and faithful, and Sister Holbrook completed her service to the Lord in the Temple until sickness took her from that work. I feel honored that I am associated through blood relationship with the Hinckley and with the Holbrook families. It's a great joy to me to meet the members of the Hinckley family and say, "How do you do, cousin," because of the sterling qualities that were instilled into that family in the early days.

Brother Arza Judd, who was a descendant of that family, spent 20 years in the Salt Lake Temple working for the dead, and he said to my mother one day, "Margaret, why don't you come to the Temple and help me with this work?" My mother said, "Why, Brother Arza, I couldn't do anything in a way to help you." He said, "Yes, you come; you come and try." So she came, and she was filled with the spirit of the Lord and she remained with him until sickness took her from that work in the Temple. He has passed and gone, but his name is at the head of the Judd genealogy; it bears record of his heirship, and we were always glad to sustain that in the work that we did in the Temple.

Now, my brethren and sisters, you have assembled here showing your faith and your love and affection for this bereaved family. I am glad to say that many, many persons have ministered to them during their bereavement and their trials and troubles with the illness of their father and leader; but the Lord heard the prayers of faith offered up in his behalf and although he underwent a very serious surgical operation at his age, it was a marvel, his comeback, and his recovery, and what was that due to? It was due to the life that he had lived in his youth and he had come up through that life with a clean spirit and a sound mind and fitted and prepared for whatever responsibility the Lord saw fit to call him unto, and he never disappointed the Lord in those appointments. He always magnified the calling and there was rejoicing among his family and dear ones, and he has left a heritage for them to remember and to emulate; and if they have it in their hearts, they will rejoice every minute of the time that they are descendants of their honorable father and mother.

May the peace and the blessing of this meeting be upon you, my brethren and sisters. May you leave this place feeling refreshed in your memories and in your minds and in your body--that your resolutions may be before the Lord for service unto Him, for that is the greatest thing that a man can do here in the earth, to give that service and say, "Lord, here am I. Whatever Thou wantest me to do I will endeavor to do it to the best of my ability." That was the spirit of this man who has gone. That spirit he has left here. That never will be effaced from your memory as long as you live if you have known him as intimately as most of this gathering here have known him.

May the peace and the blessing of the Lord accompany the cortege to Provo that no accident shall happen to mar the spirit of peace and quiet that is here today; and that all things may be done in the spirit of the Lord, that when the body is placed in the earth to rest that it may not be disturbed, and when the trump shall sound there shall be a glorious resurrection awaiting him.

He shall come forth clothed upon with immortality and eternal life; and having executed every requirement that the Lord has made of him. He will be entitled to the blessings in eternity and grow and develop there and rejoice before the Lord in the same.

May this be your blessing, for I bless you at this time unto this end, that you may go from here rejoicing that you had the spirit of listening to the wonderful remarks that have been made, the beautiful music that has been rendered, and all that has been done in forming this program for this service. I ask it with the blessings of the Lord to attend you in the name of Jesus Christ, Amen.

BENEDICTION BY IRA N. HINCKLEY

Our Father who art in Heaven, hallowed by Thy name. We are deeply grateful for the spirit we have enjoyed here today. We are thankful for the many good and sweet and blessed things that have been said of our dear brother. We know they are true. We have proved it in the past. We thank Thee for these sacred services, for we know they will be with us throughout the remainder of our lives to make of us better men and better women; to give a thought, a spiritual thought, a taste of Thy good spirit which will be an aid in leading us as we journey through life.

We thank Thee for the inspiration of faith which has been given unto us through the example of this, our beloved brother. He has shown us the way of truth, of honesty, of uprightness, of justice, of love, of sympathy. We, the Hinckley family, feel that we have been very greatly blessed in adopting this man into our family. It has been an honor to us and a strength to us.

Help us, O Lord, to emulate the example of such a man, that we may walk through life with our heads erect, with a feeling of pride in the things that we do both spiritually and temporally.

Go with us when we journey from this place to Provo, the last resting place of Thy servant. May the journey be made in peace and in happiness, and may his remains be deposited in his last resting place and may his joy continue. Let Thy peace, Thy love, and Thy comfort attend his dear wife and her children and all associated with them.

We humbly ask these with all unmentioned blessings we need, in the name of Jesus, Amen.

CHANDLER HOLBROOK AND HIS WIFE EUNICE DUNNING

(Paternal great-grandparents of Jennie Holbrook Groberg -

Note: This material was taken from letters and notes found here at Emily A. Holbrook's 174 E. South Temple, Salt Lake City, Utah. There is a most interesting diary written by Chandler Holbrook here at his son's place (Lafayette) -174 East South Temple, Salt Lake City, Utah.

* * * * *

Chandler Holbrook, son of Moses Holbrook, born in Worcester County, Mass., 17 May, 1779, and Hannah Morton, born 15 March, 1758 - was born September 16, 1807 in Florence, Oneida County, New York. He was baptized by Richard Leonard, January 14, 1833. He married Eunice Dunning in Weatherford, Genesee County, New York, June 22, 1831. They emigrated to Utah in 1848. He was called by President Brigham Young to do some surveying in southern Utah. He settled in Fillmore about 1852 and took quite an active part in the legislature there. He died September 3, 1899 at Fillmore, Millard County, Utah.

On February 22, 1857, he was called to preside as President of the Mass. Quorum of Seventies in Fillmore. He held this position for some time. June 30, 1869 he did quite a lot of work for the dead in the Endowment House. July 3, 1874, he and his wife worked in the St. George Temple. He and his wife were endowed January 1846 in Nauvoo. He was sealed to his parents January 27, 1909. Of course this was done by proxy. Chandler and Eunice were sealed by Brigham Young in Nauvoo, 1846.

Chandler Holbrook was an engineer by profession and very noted for his mathematical ability. Problems were sent for him to solve from all over the county. He was a very successful business man and a man whose word was as good as his bond. He had a lovable disposition and people sought him for the advice and encouragement he so willingly gave. He was generous to a fault, always willing to help those less fortunate. He was a splendid citizen and thorough Latter-day Saint. (The above is in a letter written by his son, Lafayette, in 1931, to one of his relatives who had asked for information concerning Chandler Holbrook)

Eunice Dunning was born in Scroon, Essex County, New York, April 6, 1810. She was the daughter of David Dunning who was born in Danberry, Conn. July 1, 1775 and Susanna Colvins who was born in Vermont, August 21, 1774. She came to Utah with her husband and five children in Brigham Young's Company and lived in Salt Lake City until 1851. She died in Fillmore, Millard County, Utah, December 30, 1890.

(This information also came from a letter written on July 23, 1928 to Mrs. R.V. Brown by Lafayette Holbrook. She was trying to get data concerning her father and mother) What follows was also copied from the same letter:

When this couple left Nauvoo for the West, they left a comfortable home of eight rooms and 160 acres of land. They sold their home furnished and the 160 acres for \$200.00. They arrived in Salt Lake City after a long journey from the Missouri River in a covered wagon drawn by oxen and cows in September, 1848. All were well.

Her husband, Chandler, in the fall of 1850, after his son, Lafayette, was born, was called with others by Brigham Young to take a trip of investigation through the southern part of the Territory that is now

called the State of Utah, for the purposes of selecting suitable places for the colonization of our people. They journeyed and explored the country as far south as what is now known as Parowan. After their return early in the fall of 1851, he settled his family in Fillmore.

Eunice and Chandler's five children, born before they came west, were: Diana, Born NewYork, 1833; Mary Mariah born Clay County, Missouri, 1836; Eunice born Nauvoo 1839; Orson Chandler, born Nauvoo 1841; Joseph Hyrum born Nauvoo 1844. In Salt Lake City, Lafayette was born and in Fillmore, Erasmus.

(Very interesting bits of history about these two is in book of L.H. Holbrook which you all have.)

(Do any of you know where the diary of Chandler Holbrook referred to, is?)



Jennie Holbrook Groberg



Delbert V. Groberg



Alsina B. Holbrook



L.H. Holbrook



Alsina Wilkins Brimhall



George Henry Brimhall



E.A. H. Holbrook



L. Holbrook



C.A. L. Wilkins



G. Wash. Wilkins



A. W. N. Hinckley



Ira N. Hinckley



Rachel Ann M. Brimhall



Geo. W. Brimhall



E. Wilcox Noble



Lucian Noble



Chandler Holbrook



Eunice D. Holbrook



George Meyer



IRA NATHANIEL HINCKLEY

(Paternal great-grandfather of Jennie Holbrook Groberg -her father's mother's father)

Sketch of the life of Ira N. Hinckley, born of Nathaniel Hinckley and Lois Judd Hinckley, October 30, 1828, Johnstown District, Canada, called at the time, Upper Canada.

Nathaniel Hinckley, father of Ira Nathaniel Hinckley, was boatman on the Great Lakes and worked at the trade of shoemaker. He died in 1830, leaving a wife and five children, four boys and one girl, - Ira N., being the youngest of the family. The family lived on a farm and performed the work incident to such a life. At the death of Nathaniel Hinckley, the two eldest sons, with an uncle, went to the United States. Arza went with his Grandfather Judd. The sister died when Ira was four years old.

Lois Judd Hinckley married, after the death of her first husband, Levi Judd, a cousin, and bore him four children, namely: Alonzo, Uz, Joe (who died of cholera) and one daughter. Nathaniel Hinckley died at 35 years of age of consumption and Lois Judd Hinckley died of dropsy at the age of forty.

In the year of 1835 the Gospel was preached to the family by Elder Sherwood and John E. Page. Ira N. Hinckley attended school three months in Canada before his ninth year. Left Canada in a light wagon drawn by a span of ponies in the winter of 1837, crossing the Lawrence River on ice, travelling across New York by way of Buffalo and Springfield, Ohio, where he remained for four years. During this period of time, Ira N. Hinckley worked much of the time driving a horse and cart while the national turnpike was being built from Dayton to Columbus, Ohio.

After four years' sojourn in Ohio, the family left for Springfield, Illinois. Ira N. was soon taken with fever and suffered intensely and was given up for dead. He met his brother, Arza, and Grandparents Judd at Springfield. He followed farming and Ira N. worked for wages at the age of thirteen and thereafter. He worked six months for a man by the name of Lanterman, who sent him to school and clothed him during that time. Lanterman moved away and, except for a few weeks, the schooling was denied him. His mother died there at the age of forty, following child birth, Ira N. being fourteen years of age.

With step-father and step-mother, he went to Nauvoo in the spring of 1843 and remained there nearly a year, returning to Springfield the next spring. There, in Nauvoo, the Prophet Joseph Smith, and his brother, Hyrum, preached and he often heard the Prophet speak in the grove west of the Nauvoo Temple. Ira N. remained in Springfield, Illinois. In the spring of 1846, he, with Arza Hinckley, walked from Springfield to Nauvoo, 120 miles, in four days, carrying luggage to about the amount of forty pounds each, including two rifles. He left his grandparents in Springfield, Ill. and knew but little of them afterwards.

While in Nauvoo, the mob surrounded the town and mobbings were daily expected. Ira N. stood guard. During his sojourn in Nauvoo, he went into a blacksmith shop and commenced the trade. He built a wagon complete for his uncle, Benjamin Boyce (married his mother's sister) who was sick with consumption. He moved into Iowa in 1846 and died at the

close of the day's journey. Ira N. Hinckley dug his grave and buried him without assistance. The family continued on to Mt. Pisgah and there Aunt Constance Boyce gave birth to a son who was named Benjamin Boyce.

Here a team was hired from Baldy Watts' father in order to go to Winter Quarters. While at Winter Quarters, Ira built a house for Aunt Constance Boyce. He hauled and split the logs and she helped to lay them up. The house was covered with shakes, long, hand-split shingles. The chimney was made of sod. The shakes were held in place with the weight of the earth. Ira also worked for Bishop Kessler getting out logs to build a mill. He was paid in provisions. During the winter he went down into Missouri and split rails for provisions which he took to Aunt Constance.

He returned to Platt County, Missouri, and commenced work for Charles McGeary in a blacksmith shop and there learned the trade.

In the winter of 1847 he met Eliza Jane Evans and married her in August, 1848, and on July 16, 1849, Eliza Jane Hinckley was born at Estelle Mills, Platt County, Missouri. He built wagons and traded one new one for three yoke of cattle and an old wagon. He met the father of his wife at Council Point on Missouri River and traveled about 250 miles when the cholera struck them. Ira N.'s brother, Joel, died of the disease. His wife also died and was buried June 27, 1850, on the south side of the Platt River on the prairie, and he was left with a daughter 11 months old. At the close of the cholera period the company was divided and Ira N. traveled with John Bears Company. Baby Eliza was sick much of the way and a great deal of her care devolved upon her father. He was assisted by the McGeary daughters. They reached Salt Lake Valley on October 30, 1850.

Upon reaching Salt Lake, he went to work at blacksmithing in Edward Cuthbert's shop and remained in his employ for about four years.

He met Adelaide C. Noble, daughter of Lucian Noble and Emily Wilcox Noble and married her on December 11, 1853. He married Angeline W. Noble (Wilcox) on July 22, 1855. He married Margaret Harley October 9, 1884. He was the father of 21 children. At the time of his death, 16 were living, 82 grandchildren and eight great-grandchildren.

In 1855 he sent out a span of mules to help in the handcart company. He served on the police court in Salt Lake City from 1851 to 1857. In the spring of 1857 he was called by President Brigham Young to take charge of a company of men who were sent out by the "YX" Company (Yoynng's Express) to guard the U.S. mails from the indians, and assisted in building forts for that purpose. The stations were built and maintained about 25 miles apart and he was to act as company blacksmith. When called by Pres. Young, he was told "I want you to go for nothing, board yourself, and give a little in." This was fulfilled.

He left Salt Lake City April 25 and it took 13 days to get to Fort Bridger. He did the blacksmith work along the road, such as setting and mending broken tires, etc. (113 miles). At Fort Bridger, he shod the mules and horses, the shoes and nails he made out of old iron. He was made captain of guards from Fort Bridger on and was given a horse to ride at that point.

He camped near Independence Rock, some distance from Fort Bridger and lost a goodly number of mules and horses which had been taken by Snake

Indians. The Indians came and the horses were corraled by wagons. The Indians demanded horses and provisions from Captain Windsor of the Company. Food was prepared for them. They left the camp peacefully. This was about the last of May and that day there was a heavy snow fall. Next day the Indians came again and wanted more food. They turned the horses out with the Indian horses and guarded the Indians. Next morning Ira N. Hinckley went with the Indians, after the horses, and driving them home, a warrior Indian rode out in front of him until he went to camp and prepared his bows and arrows. By this time the horses went into the corral. The Indian returned in war attitude but on being told 3 times to dismount and take his horses, he obeyed orders. The Indians then left and no more trouble was had from them.

At Le Bonta he met Pres. George A. Smith coming home from the United States Congress, being turned out. Porter Rockwell accompanied him. President Smith said to Ira N. "You are just the man we are looking for - and want you to take charge of building a fort at Horseshoe Bend. He was left with twelve men. He asked for the privilege of picking five or six men and then Captain Windso could give any others he chose. When they came together the boys had only flour and Ira N. shared his provisions with them. All lived on bread and water three weeks at Horse-shoe Bend. The first meat they had was traded for flour to the Indians.

Emigrants to California began to come up and blacksmithing for them brought an abundance of provisions. Twelve men were already at Horse-shoe Bend and some of them were rather hard to handle. When meat first came to the camp, trouble arose through disgruntled men, one, Joe Stewart, had to protect horses against Indians and commenced the Black House Fort. The men were given Saturday p.m. for amusements. They were organized into of eight each, according to the Priesthood, held meetings on Sunday and once during the week, and prayer night and morning. The Indians fell in with them and endorsed their mode of life as compared with other mountaineers.

They had experiences with 3 large tribes and then 12 smaller ones. This was just prior to Johnson's Army coming in. Brother John Taylor had been East publishing-----and he was compelled to leave. He came into our camp and remained and rested during the day and was sent to Deer Creek the following night.

Bryant Stringham and W.V. Jones came to call us home to Salt Lake out of the way of Johnson's Army. Ira N. had horse distemper and suffered greatly. HorseShoe Bend was 300 miles out of Salt Lake City.

On returning in the fall of the year, he lived in Salt Lake City until 1863. During his residence in Salt Lake City, he lived first on the corner of 7th South and 7th East streets, and later on the corner of 3rd South and 5th East St., where the St. Marks Hospital was first located and built the house first occupied by the institution.

In 1863 he was called to go to Coalville, Summit County. He superintended the building of the first meeting house and in 1867 he was given a mission to Millard County to build the Cove Creek Fort, erected to protect the settlers from the Indians. In 1877 he was appointed for over 25 years as President of the Stake, resigning in 1902 on account of defective hearing.

While living in Millard County he was identified with every movement for the financial and educational advancement of the county. He

served as Mayor of the city for several terms and was one of the founders of the Millard Stake Academy, devoting his time and contributing liberally of his means to every enterprise calculated to benefit the people of his section from the introduction of improved horses and cattle to the encouraging and fostering of the educational interests of the community. In the latter he was particularly interested. His own opportunities for obtaining an education had been extremely limited and he was especially solicitous that his children would not be thus handicapped.

It is related of him that in the early days he carried his little girls in his arms to school through the snow for a long distance in the winter and no means was spared to the end that his family, and the community at large, so far as was within his power, should enjoy the best possible educational advantages. To this desire to promote education and to other public benefactions may be attributed the fact, that although he was worth about \$100,000 when he was called to preside over the Millard Stake, he died comparatively a poor man.

He was a man of wonderful physical energy and endurance. His life of hardship and toil, at least in his earlier years, was passed without sickness up to the time of his last illness. His earnest, practical nature, and invincible moral and physical courage, made his associates look up to him as a natural leader. His unquestioning confidence in the power of persistent, intelligence work to overcome and surmount all obstacles and his demonstration of this faith by his works, gave confidence and trust, and brought willing assistance from the people among whom his lot was cast in the projects he undertook for the advancement of the community.

He enjoyed the complete confidence of the leading men of the Church and while he was President in the Millard Stake in 1877 he was called to take an important mission to Arizona and Southern in company with Apostle Erastus Snow, visiting and giving advice and counsel to the Saints in the outlying settlements. He was also ordained a Patriarch by Apostle Francis M. Lyman in 1896. He was a devoted husband and father and exercised in an unusual degree a loving control over his children, directing their aspirations and energies in the way of good citizenship, morality, and religion and in his declining years were made happy by the knowledge that his large family held positions of honor and enjoyed the highest respect of their fellowmen.

In March 1903 he moved to Provo to be close to his children, most of them having previously located in Provo and Salt Lake City. He was taken down with Pleurisy on the 9th of October, 1903 and suffered from this disease until the 23d of November following when the disease was overcome but he was left in a very weak condition and his physical powers gradually diminished until the end which came peacefully and without pain, on the 10th day of April, 1904. His active, useful life was spent largely in unselfish service to his fellowmen.

NOTE: This biography was taken from a book in the possession of his daughter, Emily Angelena Holbrook, who had it written.

In Orson F. Whitney's History is an account of Ira N. Hinckley's life, page 211, Vol. 4. It's the History of Utah by Orson F. Whitney

There is a short sketch in Biographical Encyclopedia Vol. 1 by Andrew Jensen - Pub. 1901 -p. 528

Also there are reminiscences by his children in the book owned by his daughter Angelena Holbrook and family group sheets of his posterity.

The following is a pedigree of Ira Nathaniel Hinckley - He was born 30 Oct. 1828 at Bastard, Leeds, Upper Canada - His father: Nathaniel, born 5 Dec. 1794 - of Conn. and Lois Judd-----Note: I see it will be better to use a pedigree chart.

(Note by Jennie: 1978--we all now have access to the book written by my father, Lafayette Hinckley Holbrook, giving much of the history of his dearly beloved grandfather - Ira N. Hinckley --We also have access to the book (paperback) compiled -written by a grandson - Parnell Hinckley --excellent --If anyone desires information from either, please see me.)

TAKEN FROM BIOGRAPHY COLLECTION GIVEN TO JENNIE H. GROBERG

BY HER MOTHER, ALSINA BRIMHALL HOLBROOK, IN HER OWN HAND-WRITING:

ALSINA ELIZABETH WILKINS BRIMHALL

ALSINA ELIZABETH WILKINS WAS BORN IN SPANISH FORK, UTAH COUNTY, UTAH, MAY 7, 1856 IN THE HOME OF HER PARENTS WHICH WAS LOCATED ON MAIN STREET WHERE THE PRESENT CO-OP STORE NOW STANDS. SHE IS THE FOURTH CHILD AND SECOND DAUGHTER IN A FAMILY OF EIGHT CHILDREN OF GEORGE WASHINGTON WILKINS AND CATHARINE ~~AGUSTA~~ AGUSTA LOVETT. HER PARENTS AND GRANDPARENT BOTH ON THE LOVETT AND WILKINS SIDE, ARE AMERICANS WHO WERE BORN AND LIVED IN THE NEW ENGLAND STATES. HER MOTHER, CATHARINE AGUSTA LOVETT, WAS BORN IN CHELMSFORD, MIDDLESEX CO., MASSACHUSETTS, APRIL 25, 1823, AND HER FATHER, GEORGE W. WILKINS, WAS BORN AT PETER BORO, NEW HAMPSHIRE, OCTOBER 28, 1822. HE IS THE SON OF ABRAHAM WILKINS OF MARBLEHEAD, MASS, BORN NOV. 14, 1777, AND MARY EMMONS OF OLD ISPWICH, MASS., BORN SEPT. 22, 1780, THESE DATES AND PLACES OF BIRTH GIVING EVIDENCE OF THE AMERICAN BLOOD THAT COURSED THRU THE VEINS OF ALSINA WILKINS.

ALSINA'S PARENTS WERE CONVERTS TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS AND EMIGRATED FROM NEW ENGLAND TO UTAH, ARRIVING IN SALT LAKE CITY, OCT. 12, 1849. GEORGE W. WILKINS' FAMILY WENT TO SAN BERNARDINO IN 1852 AND REMAINED WITH THE SAINTS THERE UNTIL 1855 WHEN THEY RETURNED TO UTAH AND SETTLED IN SPANISH FORK.

ALSINA HAD A HAPPY CHILDHOOD AND WAS A FAVORITE WITH HER PLAYMATES. SHE WAS NATURAL RELIGIOUS, SOME OF THE CARDS OF MERIT THAT SHE RECEIVED FOR PROMPT ATTENDANCE AND PREPARATION OF HER LESSONS IN SUNDAY SCHOOL ARE AMONG THE RELICS AND TREASURES HER CHILDREN PRIZE..HER FATHER SERVED AS COUNSELOR TO BISHOPS JOHN L. BUTLER AND A.K. THURBERG OF SPANISH FORK AND THEIR CHILDREN WERE PRIVILEGED TO MEET THE LEADERS OF THE CHURCH AND COMMUNITY AND HELPING TO MAKE THEIR HOME ONE OF HOSPITALITY FOR WHICH IT WAS WELL KNOWN. A NUMBER OF ORPHAN CHILDREN WERE TAKEN INTO THE FAMILY GROUP, AMONG THEM AN INDIAN BOY WHO WAS LOVED BY ALL THE CHILDREN AND WAS KNOWN AS HE GREW TO YOUNG MANHOOD, AS A DEVOTED, INDUSTRIOUS MAN. HE WAS BURIED IN THE WILKINS' FAMILY PLOT AMONG THE MEMBERS OF THE FAMILY.

ALSINA TOOK HER PART IN THE HOUSEHOLD AFFAIRS AND BECAME AND WAS KNOWN AS A YOUNG GIRL, AS A SUPERIOR COOK AND HOUSEKEEPER. SHE AND HER SISTERS WORKED IN BRIGHAM YOUNG'S

FAMILY WHILE THEY WERE IN THE LION HOUSE, BEING UNDER THE SUPERVISION OF "AUNT TWISS". IT WAS A LONG WAY FROM THEIR HOME TO SALT LAKE CITY AND THEY TRAVELLED BY TEAM AND WAGON. THE GIRLS OFTEN GOT VERY HOMESICK BUT THEIR STICK-TO-A-TIVENESS KEPT THEM AT THEIR WORK. THEY KNEW IT ADDED TO THEIR EDUCATION AND WAS GOOD TRAINING IN EVERY WAY. IN LATER LIFE THEY OFTEN ENTERTAINED THEIR FRIENDS AND CHILDREN WITH INTERESTING ACCOUNTS OF THE WONDERFUL FAMILY LIFE OF PRESIDENT BRIGHAM YOUNG.

ALSINA WAS GIVEN THE ADVANTAGES OF SUCH SCHOOL AS WAS AVAILABLE AT THAT TIME, ALONG WITH THE OTHER CHILDREN. THE INDIANS WERE OFTEN TROUBLESOME AND IT TOOK A LONG TIME FOR THE CHILDREN TO BECOME ACCUSTOMED TO THEIR DARK-SKINNED NATIVES, BUT THEY LEARNED THEIR WAYS AND LATER IN LIFE NEVER SEEMED AFRAID OF THEM OR OF THEIR DEMANDS.

HER FATHER WENT ON A MISSION TO ENGLAND IN 1871, WHICH MADE IT NECESSARY FOR THEIR MOTHER AND ALL MEMBERS OF THE FAMILY, TO MAKE THE SACRIFICES COMMON TO ALL MISSIONARY FAMILIES, TO HELP SUPPORT THEIR FATHER AND MAINTAIN THEMSELVES. THE INDIANS IN UTAH CO., AS ELSEWHERE, WERE VERY TROUBLESOME DURING HIS ABSENCE AND ON THE 31st OF AUGUST, 1872 THEY MADE A RAID ON SPANISH FORK, STEALING HORSES AND SPREADING ~~THE~~ ERROR AMONG THE PEOPLE. THERE WAS REJOICING IN THE WILKINS HOUSEHOLD WHEN THEY LEARNED THAT ALSINA'S FATHER WAS RELEASED FROM HIS MISSION THE FOLLOWING SEPTEMBER AND SAILED ON THE STEAMSHIP "MINNESOTA" FROM LIVERPOOL, ENGLAND, WITH 602 SAINTS IN HIS CHARGE. THE COMPANY LANDED IN NEW YORK, SEPT. 17, and ARRIVED IN SALT LAKE CITY, SEPT. 26, 1872. ONLY THOSE WHO HAVE BEEN PRIVILEGED TO HAVE THEIR FATHER GO ACROSS THE MIGHTY DEEP CAN APPRECIATE THE JOY THAT FILLED THE HEARTS OF HIS WIFE AND CHILDREN UPON HIS SAFE RETURN.

THE FAMILY CIRCLE AROUND THE HEARTHSTONE WAS AGAIN COMPLETE AND ALL WERE HAPPY, BUT AT THE END OF TWO YEARS A GREAT SORROW CAME TO BREAK THIS CIRCLE CAUSE BY THE DEATH OF ALSINA'S MOTHER, CATHARINE AGUSTA, WHO DIED 5 DEC., 1874.

ALSINA WAS A BELLE AMONG THE YOUNGER SET OF HER COMMUNITY AND FOR SOME MONTHS PREVIOUS TO HER MOTHER'S ILLNESS SHE HAD BEEN MAKING PREPARATIONS TO BECOME THE BRIDE OF THE MAN OF HER CHOICE, GEORGE HENRY BRIMHALL. THE DATE HAD BEEN SET. HER MOTHER, LEARNING THAT ALSINA HAD MADE PLANS TO POSTPONE THE WEDDING BECAUSE OF HER ILLNESS, CALLED HER AND GEORGE TO HER BEDSIDE AND EXACTED A PROMISE FROM THEM THAT THEY WOULD NOT PUT OFF THEIR WEDDING DAY NO MATTER WHAT HER FATE SHOULD BE. SO THEIR WEDDING JOURNEY WAS MINGLED WITH JOY AND SORROW.

AS THEY WENDED THEIR WAY FROM SPANISH FORK TO SALT LAKE CITY TO BE MARRIED. ENROUTE, THEY STAYED AT THE HOME OF BROTHER AND SISTER ANDRUS ON THE STATE HIGHWAY. GEORGE H. OFTEN POINTED OUT THE PLACE TO THEIR CHILDREN WHEN THEY PASSED IT YEARS LATER IN THEIR AUTOMOBILE. IT WAS A PLACE OF CHERISHED MEMORIES TO HIM. GEORGE AND SINA STAYED AT THE ANDRUS HOME ON THEIR RETURN JOURNEY AFTER HAVING BEEN MARRIED IN THE ENDOWMENT HOUSE, DEC. 28, 1874 BY DANIEL H. WELLS. THEY WERE HAPPY IN SHOWING SISTER ANDRUS THEIR LOAD OF FURNITURE THAT THEY HAD PURCHASED IN THE CITY AND WITH WHICH THEY WERE TO START "HOUSEKEEPING". AMONG THE SOUVENIRS OF THEIR COURTSHIP DAYS NONE IS MORE PRIZED THAN A LITTLE BIBLE BOUND IN WHITE LEATHER WITH BRASS EDGES AND HELD TOGETHER BY A BRASS CLASP. THE LEADER IS EMBOSSED IN A DESIGN OF GREEN AND GOLD. THE WORDS HOLY BIBLE IN GOLD LETTERS ON THE COVER. ON THE FLY LEAF ARE THESE WORDS IN GEORGE H.'S HAND WRITING: "TO MISS ALSINA WILKINS,
PLEASE ACCEPT THIS LITTLE TOKEN,
NOR IS IT FREE FROM FAULTS,
BUT LIKE THE ONE WHO GAVE IT THEE,
IT SEEKS THAT WHICH EXALTS.
GEORGE HENRY BRIMHALL."

THIS TREASURED VOLUME WAS A WEDDING GIFT TO THEIR GRAND-DAUGHTER WHOSE NAME IS "SINA". SHE IS THE DAUGHTER OF WELLS LOVETT AND FERN SMOOT BRIMHALL AND HER HUSBAND IS GORDON MCKAY STEVENSON OF NEW YORK.

GEORGE H. AND ALSINA WILKINS HOME WAS IN SPANISH FORK WHERE ALL SIX OF THEIR CHILDREN WERE BORN. HE WAS A SCHOOLTEACHER, A FARMER, AND HIS VARIED EXPERIENCES IN EARLY LIFE FITTED HIM TO DO MOST ANYTHING THAT NEEDED TO BE DONE. HE MADE THE SUN-BAKED ADOBES FOR THEIR FIRST HOME DURING HOURS BEFORE AND AFTER SCHOOL AND, WITH SOME HELP, BUILT THE HOME WHICH STILL STANDS "ON THE BENCH" IN SPANISH FORK. THE LOT WAS VERY SANDY AND COVERED WITH SAGE BRUSH AND WAS A FAVORITE HAUNT FOR LIZZARDS. ONE DAY ALSINA WAS STANDING WATCHING GEORGE AT WORK, A LIZZARD RAN UP HER LEG, BUT SHE DID NOT SCREAM OR FAINT AS SOME WOMEN WOULD HAVE DONE, SHE GRABBED IT AND HELD IT AS TIGHT AS POSSIBLE WITH HER DRESS COVERING IT AND ASKED HER HUSBAND WHAT TO DO. HE CAME AND CRUSHED IT WITH HIS HAND SO THAT IT FELL TO THE GROUND DEAD. THEY PLANTED TREES AROUND THIS HOUSE AND HAD TO CARRY WATER UP HILL FOR TWO BLOCKS TO WATER THEM, AND FOR ALL CULINARY PURPOSES.

THEIR OLDEST CHILD, LUCY JANE, AND TWO SONS, GEORGE WASHINGTON AND MARK HENRY, WERE BORN IN THIS HUMBLE BUT HAPPY HOME. THE SECOND CHILD, ALSINA ELIZABETH, THE MOTHER'S NAME-SAKE, WAS BORN AT THE HOME OF HER GRANDPA WILKINS. HE HAD BEEN CALLED TO FILL ANOTHER

MISSION TO THE EASTERN STATES IN NEW HAMPSHIRE AND MASSACHUSETTS. NOW THAT HIS DEAR WIFE WAS GONE AND THERE WAS NEED OF SOMEONE TO KEEP THE HOME DURING HIS ABSENCE, SINA AND GEORGE WENT THERE WITH THEIR LITTLE GIRL, AND SINA, THE SECOND, WAS BORN DEC. 16, 1876, WHILE THEY WERE AT THE WILKINS HOME. SOMETIME AFTER THE RETURN OF SINA'S FATHER, 1876, THE MOUNG BRIMHA RETURNED TO THEIR HOME ON THE BENCH WHERE MORE ROOMS HAD TO BE ADDED TO ACCOMMODATE THE INCREASING FAMILY.

AFTER SOME YEARS "ON THE BENCH", AS IT WAS CALLED, THE FAMILY MOVED DOWN TOWN AND LIVED ACROSS THE STREET FROM GEORGE H.'S MOTHER AND FATHER'S HOME, JUST ACROSS THE STREET SOUTH OF WHAT IS NOW THE SPANISH FORK JUNIOR HIGH SCHOOL. TWO SONS, WELLS L. AND MILTON A., WERE BORN IN THIS HOME. THE BOXELDER TREE THAT STILL STANDS IS ONE OF A GROUP THAT FURNISHED A SHADY PLAYGROUND FOR THE BRIMHALL CHILDREN AND ALSO THOSE OF THE NEIGHBORHOOD WHO HAD GLORIOUS FUN TOGETHER. NO MOTHER WAS EVER MORE DEVOTED TO HER HUSBAND AND CHILDREN THAN ALSINA ELIZABETH WILKINS BRIMHALL AND THOSE WHO KNEW HER BEST SAY SHE WAS A HOUSEKEEPER WITHOUT PIER. HER HOME WAS AN OPEN HOUSE FOR RELATIVES, FRIENDS AND STRANGERS, EVEN THE INDIANS SEEMED TO LIKE TO LINGER THERE. ON ONE OCCASION WHEN THEY HAD FILLED THEIR SACKS WITH APPLES FROM THE ORCHARD BY HER HOUSE, A SQUAW CARRYING THE SACK ON HER BACK, GOT CAUGHT IN THE FENCE THROUGH WHICH SHE WAS TRYING TO CRAWL. SHE SCOLDED AND TUGGED UNTIL SINA, SEEING HER FLIGHT, CAME AND TOOK THE SACK OFF AND THE SQUAW GOT THROUGH THE FENCE AND WENT ON HER WAY. THIS SQUAW CAME OFTEN TO THEIR HOME AND WITH HER GESTURES WOULD TELL THE STORY OF HER FLIGHT WITH THE SACK OF APPLES AND THE FENCE.

WHEN THE BRIMHALL CHILDREN WERE OLD ENOUGH, THEY ATTENDED PUBLIC SCHOOLS BUT THEY COULD READ BEFORE THEY WERE EVER ENROLLED, THEIR MOTHER HAVING TAUGHT THEM THEIR A.B.C.'S AND HOW TO READ THE PRIMER.

RECREATION OF ALL KINDS WAS ENJOYED BY THE ENTIRE FAMILY. EACH SUMMER THE TEACHERS OF SPANISH FORK WOULD TAKE THEIR FAMILIES AND SPEND TWO WEEKS IN THE MOUNTAINS. THEY TRAVELLED FOR MILES HIGH UP IN THE CANYON WHERE THE PINE-CLAD MOUNTAINS AND WILD BERRY BUSHES MADE A PARADISE FOR GAMES OF ALL KINDS AND THE CRYSTAL STREAMS TEEMED WITH MOUNTAIN TROUT. THERE THEY PITCHED THEIR TENTS, THE WILSONS, REECES, DARGERS AND ALWAYS THE BRIMHALLS AND OTHERS. THE MEN WOULD HUNT AND FISH OR ROAM OVER THE MOUNTAIN PEAKS, OFTEN THE OLDER CHILDREN, GIRLS OR BOYS, GOING WITH THEM. THE YOUNGER CHILDREN WOULD GATHER BERRIES OR PLAY AS THEY CHOSE

AND AT NITE THERE WAS SINGING AND STORY TELLING AROUND THE LARGE BONFIRE. THOSE DAYS, SPENT UNDER THE OPEN SKIES, THE MOONLIT AND STARLIGHT NIGHTS WITH PARENTS AND LOVED ONES CLOSE AT HAND, TAUGHT LESSONS OF THE LOVE OF GOD AND FELLOWMEN AND CONSIDERATION OF EACH OTHER THAT CANNOT BE FOUND IN BOOKS OR CLOSED-IN WALLS. (n.p.) AS THE YEARS ROLLED BY, THE CHILDREN ATTENDED THE PUBLIC SCHOOLS IN PROVO AND FINALLY THE BRIGHAM YOUNG UNIVERSITY, AS GEORGE H. BECAME A TEACHER IN THESE INSTITUTIONS SERVING FOR 19 YEARS AS PRESIDENT OF THE BRIGHAM YOUNG UNIVERSITY AND PRESIDENT EMERITUS UNTIL HIS DEATH.

IF ALSINA WERE WRITING THIS SKETCH, SHE WOULD SAY THAT SHE IS GRATEFUL FOR HER WONDER HERITAGE, HER NOBLE HUSBAND AND THAT HER CHILDREN'S LIVES HAVE BEEN RICH IN OPPORTUNITY, THAT, ALTHOUGH THE BABY MILTON DIED WHEN THREE MONTHS OLD, THE OTHERS HAVE ALL BEEN MARRIED IN THE TEMPLE AND HAVE FAMILIES OF THEIR OWN. HER NAMESAKE, ALSINA, IS THE MOTHER OF ELEVEN CHILDREN AND HAS 24 GRAND-CHILDREN. TWO HAVE FILLED MISSIONS FOR THE CHURCH IN EUROPE, LUCY JANE TO ENGLAND AND WELLS LOVETT TO HOLLAND. GEORGE W. IN THE NEW ENGLAND STATES AND MARK HENRY IN CALIFORNIA. VICTOR BRIMHALL, A GRANDSON, SON OF WELLS L. AND FERN S., WENT WITH THE NATIONAL GUARD OF UTAH TO BE WITH THE MEDICAL DIVISION IN TRAINING FOR THE PRESERVATION OF DEMOCRACY AND FREEDOM FOR HIS COUNTRY, AT SAN LOUIS OBISPO, CALIF.

HER GRANDCHILDREN ARE IN VARIOUS STATES OF THE UNION STRUGGLING TO MAKE A HOME FOR THEIR CHILDREN AND TO BE GOOD CITIZENS AND LOYAL MEMBERS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS. OF THE TWO DAUGHTERS, THREE SONS, TWENTY-EIGHT GRANDCHILDREN AND 43 GREAT-GRANDCHILDREN, SOME ARE IN ARIZONA, CALIFORNIA, IDAHO, AND NEW YORK, WITH THE MAJORITY IN UTAH.

AFTER A LONG ILLNESS, ALSINA DIED IN 143 NORTH 3rd EAST, PROVO, UTAH, THE 10th OF JANUARY, 1926. AT HER BEDSIDE WERE HER ~~KHKKKK~~ HUSBAND AND HER FIVE CHILDREN AND FLORA R. BRIMHALL. HER LIFE-LONG FRIENDS, JANE THOMAS BROCKBANK AND JOHN HAYES OF SPANISH FORK, SPOKE AT HER FUNERAL. HER HUSBAND WROTE THE FOLLOWING LITTLE TRIBUTE AT HER PASSING:

IT IS PUBLISHED IN HIS VOLUME OF "LONG AND SHORT RANGE ARROWS". "TO ALSINA B.
 ALL RADIANT NOW OVER YONDER
 SHE SITS ON THE THRONE OF HER WORTH
 AND SMILES IN THE MIDST OF HER SPLENOR
 WITH A LOVE THAT REACHES TO EARTH."
 SHE IS BURIED BESIDE HER HUSBAND IN THE
 PROVO CITY CEMETERY.

OUR FOLKS AT PONCA VILLAGE

This Christmas gift to you must have the Christmas flavor; so let us recall that "the Wise Men gave gifts. These wise men were from the East, the land of the rising sun. The compass that guided them could be seen only by looking upward, for they followed a star" - When they had opened their treasures they presented to Him gifts, the Babe of Bethlehem, whose advent to earth was the "First great cause of our yuletide happiness, our Christmas joys; among which the greatest is the joy of giving--the joy that is the apex of living."

Do we always now give our best gifts to him? Did the pioneers give gifts to him?

Let us recall the story of a band of pioneers - our pioneers, that spent their Christmas at a Ponca Indian Village out in Nebraska. The winter was very cold. They were with the Saints at Winter Quarters awaiting the opportune time to continue their journey to their new home in the "Valleys of the Mountains." Word came to their prophet leader that one company had already left. He was sorry for they were not really prepared for such a winter trip. He sent a company as messengers to follow them and persuade them to return. This rescue company was our folks. They found them. While the message was being delivered, a band of Indians on horseback came, led by White Eagle, their chief. He invited the rescue party to spend the winter at their village.. "ten sleeps away to the North." With the approval of Brigham Young, they accompanied White Eagle and his men and found hospitality in the domain of their dark-skinned friends in whose veins also ran the blood of Israel.

The 31 of our folks were: George and Ann Yost Mayer and six children; Lucian Nobel and five childre; Chandler and Eunice Dunning Holbrook and five children; Newel and Lydia Goldthwaite ^Anight and seven children. The oldest of the men folks was 46 and the youngest was 39. The oldest of the ladies was 36 and the youngest 34. No aged people, just fathers and mothers with growing families ranging from less than a year to 17 years of age. Just anxious, God-fearing Saints in the "heat of the battle" of rearing those girls and boys in the face of present conditions and ever clinging to the hoped-for goal promised in the Valleys of the Mountains. The boys and girls paired off naturally according to ages for play - Rachel Ann Mayer, 17, and the two Noble sisters, 15, chummed and dreamed dreams of romance as girls always do.

Of course there was suffering to share with each other. When their Captain, Newell Knight, left them and was buried at Ponca somewhere, there was mourning. When the young boy, Lucian Gardurous, died, Sally Knight and Catharine Mayer, his near-of-age friends, missed him so in their romps about the camp. The Mayer family grieved when their only son of four years left them. His resting place was near where Brother Knight was buried. Their Indian friends wept with those whose tears were many but... here are a few lines expressing the faith of these pioneers written by the son of Rachel Ann Mayer and your grandfather and great-grandfather:

Not backward, but onward and upward they looked;
A fire in each bosom was burning
For the new land of promise the Lord had them booked
And they yearned with an Israelite yearning.

The comforts of home they had left far behind.
The wilderness wild was around them;
The voice of their God was the only one kind,
And here the cold winter had found them.

The smoke from their cabins arose to the sky--
Their prayers of the morning and bed time
Went up to the throne of the Father on high,
As they patiently watched for the springtime.

Joy gushed from the heart in each noble breast
At the words, "We leave on the morrow";
But the graves now unknown where the dear ones still rest
Kept open the fountains of sorrow." (June 9, 1907)

What were the gifts these faithful pioneers gave to their Redeemer when they awoke on Christmas morning? Devotion, songs of praise, prayers of thanksgiving, all with contrite spirits, good will toward all His children and expressed desires to keep his admonitions to the perfection of their souls.

In the Valley

Pioneer life takes many forms to accomplish the many hidden designs that bring about the ultimate best good to those who serve the Lord and cooperate with him in working out plans for us. We'll now introduce some other central figures that were bound for Zion in the mountains, around this time:

Up in Oneida Co., New York, where Chandler Holbrook was born, there was another baby also born. He too grew and had been touched by the Gospel light. In 1850 on July 10, he stood at the mouth of Emigration Canyon. This was George Washington Brimhall. That same year Ira N. Hinckley arrived. Just the year before, from Massachusetts, had come George Washington Wilkins and he, too, settled in Salt Lake City with his beautiful wife, Catharine Augusta Lovett. Surely Israel was being gathered and we were the benefactors.

The Noble sisters married Ira N. Hinckley. Rachel Ann Mayer married the young legislator, George Washington Brimhall. The grandson of Newel Knight married the grand-daughter of Rachel Ann Mayer and George Washington Brimhall. Angeline Noble Hinckley said the first two new babies she saw that were born in Salt Lake City were Lafayette Holbrook, son of Chandler and Eunice Dunning Holbrook, and George Henry Brimhall, son of George Washington and Rachel Ann Mayer Brimhall. It is of these two distinguished native-born Utahns that this story of "Our Folks at Ponca Village" ill conclude.

Lafayette Holbrook married the daughter of Ira N. Hinckley and Angeline Wilcox Noble. George Henry Brimhall married the daughter of George Washington Wilkins and Catharine Augusta Lovett. These two, Lafayette Holbrook and George Henry Brimhall, were born with a yearning for education of the head, hand, and heart. For this cause George Henry rose from a janitor to the Presidency of Brigham Young Academy; It was for this cause that Lafayette Holbrook came to Provo that his family might attend that great school of Zion. He became one of the Board of Trustees of the Institution while working incessantly to improve community life in Provo (Mayor) The board member's son married the President's daughter. Their posterity is 85.

We offer gratitude for our heritage and posterity; this age of illumination bids us to carry on the Master's work with the promise of eternal life with those we love.

With grateful hearts to you all -

FATHER AND MOTHER (HOLBROOK)

and GRANDPARENTS

GEORGE WASHINGTON WILKINS

Maternal great-grandfather of Jennie Holbrook Groberg, etc.

George Washington Wilkins was the son of Abraham Wilkins who was born at Marble-head, Mass., November 14, 1777 and died at Amherst, New Hampshire. We have no record of the date of his death. The mother of George Washington was Mary Emmons (Wilkins). She was born September 22, 1780 at Old Ipswich, Mass. and died at Amherst, New Hampshire. We have no record of the date of death. They had a family of twelve children; all of them were born at Petersboro, New Hampshire. Abraham was the eldest born August 26, 1800; Daniel, born September 1, 1802; Jacob, born November 15, 1804; Mary was born October 4, 1806; Judson was born March 24, 1809; Joseph Emmons was born September 28, 1811; Jonathan was born March 24, 1814; Susannah was born July 24, 1816; James, born April 11, 1820; George W. and Charles were twins -they were born October 28, 1822 and Lucy Ann was born October 8, 1824.

George Washington Wilkins was born October 28, 1822 at Petersboro, New Hampshire. When he was 17 years of age he started to learn the trade of a moulder in a foundry. After three years of hard work he mastered his trade and began working for himself.

In the year 1842 Elder Eli Magin came to Petersboro, New Hampshire to preach the gospel. One evening while Brother Magin was holding a meeting, George Washington was passing and heard the singing; it seemed like the spirit of the song touched his heart so he stopped and listened. He became interested and went in and heard the prayer and sermon of Brother Magin. After the services he was thoroughly converted to Mormonism and would have been baptized then but in his younger years he had acquired a bad habit of swearing and he knew it was contrary to the teachings of the Church so he asked the elders about his condition and they told him if he was converted to Mormonism and was bapti_ed, that the habit should leave him. He was converted to Mormonism and was baptized October 9, 1842 just before his 20th birthday. When he came out of the water of baptism the habit of swearing left him and he never again had the desire to swear. He was ordained an elder in the Church in 1844. After this he moved about a great deal and finally settled in Lowell, Mass. where he met Catherine augusta Lovett whom he asked to become his wife. They were married by Leonard Hardy July 4, 1846. Catherine Augusta Lovett was born 25 April, 1823 at Chelmsford, Middlesex County, Mass. daughter of Thomas Lovett and Polly Morgan.

While living in Mass. George W. was called to preside over a branch of the Church which had 40 members.

On April 19, 1849, he and his wife started for Utah with a company of saints, traveling with ox-teams and enduring many hardships. They arrived in Salt Lake City, Utah, October 12, 1849, approximately six months after leaving Mass.

In 1851 their first child, a daughter, was born at Salt Lake City. They named her Augusta. They stayed in Salt Lake City three years. While there, George W. was employed by Brigham Young to cut logs and build houses for the saints. During this time the saints were having trouble with the indians. After one of their battles in Iron County, Utah, a number of Indian babies were left orphans and homeless and left to die. At the request of Brigham Young, some of the saints took the children and adopted them. George W. was asked by Brigham Young to adopt an indian baby boy. They gave him the name of Moroni A. Wilkins. During the Indian trouble in and around Spanish Fork, George W. acted as one of the home guards.

In 1852 President Brigham Young called for a number of saints to go to California and settle in San Bernardino. George W. Wilkins, wife and baby Augusta, joined the company. Before leaving Salt Lake City, they made arrangements with a friend to take care of the Indian baby, Moroni.

The company of 500 Saints left Salt Lake City on March 24, 1852 under the leadership of Amassi M. Lyman and Charles C. Rich. They arrived at San Bernardino, California in June, 1852 where they established the settlement. While there, two sons were born to George W. and his wife - George A., born February 18, 1853; Charles, born December 18, 1854. He died soon afterwards and was buried in California. In 1855 the colony of Saints vacated San Bernardino returning to Utah. Some of the Saints settled in Parowan, Utah, others at Beaver. Others came farther north, settling in the towns along the way to Salt Lake City. George W. settled in Spanish Fork. Soon after they were located, Mrs. Wilkins asked her husband to get the little boy, Moroni, and bring him back to live with them because she felt that he had been entrusted to their care and she wished to complete the obligation that Brigham Young had given them of raising the boy to manhood. So George W. went to Salt Lake City and brought the boy back to Spanish Fork with him.

Shortly after arriving in Spanish Fork from California, George W. was chosen as Counselor to Bishop Butler and labored with him until Bishop Butler's death.

In May 7, 1856, a daughter was born. She was named Alsina Elizabeth Wilkins. Another daughter was born March 14, 1858 named Lucy A. On October 23, 1860, a son, Joseph Emmons, was born; Albert W. was born May 11, 1863.

After Bishop Butler's death, George W. was chosen counselor to Bishop Thurber with whom he worked until 1864. When Bishop Thurber was called on a mission, George W. was then called by President Brigham Young to preside over the Spanish Fork Ward.

In the early days of the Church, all the tithing was taken to Salt Lake's main office and then distributed among the poor and needy throughout the State. George W. had one of the finest teams in Spanish Fork and was asked to take the tithing to Salt Lake City. On one of his many journeys and while traveling after dark, he called to his team, saying "Get-up-get-up" - Immediately afterwards he heard a voice coming from near the side of the road calling "Father, O father, help" - He stopped and asked "Who's there?" The voice answered, "It is I, your son Moroni." He jumped out of the wagon and hurried to the side of the road where he found Moroni lying on the ground very ill. George W. helped his adopted son into the wagon and brought him back to Spanish Fork where he lay very sick a long time. Moroni explained that he knew his father's voice when he heard him speak to the horses as they were passing near where he lay. The Indian boy, Moroni, was baptized and confirmed by George W. Wilkins March 1, 1860 and ordained an elder into the Church by Elder David H. Davis May 23, 1871. He died soon afterwards.

In 1871 George W. was called on a mission to England where he was appointed to preside over the Bedford and Norwich Conference. In 1872 he was released and returned home in charge of 600 Saints. During his life he was a prosperous farmer and owned one of the first molasses mills in the vicinity, located near where the power plant is now. He was also a member of the City Council of Spanish Fork, second vice-president

and member of the Board of Directors of Spanish Fork Co-op; Alderman of Spanish Fork and President of this branch of the High Priests Quorum.

His wife, Catharine Augusta, died December 5, 1873 leaving a family of five children to be taken care of. In 1876, two years after his wife died, he was called on another mission to the New England States, his former home.

On September 17, 1886 he married Mary M. Mayers. She was born at Spanish Fork, Utah, September 5, 1870. She was the daughter of George and Maria Mayers. There were four children born to this marriage. They are: Naamey, Eugene, Heber and Lorin.

As a tribute to the character of George W. Wilkins these sentiments were given to him on October 9, 1891, by a friend and neighbor, William Robertson:

"George W. Wilkins we have known as a wise and careful counselor, a kind and affectionate husband, a true and loving devoted father, an honorable and true citizen, neighbor and friend."

On August 18, 1901 he was ordained a Patriarch in the Church. He gave many Patriarchal blessings which are recorded in a book now in the Salt Lake Temple.

The family home was on the corner where the Co-op store now stands. In his later years he was confined to a wheel chair. He lived to be 94 years old. He passed away March 9, 1916 at Spanish Fork, Utah and is buried in the Spanish Fork cemetery.

* * * * *

George Washington Wilkins Children were:

Augusta Wilkins, married John W. Snell, parents of 3 children
 George A. Wilkins - married Elizabeth Mayer, parents of 6 children
 Charles Wilkins - died in infancy
 Alsina E. Wilkins - married George H. Brimhall, parents of 6 children
 Lucy A. Wilkins - married Carl A. Marcusen, parents of 9 children
 Joseph E. Wilkins - married Araminta A. Wilson, parents of 8 children
 Albert W. Wilkins - married Mary E. Dudley, parents of 9 children

Naamey Wilkins - married Thomas Matteson-parents of 6 children
 Eugene Wilkins - married Viola Stone, parents of 5 children
 Heber Wilkins -marriedno children
 Lorin Wilkins -married.....parents of 4 children.

George W. Wilkins had 11 children, 56 grandchildren, 130 great-grand-children and 42 great-great grandchildren -making a total of 232 descendants of George Washington Wilkins.

* * * * *

Note: This biography was written by Armintha W. Wilkins, his daughter-in-law. It was read for the Daughters of the Pioneers, December 14, 1933

CATHERINE AGUSTA LOVETT WILKINS

She is the wife of George Washington Wilkins and the daughter of Thomas Lovett and Mary (Polly) Morgan. John Lovett, the emigrant ancestor from England to America, is Catherine Agusta's 4th great grandfather. He was born about 1610 in Cheshire, England and arrived in America about 1635 making his home in Beverly, Essex County, Mass. His wife, Mary, came over when eighteen. Their first son was born about 1636. He was John Jr. and married into the Rootes family, also of Essex County, Mass. Josiah and Susanna Rootes, parents of Bethiah, his wife, could tell us something about witchcraft punishments in those days.

John Lovett and Bethiah Rootes had a family of eight children. Their son, Benjamin, married Anna. They were the second great-grandparents of Catherine Agusta. Benjamin and Anna were parents to six children. Their first-born was John III. He married Mary Balch. This John III and Mary Balch Lovett were parents to Simon Lovett, Catharine Agusta's grandfather.

The Lovetts, Rootes and Balch's were members of the First Church of Beverly. The emigrant ancestor's wife, Mary, was an ardent worker. From "Beverly First Church Records, we read: "John Lovett sen., an old man, joined the Church." These people were among the signers of a petition to have a separate church on the side of the Basse River their homes were on. These people were community builders and left property to the Church. The old burying ground at Beverly marks their resting place.

Simon Lovett, Catharine Agusta's grandfather, was born in 1743 at Beverly, Essex Mass. In "Sailors and Soldiers of the Revolution" his name is found as one who enlisted at Beverly and was sent to New Hampshire. He returned to Beverly later as a coast guardsman. An account is given of his having received pay for hauling coal from one point to another. He married first Mary Trew in Beverly Church. They had four children - Peter, John, Rebecca and Molly. This John had a daughter Catharine and one named Deborah. This wife, Mary Traw, died and Simon married Deborah, the grandmother of Catharine Agusta. (This information was found through death certificate of Thomas Lovett, Catharine's father. It did not give the maiden name of Deborah. Simon and Deborah also had four children: Balch, twins-Joanne and Anne, and Thomas, Catharine Agusta's father. In this line of Lovetts comes Dr. James Conant, now president of Harvard College of Cambridge. He and Catharine Agusta have the same seventh great-grandfather.

Thomas Lovett, father of Catharine, son of Simon and Deborah Lovett, was born 1781 at Beverly, Essex Co., Mass. His baby and childhood days were spent in the atmosphere of the American Revolution and in the construction of our government.

At this time many people moved from Mass. to New Hampshire. Whether or not the parents of Thomas did is not recorded. If they did, Thomas was there when he found his wife, Mary Morgan, for her father founded the city of Wilton, New Hampshire. Thomas and Mary are named in the census records of 1820 of Middlesex Co., Mass., as living in Lowell, Mass., or rather, Chelmsford, which is the parent of Lowell. Their family were born here: Thomas J. who married Elizabeth Dove (Donse?)..... Mary Jane, George, Nancy, John M., Catharine Agusta, and Angeline.

Their first son, Thos. J., and wife Elizabeth Donse, had eight children. One of them was named George Wilkins Lovett. He was named for a Mormon missionary, George Wilkins, who used to visit their home and later became the husband of Catharine Agusta. This nephew of Catharine married a Francis Peabody who was very gracious in her correspondence up to the time of her death 1941. She lived in Lowell and said her husband's father, Thomas J. "wanted to go to Salt Lake and join the Mormons" but his wife would not consent." Angeline, the youngest child of Thomas and Mary Morgan Lovett, and sister of Catharine,

Agusta, went on the ship Brooklyn from Mass. to San Francisco - Samuel Brannon Co. She married a Mr. Kettleman; there were many Kettlemans on the ship. She was a school teacher at Dolores Mission on the coast. She and Mr. Kettleman had two daughters who went back east. They also were teachers and did not marry so far as we know. This information came from Mrs. Mary Hunter, late wife of George Washington. She probably has some record of it.

Thomas Lovett's temple work was done by his son-in-law, George Washington Wilkins, and his wife's by her daughter, Catharine Agusta in 1885, Logan Temple.

Mary Morgan, wife of Thomas Lovett and mother of our subject, was the eighth child of Ashby and Hannah Greeley Morgan. She was born, as all of her brothers and sisters, in the city of Wilton, Hillsborough County, New Hampshire, on May 8, 1785. Her father, Ashby Morgan, was a native of Salem, Essex Co., Mass. 1749. He married Hannah Greeley. Ashby Morgan's ancestors were Welsh. The emigrant ancestor from Wales to Salem, Mass., was Robert Morgan, the founder of Beverly First Church. He landed first at Plymouth from the ship "Fortune" 1636. The line of descent of this Robert Morgan has been beautifully traced by Kirk and Marie Stevens of New York. Marie is a great-grand-daughter of Catharine Agusta. They have this Morgan family to 1350 in Wales. Kirk accepted a position in the ward genealogical society and thus came great benefit to all of us. The family that descended from Robert to Ashby Morgan lived mainly in Mass. around Salem and Beverly, the same as the Lovetts. Ashby, the second great-grandson of Robert Morgan, moved to N.H. in June 1770. He took up land.

The History of Wilton, N.H., says, "Ashby Morgan began to clear his farm in what was then a wilderness. Two years later he moved his family there. He was of a robust frame and constitution." From this beginning came the City of Wilton, N.H. where his family of ten children were born and reared: Abigail, Benjamin, Jacob, David, Hannah, Isaac, Abraham, Mary (Polly), Ashby II, and Samuel and he died there 21 Oct. 1828. Mary (Polly) is Catharine Agusta's mother.

Hannah Greeley, wife of Ashby Morgan and mother of Mary (Polly)-Catharine Agusta's mother, was also of English ancestry and also her people settled in Massachusetts. Andrew Greeley, the emigrant ancestor to America, is fourth great-grandfather of Catharine Agusta. From England he settled in Salisbury, Mass where he lived and died. His descendants lived in that locality, mostly, but gradually moved to New Hampshire, where many of them died at Hudson, Hillsboro County. Major Samuel Greeley, father of Hannah, lived at Nottingham, N.H. He married Abigail Blodgett. Hannah was born at Hudson, the same place as her daughter, Mary Morgan Lovett. She died 30 April or Oct. 1839. She was the oldest in the family, there being Nathaniel, Abigail, Samuel, Joseph and Mary following.

Thus is a survey of Catharine Agusta's ancestors. The Lovetts, Morgans and Greeleys from the old world, England and Wales, came to the new world - America, all settled first in Massachusetts and from there moved to New Hampshire, the same state as George Washington Wilkins - Catharine Agusta's husband - was born and reared in.

Their names are found in the lists of patriots who fought for freedom and saw the fruits of their labors-in peace and war, we, as descendants of Catharine Agusta, enjoy. (The accompanying pedigree sheet gives the ancestry of Catharine Agusta. It is not as complete as it could be.)

Catharine Augusta Lovett married George Washington Wilkins on the 4th of July, 1846 at Lowell, Mdsx Co., Mass. A sketch touching upon their descendants, follows:

Mary Augusta, their first-born, came to them in Salt Lake City, before they had their temple endowments. Whether or not she was sealed to them when they did go, is not known. In searching the temple records for her sealing to her parents in the Endowment House, it could not be found. But she was sealed to them by proxy in 1940.

Aunt "Gustie" -as we all called her - was married to John W. Snell of Spanish Fork. She was a plural wife. Her husband was a Latter-day Saint and prosperous. Aunt Gustie was quiet and had few complaints. She was industrious and very clean in her home. She had a heart of gold, ever ready to do more than her part especially in sickness that occurred in her father's family. When her sister, Alsina, was very ill, she went to her home many times and often remained long periods. She used to bring "Cassie", her youngest child, with her. The three girl cousins were like sisters. She and Mr. Snell had three children - two girls and one boy. Only one of these remained to lay their mother away. She is Mrs. Cassie Ellis of Spanish Fork. Gustie's son, George, was known among his cousins as so good-natured that they could always beg him for a nickel and get it if he had one. If he didn't, they went away, smiling anyway. He married Jane Boyack of Spanish Fork. He died young but had children whom his widow raised. On his deathbed he asked "Mother, why didn't you make me do more what was right?"

Gustie's oldest daughter died in her girlhood. At her death, Mrs. Ellen Jakeman wrote a poem. It began like this: "She did not drink the bitter dregs of life's sweet cup of bliss".

Mrs. Ellis, the youngest child, married George Ellis, an English convert. They had a large family all of whom, but one, are now living and most of them are married and living in Spanish Fork. Mrs. Mable Ellis Woods, in the Wilkins family organization is historian at present. Mrs. Cassie Ellis' name is really Catharine, a name-sake of the subject of our sketch.

The second child of George Washington and Catharine Augusta, is George Adelbert. He was born in San Bernardino, California, and spent the first three years of his life there. His parents had gone there with a group of saints to answer the call of Pres. Brigham Young to settle San Bernardino. This son was quiet but very kind. He married Elizabeth Mayer. They had 5 children. George, who went away when a boy and through the years has never returned or been heard of.- Catharine, who married Mr. Johnson. She lives in Salt Lake and has two daughters. Her husband died some years ago, Florence McMillan, our Organization's first secretary, and Grace, a school-teacher, live also in Salt Lake. At our initial meeting of the Organization, Grace acted as chairman and did it magnificently. Catharine, her mother, is now our genealogist.

The third child was Ann, fourth-Lucy May and fifth-Eve. Charles - the third child - - was born in San Bernardino. He was an infant when they made their return trip to Utah in 1855. He died on the desert and was buried there.

Alsina Elizabeth, their fourth child, was born in Spanish Fork, Utah, for that is where the parents chose to make their home when they returned from California. Their home was on what is now Main Street on the spot where the Coop Store now stands. Alsina's younger sister, Lucy, who is now living, says Alsina was naturally winsome. Her father would always try to grant her wishes. She remembers a fairy-like, white dress that really cost more than they could afford, but her father couldn't say no. Alsina was born at a time when food was not too plentiful. The father had to do much planning and scheming with plenty of hard work to get a farm started. He, by and by, had one of the first molasses mills which helped with the vitamins and iron. Catharine Augusta was sensitive to the needs of her children and cooperated in every way to make their home one of plenty and peace. When Alsina grew older she went to Salt Lake and worked for President Brigham Young's family. She was very anxious to get a "trousseau" for she was to be the bride of George Henry Brimhall, a promising school teacher in Spanish Fork. They were married just two weeks after her mother's death, to fulfill a dying request.

This young couple, George and Alsina, loved and lived in a very small house of George's construction. They had several moves -all in Spanish Fork. They were parents of six children. George Washington, the first son; Lucy Jane, the first born; Alsina Elizabeth, second daughter; Mark Henry, second son; Wells Lovett, third son; Milton Albert, baby. George Washington resides in Provo. He married Harriet Wolf and their children are five: Mrs. Gladys Corbett of St. George, Utah -married Pearson Corbett. They have three children. - Helen Brown - married Byron Brown and have Janet (one more later) - Devoe - who married Beth Peterson- They live in Pocatello, Idaho. He teaches business in High School. George, the second child, married Ethel Huntsman - they have two children and live in Salt Lake. The baby of George Washington and "Hattie" is Barbara, now in college.

Mark Henry, second son of George and Alsina, married Guinevere Smellie. They have six children - two living: Mrs. Iona Brimhall Stevens who married Kenneth Stevens. They have three daughters and three sons, one having died - Jennie Brimhall Bown, who married Newell Bown - They have two children and live in Brooklyn, N. Y. Mark Henry and Guinevere had four children who died in infancy : Irma, Beth, Bessie and Mark. They are buried in Canada.

The baby son of George and Alsina is Wells Lovett. He carries the Lovett family name. He married Fern Smoot. They have three children: Mrs. Sina B. Stevenson, who married Gordon M. Stevenson. They have a son, Gordon McKay, and live in Summit, New Jersey.

Lucy Jane, the first-born of George and Alsina, married Jesse William Knight. They have two sons: Richard (who married Gail Stewart of Logan)-parents of three sons: Richard, Stanford and Boyd- Lucy Jane and Jesse Wm. have a second son, Philip, who married Ellen....They have two children - Launa Jane and Philip II.

Alsina Elizabeth, the second daughter of George and Alsina, married Lafayette H. Holbrook. They have eleven children, nine of whom are living: Raymond Brimhall, who married Esther Hamilton (They have four children, three of whom are living); Lafayette Hamilton; Diane, John Hamilton, and baby Hal who was born and died in Palo Alto, Calif. and is buried there. The second child of Alsina and Lafayette is Rachel Holbrook Anderson. She married Robert Clair Anderson of Manti. They have five children, four of whom are living: Reed Holbrook, oldest, died in infancy; Robert, Jane, Ruth and William. Third child of Alsina and Lafayette is George Blaine who died in young manhood. Fourth child is Jennie Holbrook Groberg. She married Delbert Valentine Groberg. They have six children: Mary Jane, Julia Gay, John H., David H., Richard H., and Delbert H.

Fifth child of Alsina and Lafayette is Mary who married Benjamin Alva Maxwell. They have four children: Carol, Philip, Harold, and Mary Jean. Sixth child of Alsina and Lafayette is Ruth who married Francis Ray Brown. They have three children: Nora Mae, Floyd, and Keith. Seventh child of Alsina and Lafayette is Elizabeth. She married Ray Berry (Alonzo K.) They have three children: David, Louine and Alan. Eighth child is Jean who died at 7 years. Ninth child is Helen who married Carlyle A.. Dahlquist a year ago. Tenth child is Vera who married Maurice K. Heninger a year ago. Eleventh - Alsina Elaine married John A. Haymore. They have a daughter - Valerie.

Lucy Angenette was the youngest daughter and fifth child of Catharine Agusta and George W. Wilkins. She is the only one of their children now living. She married Carl A. Marcussen, a promising architect and builder. When Lucy's father was called to go on his second mission, Alsina and George left their own little home and went to the Wilkins home to take the place of the mother who had died and the father who was again a missionary. For a time it was all right with Lucy. Then she decided it was better to be married like her sister; there wouldn't be as much work to do, at least for a while and Carl had for a long time coaxed her to be his wife. So she told him she would. They were married and had a large family. Lucy proved to be a worker the like of which is seldom found. Her husband purchased a farm. The cows she milked, the butter she churned, the cooky jars she filled and the many bounteous meals she set for relatives who came to eat at their table. Her husband would not stand for scrimping in these things. During her child-bearing age she buried several babies. It was hard for her to lie in bed and she would have a shawl put over her shoulders and sit in bed and knit or crochet. This couple had a family large and some of the beautiful type of womankind.

There was Kate (Catharine) Catharine Agusta's namesake again - she married Philip Davis - they had 2 children: Martha and Vanza. Vanza married Mr. Manor. They have 3 or 4 children. Lucy and Carl's second child was Carl. He married Margaret. They have five children. Their third child was Gadenna (Denna) She married Ammon Tuttle. They had three girls, one young boy and two infants. The three girls and mother are now living - Florence, who married Mr. Nielsen - they have 2 children; Helen who married Mr. Jex and have 3 children and Marie who married Kirk Stevens. This is the young couple that traced the Morgan ancestry for Catharine Agusta so perfectly in New York. Lucy and Carl's fourth child is Martha - She married Archie Andrus of Spanish Fork. They have three children: Edna who married Mr. Hill of Payson - of Provo and a son now in the service. Martha died this spring (1942)

Lucy and Carl's fifth child is Mary. She married Archie Hales. They have a family. Celestia is the youngest girl for Lucy and Carl Marcussen. She married Thomas Maloney. They have four children - Paul, Keith, Alice Merl and Joan. Lucy and Carl had Roy and Joe who both died early - in young manhood. Joe was married and had some children.

Catharine Agusta and George's son, Joseph Emmons, was a highly respected citizen of Spanish Fork and a loyal Church worker. For years he was night-watchman of the Coop Store there. He married Araminta Wilson. They always lived on the corner where his widow now resides. He was always very solicitous for his wife. At one time he was shot while on duty. Later he had a prolonged illness and died as a result. His wife now is active in our Organization. Her son Ralph has been from the first and now is the President. Their children are: J. Ralph who married Sena.... They have Viva who married Mr. Webb - Irvine, now in service of country, and Carl. Joseph and Araminta's second child is Fern who died as a young girl, Elgin who married Miss Hunter, Rulon and Mrs. Bowen of Salt Lake. They have children.

Albert William was the last born of Catharine Agusta and George Washington. He was a jolly, kind man and a good provider. He and his brother Joseph went away and worked on the railroad for what seemed a long time. The nieces and nephews

called him Uncle Al and surely rejoiced when he returned home from the railroad. He married Mary Ellen Dudley, a widow. They reared a family in Jensen, Uintah Co., Utah. Their son Melvin went on a mission and is very interested in helping to get the temple work done for his father's people. There were a goodly number of the Al Wilkins family came to the Reunion, the second held.

The son of Catharine Augusta and George W. that was adopted was an Indian boy. He lived to be a young man and died. He is buried in their cemetery lot.

The family group sheet of this couple, Catharine Augusta and George Washington Wilkins, is attached and gives record of important dates and events.

Rearing her family: Catharine Augusta left no story of her life on paper. It must have been indelibly written in the lives of her eight children. How much they have recorded of it to be handed down to Catharine's later posterity, time will tell. There is but one member of their immediate family now living. She is Lucy Angenette.

Of all the incidents of her life, perhaps the day of the birth of her motherhood stands out. Mary Augusta, the baby that made her a mother, was most welcome. George and Augusta had looked forward to this event for four years. Her first cry was music to them. How they must have enjoyed their baby daughter on the three-months trip to San Bernardino. It was more than an incident when their first son came while in San Bernardino. He bore the family name. They watched him grow and had new joy and renewed hopes for him for he was born under the covenant. Then baby Charles came and went, probably named for George Washington's twin who also died in infancy.

After three years pioneering, word came for the saints to return to Utah. Here was the Wilkins family - 5 in all - father, mother, oldest sister 2 years 13 days old, little brother one year and ten months and baby Charles just a wee one, born at the last of the year or close to it. These five start the homeward trek. Perhaps when they reached Utah they could have a home where baby Charles could lie in his cradle so comfortable and there would be plenty of good food for the other children. It was a tragic day for them when George Washington had to dig a tiny grave by the side of the road in the desert and then place their baby boy. There's was a twelve-week journey - imagine the pillows, if there were any, that were often wet with tears as they continued on day by day with the memory of that little grave so fresh. The mother's discomfort, physical, because of the breasts that needed her baby to nurse them. Great time, great circumstance to pour out her soul to God whose work they were sent to do. He said to their aching hearts - "Be strong, and of a good courage; be not afraid; neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest," and they listened and were comforted.

About the first thing Catharine Augusta did when their place of abode was chosen in Spanish Fork, Utah, was to send for her little Indian boy whom they had left with friends while they remained in California. He was six years old now. They were glad to see how he had grown. As he grew older he became a real help to his father especially and was thotful of his mother.

George Washington became a farmer and had, by and by, a molasses mill of his own. These occupations gave work also to Catharine Augusta outside of her household duties but she was glad to help in any way for their needs for their growing family increased steadily. Of course, as the children grew, all helped too.

It is quite likely that Moroni required considerable attention and more incidents concerning him have been handed down than of the other children. His father used to take the tithing to Salt Lake, as was the custom. On one of these trips he was returning home at night. He spoke to his horses and then he heard Moroni's voice as if nearby. He jumped out and soon located him lying on the ground ill. He took him home. This must have been quite an experience for Catharine Augusta for him to leave her and follow his father. He was ordained an Elder not long after and soon died and lies in the family plot in Spanish Fork cemetery. George Adelbert was then 18 years and was quite able to go along with his father doing his part in helping to provide for the family.

While in the "heat of the battle" of rearing her family, Catharine Augusta must have felt she had a great support when her husband was called twice into the Bishopric and once to be a Bishop. She knew too well the uplift such appointments as these are to a growing family.

Her two sons, George Adelbert and Joseph E., went to work on the railroad. She could not help being anxious about them for the companionship met with on these camps was not always the best. So when they returned, her arms were outstretched to greet them. They called on all the family. The nieces remember it to this day.

The first marriage in the home was a sacred event to Catharine Augusta; her first namesake, Mary Augusta. She was only eighteen and became a plural wife. To Catharine, this was a holy occasion for the Lord had spoken regarding this principle. She was even urgent that her own husband obey the law before she consented to go to San Bernardino. This he did.

This mother permitted her two daughters to go to Salt Lake to work in Brigham Young's home, the Lion House. Alsina had much to tell her mother about how Lucy kept Aunt "Twiss", the lady they worked for, in hot water because she insisted on going with a friend to hear the spiritualists.

Alsina was anxious to get a trousseau so she quenched her homesickness and stayed on the job longer than she felt she should have done for her mother took ill while she was away. This troubled her greatly for her mother did not recover. Alsina had decided to postpone her wedding day which was set for the 28th of December. When her mother heard of this, she called George, Alsina's finance, and Alsina, to her bedside and told them not to postpone their marriage. She died on the 5th of December and they, in keeping with their pledge to her, were married on the 28th.

It is not unreasonable to suppose she could look down and rejoice with them as they knelt at the altar in the Endowment House and became husband and wife for time and all eternity. Alsina chose a nobleman, George Henry Brimhall, and he chose a lovely queen - Alsina Elizabeth Wilkins.

In trying to picture the homes Catharine Augusta was blessed with, we recall her parental one in Chelmsford, Mass. There, necessarily, would be modest as Chelmsford was the beginning of the City of Lowell. Later they may have had a more modern one for they, her parents, reared their family of at least seven children, in Chelmsford, later called Lowell. There was Thos. J., Mary Jane, George, Nancy, John M., Catharine Augusta and Angeline.

After her marriage to George W. Wilkins, she must have been comfortable in some small home for two. Their Salt Lake home may have at first been a covered wagon for all homes were in the making for awhile and George W. was very busy building homes for others. It is likely he saw to it that his good wife was comfortable especially after Mary Augusta came.

Their move to San Bernardino presupposes a home in a climate where thick walls and storm doors were not needed. Her fourth and last home was in Spanish Fork where the Coop store now stands. It was a two-story house, according to Catharine Augusta's daughter, Lucy Marcussen. She remembers the children were sleeping upstairs. In the night of 5th of December, 1874, her father came upstairs and told them all to get up and come down to say goodbye to their mother. This was the home where four of their children were born and which was hallowed because goodbyes to their mother were said there.

Catharine Augusta Lovett was the sixth baby that came to the home of Thomas Lovett and Mary Morgan on 25th April, 1823 - this date is near the time when Moroni made his first appearance to Joseph Smith. Catharine's native state is the first one south of the one that was the cradle of Mormonism. Catharine was a wonderful mother so she must have had a watchful, wise mother too.

Of her childhood, school days, courtship and marriage, we can speak only as we feel, knowing the type of her parentage and ancestry and the kind of character she was after our acquaintance with her. A lady friend of hers recently living in Salt Lake City, visited Catherine Johnson, grand-daughter of Catharine Augusta. This lady spoke of her as a cultured, beautiful lady. Then of course we know George Washington Wilkins would select just that kind of a companion and mother to his children. George Washington was the son of a fine father and mother. His father was Abraham Wilkins and his mother Mary Emmons. Both parents were natives of New England being born, the father at Marblehead and the mother at Old Ipswich, Mass. Like Catharine Augusta's ancestors, these Wilkins and Emmons people had emigrated from England to Mass. and moved from Mass. to New Hampshire. They are buried in Amhurst, N.H. They had a family of 12 children. His brother Judson's biography is found in the History of Washington, N.H.

George Washington learned to be a moulder by studying 3 years to become efficient in this trade. He was sensitive to the spirit of the true gospel and had courage to be the first of his family to accept it, being baptized before his 20th year. He settled in Lowell, Mass. where he met Catharine Augusta and was married there on Independence Day, 1846. He had been a member of the Church for four years. Of her conversion we hear little but she was baptized in 1845. Angeline, her sister, must of become a member too as she joined the Sam Brannon group of Saints who took the sea route to the Rocky Mts. and landed in San Francisco region and were the originators of that now great city. These two sisters must of left the home nest with mingled feelings of happiness and sadness. The brother of Catharine Augusta inclined toward Mormonism and wanted to go West to Salt Lake City and join the Mormons but his wife didn't see it that way. So there was thruout of a family of seven converted to this new religion. How the parents felt we do not know. Angeline went away in 1846 and Catharine Augusta in 1849.

The story of their crossing the plains would be very much like other young couples who were really converted to the Church. Had George W. kept a diary it would have been an inspiration. After arriving in

Salt Lake City they did the things necessary to be done for themselves and never failed to respond to any call those in authority made of them, from the adopting of an Indian baby to becoming a Patriarch in the Church. In all these things Catharine Augusta was a helpmate in very deed.

They were community builders and never amassed any wealth of a temporal nature but seemed satisfied to live humbly and love their fellow-men. George W. was Alderman of Spanish Fork, a member of the City Council, 2nd Vice-Pres. and member of Board of Directors of Spanish Fork Coop - These people were good, true citizens, neighbors and friends. Their Church and their children were of paramount interest.

Catharine Augusta was that type of a wife that "provoked her husband to good works." When the wife of Joseph Smith saw her husband after the martyrdom, one of her friends, in trying to comfort her, remarked that she would receive her crown of glory. Emma said, looking at her companion - "He is my glory." Catharine Augusta, like so many of the early pioneers, looked first to their homes and husbands' assignments in the Church and gloried in their advancement. So we can follow her growth in pointing out her husband's Church activities.

In 1842 Elder Eli Magin came to Petersboro, New Hamp. and preached the gospel - George Washington heard him and was converted. He was baptized October 9, 1842. He was ordained an Elder in 1844. He presided over a branch of 40 members before he left Mass. - Made the trek with saints to Utah 1849 - Never refused any call of Church leadership - Helped saints build their homes in Salt Lake - Helped build up San Bernardino, California - took care of Spanish Fork tithing and hauled it to Salt Lake City for distribution - was twice a bishop's counselor, once a bishop, President of High Priests Quorum filled two missions - one to England being in charge of 600 emigrant saints on his return home, - filled mission to Eastern States - obeyed law of plural marriage - received his own endowments and did temple work for kindred dead - in advanced years became a Patriarch.

His faith was such that sickness fled at his anointing and blessing. He had a fine understanding of the gospel and preached many an inspiring sermon. His visits to the homes of his children are today remembered by his grandchildren as a time for all to sit down and listen to his words of exhortation and life's experiences. The miraculous fulfillment of prophecy in his behalf at the time of his baptism shows his faith in the Elders of this Church was reward. He had hesitated to join the Church because he couldn't stop swearing. The Elders said: "You be baptized and you will quit swearing". He was baptized and never had the least inclination to swear again. When he went back to work, everything went wrong all thru the day. The men said, "George, how is it you haven't sworn today; you've certainly had plenty of reason to." Then he remembered the promise and had not thought of it till the workmen drew it to his attention. It's a strange story for his grandchildren could never believe he ever said a bad word.

So Catharine and George knew where their strength was and they remained true to the gospel to the end of their lives. The pictures that hung on the walls of their home were of Church leaders - the books were the Church works and photograph albums.

The grandchildren did not know Catharine Augusta only as they saw her picture on the wall beside her husband. Her hair was parted in the middle in front and crimps along both sides of her face made by wetting the hair and adjusting it with a comb or fingers. There was a ribbon

band across the top of the head and hair done in a bob in the back. She wore a chain and locket around her neck. Her dress was plaid. Her countenance was between a smile and serious mood - round gold ear-rings in her ears.

There are a few relics in the possession of some of the grandchildren - Mrs. Elaine Haymore has a little silk hood - Catharine Agusta made and her babies wore - it is over 100 years old. Mrs. Sina B. Stevenson has a small white bible that was a gift to Alsina from her boyfriend - George H. Brimhall before 1874. Mrs. Lucy Jane B. Knight has a beaded purse, some dresses and a hair bracelet - do not know whether they were Catharine's or her daughter's.

Would that Catharine Agusta's posterity could be as converted to the whole of Mormonism as she was. Then their names would be written in the Temples of the Lord as doing in this day the vital assignment of searching out Catharine Agusta's ancestors back to Adam and doing the Temple work for them.

Chronology of Catharine Agusta Wilkins

Some important events and dates:

- 1823 - Born 25 April at Chelmsford, Middlesex Co., Mass.
 1845 - Baptized a member of Latter-day Saint Church, Lowell, Mass.
 1846 - Married to George W. Wilkins at Lowell, Mdsx Co., Mass.
 1849 - Started for Utah on April 19.
 1849 - 12 Oct. arrived in Salt Lake Valley
 1849 - Their Indian son (adopted) was born.
 1851 - 5 July - her first child - Mary Agusta, born Salt Lake City
 1852 - March 24 - left with 500 other saints to help settle San Bernardino, California.
 1852 - Sept. 12 - Received endowments in Endowment House and sealed to each other.
- Note: There is an error here somewhere in the date of starting for California. This endowment date was procured from the Salt Lake Temple. The date of going to California is found in the History of George W. Wilkins written by Araminta Wilkins. Both happenings were in same year but they would not have come back from San Bernardino after the long journey - Rather, they must of had endowments first. They were there three years.
- 1852 - June - arrived in San Bernardino
 1853 - 18 Feb. son George Adelbert born San Bernardino.
 1854 - Son Charles born 18 Dec.
 1855 - Saints vacated San Bernardino - 1855 - Charles (baby) dies when en-route back to Utah, buried on desert.
 1855 - Settle in Spanish Fork
 1856 - 7th May - daughter Alsina Elizabeth born in Spanish Fork
 1857 - Moroni (Indian adopted son) baptized.
 1858 - 14 March - Lucy Angenette born Spanish Fork
 1860 - Mary Agusta baptized - 1 March 1860 - 23 Oct. son, Joseph Emmons, born Spanish Fork
 1863 - 11 May, Albert Wn., youngest son, born Spanish Fork
 1869 - 16 Feb. Mary Agusta married to John W. Snell
 1871 - Moroni ordained an Elder - 1871 - Moroni dies. 1871 - Her husband goes on mission to England
 1872 - Her husband returns from English mission with 602 saints
 1874 - 5 Dec. Catharine Agusta dies - age 51 years.

RACHEL ANN MAYER BRIMHALL

Jennie's maternal great grandmother -her mother's father's
mother -

Rachel Ann Mayer Brimhall, the oldest of seven children, is the daughter of George Mayer and Ann Yost and was born in Bucyrus, Crawford County, Ohio, February 9, 1829. When quite young she moved with her family to Indiana where they heard the Gospel. Rachel Ann was baptized April 17, 1846 at Logansport, Indiana.

From Indiana they moved to Nauvoo, Illinois where they owned a comfortable home. Her father helped in building the Nauvoo Temple. He was a wagon-maker by trade and gave valuable service in helping to make wagons for those who were leaving Nauvoo owing to the great persecutions heaped upon them by lawless men.

In 1846 George Mayer and family joined a group of saints who started for the west. Rachel Ann was teamstress for one of his wagons.

When they reached the Platt River, they found it impossible to continue their westward journey. The indians informed them that prairie fires had destroyed all the feed and invited these saints to spend the winter on their reservation. The country through which they passed belonged to the Pawnees, Poncas, Sioux and other indians. The company accepted the invitation and built a mud fort on a bluff overlooking the Niobrara and Missouri Rivers on the Ponca Reservation. They erected a temporary flour mill and they had an old cannon with them which they placed in full view of the indians.

Let me pause here to say that I saw an old indian on the very spot where the fort was built who remembered this colony and especially the cannon and two large millstones which the saints used for grinding their corn and wheat.

Owing to the severe winter and scarcity of food which was almost without variety, twenty-two members of this group died, among them Rachel Ann's brother Benjamin, age 4 years 6months and 14 days. Newell Knight, father of Jesse Knight, was among those who passed away.***

In the spring the company moved on. Some who were not able to continue their journey westward that year, went to Winter Quarters. Friday, April 26, President Brigham Young left Winter Quarters the second time for the great Salt Lake Valley with a company of 1,229 souls and 397 wagons. The Mayer family also left in 1848 and were assigned to Heber C. Kimball's group of 662 souls and 399 wagons. When Brother Kimball was ill, George Mayer was asked to take charge.

Rachel Ann suffered uncomplainingly all the privations of those days and was happy to take her position as teamstress in their long trek across the plains. Her father wrote in his journal: "Rachel Ann, my oldest daughter, drove the team with one yoke of large oxen on the wagon that the family rode in. She has become a first-rate teamstress and Berg and Buck are very obedient to her command."

One day, while enroute, one of the young steers got unyoked as they were going up a big hill. Her father followed it. While he was gone, Rachel Ann wanted to pass his wagon. In doing so, she took the hind wheel off her wagon, stripping the spokes from the hub. Her father writes:

"I took the load out and put it in the other wagon. We then drove till noon, after I put a slider under the axletree. We drove on again till evening. I went and cut a small oak tree and split out 14 spokes. Then I asked Miller whether we couldn't stop next morning till I could spoke my wheel and Miller said, 'We must move on' -but in the morning it commenced to rain and I commenced working at my wheel and prayed to God that it would rain until I got my wheel done and when I got the tire on the wheel and put the wheel on the wagon, it stopped raining and when the camp moved off my wheel was done. Miller was astonished when he saw that I had made it in so short a time. It was then nine o'clock. I told him that I thanked God that he sent the rain and stopped the camp. The indians were friendly and wanted to trade with us for clothing. But there were some who were full of tricks and shot some of the cattle. They shot one of my cows with an arrow. The herdman drove her to camp and I butchered her and dried the meat."

They arrived in Salt Lake without any more loss of cattle, November, 1848 and made their home in that city on lot No. 5, block 37, which after was in the 9th Ward.

Before her father had time to build a house, her youngest sister, Deantha, was born, in a wagon (she is still living in Salt Lake City). While Rachel Ann took care of her mother and supervised the others, her father built a log house. Being an industrious family, they were soon comfortable and prosperous.

On February 2, 1852, she was married to George W. Brimhall, Governor Brigham Young officiating. The young couple went to Parowan, Iron County, Utah, to assist in establishing a settlement under the direction of George A. Smith. In August of that year, he was appointed prosecuting attorney for the county, being admitted to the Bar May 13th. Her husband was elected as first representative for Iron County, to the Legislative Assembly, for the Territory of Utah which met November 1852.

It was a long, tedious journey over rough road from Parowan to Salt Lake City but his wife accompanied him and while George W. was serving in the capacity of a Legislator, their first child, a son, George Henry, came to bless their home, December 9, 1852. At the close of the Legislature, they returned to Iron County. Her husband served in the same position during a third term. She encouraged him in all his public positions.

She often told us of the time when Johnson's Army threatened to enter the Valley 1857, and that her husband was among the 2250 men quartered in Echo Canyon to stop them and that she had her children and household effects so arranged that at a moment's notice they could pack their effects in a wagon and set fire to their home and follow Brigham Young willingly wherever he might say for them to go.

During this trying period, Rachel Ann made shoes for her children from old boots and wide belt straps. When quiet was restored, they were sent on a mission to the Little Muddy and were among the first settlers of Moapa Valley, Nevada.

Finally, in 1865, the family settled in Spanish Fork where they secured a fine farm and built them a comfortable home in the city. The Junior High School now stands on the ground occupied by this home.

This good woman was industrious and resourceful. In early days, she supplied her family with molasses made by boiling down pieces of melon.

She manufactured from raw material, clothing for her household, made suits for her husband as well as dresses and other apparel for herself and children. She was an expert at preserving meat, game, and fish for the family. She fashioned out of home-made twine the nets and seines for fishermen. She was hospitable and charitable, always finding something good to be said of any person with whom others might be finding fault.

She took great pleasure in making others happy and always tried to make children, as well as others, feel that they were capable of doing great things.

She was the mother of ten children, four sons and six daughters, all of which lived to maturity without the benefit of medicine or surgical care but five of them preceded her to the Great Beyond. They were: Prudence, Ruth, Emer, Orilla Boyack and Omer. Her daughter, Rachel Emma Robertson, followed a few years after her mother's death, leaving George Henry, Tryphena Garff, Ether and Grace B. Calderwood, at this date, November 13, 1930.

She was a mother to her grandchildren as well as her own, and for some time gave special care to five of them who, because of the loss of their mother, went to live with her.

She taught her children the rudiments of education at home. Her ambition was for them all to get a good education and no sacrifice on her part was too great in helping them attain this end. Five of her children were teachers in the public schools of Utah. Her oldest son, George Henry, was President of the Brigham Young University for 21 years and is at the present, President-Emeritus. All of her daughters have been excellent mothers in Israel of large families and her sons successful in their avocations of agriculture, mining, or business.

She was a faithful Latter-day Saint. She never went in debt and, while not wealthy, she always had a little money. She often said, "I can go to sleep every night with the satisfaction that I owe no one a cent."

She was progressive, and to the last never lost her interest in the important events of the day. She endeavored to impress upon her children and grandchildren the importance of the Gospel to their lives and of the divinity of the Book of Mormon and the Prophet Joseph Smith's mission. The very last words she said to me as she held my hand as I was bidding her goodbye before leaving for a trip to California: "Remember, my girl, that Mormonism is of more value to you than anything else in the world" - and though I never saw her dear face again, nor heard her voice, I am grateful for those words.

She passed away, loved by all who knew her, and was buried in Spanish Fork beside her husband and children, a worthy pioneer.

(Arranged by Lucy Jane Brimhall Knight, daughter of George Henry Brimhall)

GEORGE WASHINGTON BRIMHALL

MATERNAL GREAT-GRANDFATHER OF JENNIE HOLBROOK GROBERG

(Jennie's mother's father's father)

George Washington Brimhall was born at South Trenton, New York on November 14, 1814 and is the son of Sylvanus Brimhall and Lydia Guiteau. His grandfather was also named Sylvanus and was an officer in the Continental Army. Sylvanus, George Washington Brimhall's father, volunteered under General Brown in the McCoombs division and was at the battle at Sackets Harbor in 1812. In a short biography, which he penned, he says:

"My father, of a roving disposition, and blessed with eight sons and three daughters, was unable to give me a classical education. But being endowed with life and vigor, I concluded to take the world as it was, consequently in 1841 I was elected school treasurer for the County of McHenry, State of Illinois, in December, 1841.

"In September, 1842, I heard the Gospel of Jesus Christ and embraced it. I was baptized by Samuel McClanathan, and confirmed and ordained an Elder by him and William Porter. I then preached the Gospel in the region round about and two years in the Eastern States with much success. In March, 1844, I gathered with the Saints in Nauvoo."

July 4, 1845 he married Lucretia Metcalf by whom he had three children - Rufus, Sylvanus and Mary.

He helped in building the Temple at Nauvoo. In March, 1850, he fled with the Saints from the mob, walking 620 miles on foot and arriving safely across the Missouri River among the Indians. He then came across the plains of Nebraska, Colorado and the mountains of Utah, arriving in Salt Lake July 9, 1850, having been identified with the Church throughout the troublesome times in Missouri and Illinois.

On February 2, 1852 he married Rachel Ann Mayer - Governor Brigham Young officiating. The young-couple went to Iron County to help establish a colony, under the supervision of George A. Smith of the Quorum of the Twelve.

In November, by special proclamation of Governor Young, he was elected a representative for Iron County to the Legislative Assembly for the Territory of Utah. He was admitted to the Bar May 13 in the United States Court for the Territory of Utah, Honorable Zera Snow presiding. He was re-elected to the Legislative Assembly in 1853 and after the close of the third session he remained in Salt Lake City about two years.

His oldest son, George Henry, was born December 9, 1852 in Salt Lake City, and in May 22, 1854 his daughter, Rachel Emma, was born. The following November the family moved to Ogden and helped in establishing that place. In March, 1855 George Washington was elected a member of the City Council of Ogden, and again in 1859.

He was one of the musicians in the band of the Mormon forces, 2250 in number, who went to Echo Canyon to meet Johnson's Army in 1857 and forced them to go into Winter Quarters without entering the valley..

He was among the first settlers of the Moapa Valley and finally in 1863 they settled in Spanish Fork where they built a comfortable home surrounded by trees, grape-vines and always a vegetable garden. The Junior High School now stands on the ground occupied by their home.

By his wife, Rachel Ann Mayer, he had ten children. His son, Emer H. was born at Brigham Fort, February 15, 1856; Orilla M. at Salt Lake, April 14, 1858; Omer M. at Mt. Ogden, March 9, 1860; Ruth Rose at Cedar Fort, January 17, 1863, Prudence M. at Spanish Fork, December 26, 1865; Ether R. March 4, 1868; Tryphena M. at the same place October 24, 1870; Grace M. September 5, 1875 at Spanish Fork. (mother has left out 2-one of course being her father, George H...)(Jennie's note)

He was an ardent worker for the Church and at the time when the Law of Consecration was advocated, he says in his journal: "January, 1857 - I embraced the Consecration Law to the amount of \$1080.00 and do with all my heart try to keep the commandments of the Lord. In all things I have tried to be useful and impart intelligence to my fellow-man."

He was ordained a seventy at the fall conference in Nauvoo, Illinois, October 8, 1844, by Israel Barlow and Amos Rodgers-placed in the Tenth Quorum. In 1855, at the April Conference in Salt Lake, he was ordained a President of Seventies by Jedediah M. Grant and placed in the 20th Quorum. He was ordained a High Priest June 1878 by Daniel H. Wells, Wilford Woodruff and George D. Snell in Provo, Utah County, Utah. He was ordained a Patriarch by order of President John Taylor under the hands of Lorenzo Snow, F.D. Richards and Heber J. Grant, April 8, 1887 at Provo. He travelled far and near giving many Patriarchal blessings, going as far as Arizona in 1891.

All of these blessings were written in long-hand and copied in a record by his daughters or grand-daughters. The means of travel was limited and slow but he worked faithfully to perform this office as well as all others. His parting words to his sons as they surrounded his bed were: "All of the good in me I bequeath to you; the rest I take with me."

He died September 30, 1895 at the age of 81 years.

His children have all been community builders, active in educational as well as other fields. Five of his children have taught in the public schools and his oldest son for twenty-one years was President of the Brigham Young University - and then President Emeritus (George H.)

Tributes

by mother

thru the years

(more to come)

John is Mighty

David is Beloved

Richard is Precious

Dee is Gifted

Joseph is Chosen

Happy Birthday to John Holbrook Groberg

June 17, 1978 - but written and sent to

him while on his first mission about

1955

Joel 2:28-9: "...I will pour out my spirit..and your sons and your daughters will prophesy...upon the servants and upon the handmaids..will I pour out my spirit ..your young men shall see visions..."
* * * * *

John is a mighty one (and always has been), going forth in Thy power and his own worthiness, to the ends of the earth to fulfill in majesty Thy great works to Thy children. His strength is in Thee; his handsome, kingly manhood kept adequate to respond in full preparation to Thine every call.

As he goes forth in Thy power and in his own magnanimous love for Thee and Thine, he trembles with great desire to serve Thee wholly, whether it be to succor Thy smallest, lowliest, most uncertain child (knowing all are loved and all are needy) or whether it be to press forward heavily laden with vast responsibility of hoping, hungering, wondering, "other sheep."

John is a mighty one, conceived in Thy favor, nurtured with unknown watch-care in all needed influence sent forth from Thy presence. For he was to come into this life strong and mighty. Humble and sweet at first, and still, but always with power. No wincing under the stress, the torturous demands that the awakening, the strength, the readiness required, to be completely his.

Quietly he walks forth at times; quietly, but firmly and surely, head bowed in communion, in acquiescence. Thunderously he strides forth at times, head lifted high in praise, in exultation, in a far, clear, full-toned call.

No little thoughts his, no feelings small, no words but from Thy promptings, no acts (whether seen or unknown) but what are directed and fulfilled in the sureness of his great, radiant, all-encompassing testimony, his sure knowledge that it is Thee he represents. His dedication complete, his devotion full, his understanding clear, his eye kept single to Thy glory,--he goes forth from the dawn of his preparation into the sunlight of masterful accomplishment, into the sunlight of Thine accomplishment through him. In his awareness of great strength, knowing not itself, he bows in humility, in gratitude. His understanding, given him rightly, would probe and penetrate eternity. Because he feels Thou hast need of him, his only concern always his own worthiness.

John is a mighty one. And I, of more common clay; I, all weakness, stand in awe in the shadows of his sunlight, and I look into his sunlight, hesitating to sense or touch his greatness, but within me gratitude, humility, and joy overflow, and I, his mother, weep.

(My hope is still that the vision I saw might become reality- I have told him about it.)

TO DAVID ON HIS TWENTY-FIRST BIRTHDAY

from Mother-March 1957

David is beloved - beloved of others as others are beloved of him -beloved of those whose needs he champions - a punished child, a misunderstood brother, a spiritually drowsy friend.

David's presence is magic. "David's here!" means leaping hearts, quickened pulses - means running steps, eager arms, laughing kisses; means gay speech and sparkles in children's eyes; means away with drabness and welcome to vibrant, zestful living; means love has entered, in company with joy.

David loves life, loves the challenge of its choices; loves the mystery of its hidden treasures; loves the freedom of its open calls; loves the beauty of its truths - its truths simple and accepted, -its truths not yet understood --seen only through the eyes of faith, the pure eyes of faith - patience holding the key to unlock the clearer vision, waiting lest the sight be injured, waiting until the eyes are ready, ready for the sunlight, the brilliant, glorious sunlight of greater truths revealed.

David loves life and by the magic spell of his own great love of life, he lifts others to love life, to know also that life is good, life is beauty, life is joy. For David loves people - big ones, little ones;- happy ones, sad ones; strong ones-weak ones

David gives song and from everywhere melody echoes, inviting to happiness. David gives smiles and smiles become his answers, lighting inner joys, shared and understood. David gives radiance and from all about radiance responds, drawn out to meet its kind, dismissing gloom. David gives words, words of fun and frolic; words of wit and wisdom; words of hope and trust. And words come back in answer - grateful words of gladness, firm words of resolution, binding words of promise.

And in the song, the smiles, the radiance, and also in the words, David gives a message, a needed, wondrous message, - For all must have the privilege; all must hear the message, that all may know its glory, its truths, its joys, its love.

David can be trusted (greater than to be loved!)--so when hands in need reach out to him, begging solace for their sorrow, strength to bear their pain, answers for their problems, guidance for their living, forgiveness for their wrongs, assurance they are loved --he reaches out his hands to them, reaches out to lift, to comfort, to support, to help, reaches out, eager to give - with so much to give and so many in need of the giving - willing to pay, pay fully and gladly, whatever the cost might be - that he might give what is needed.

And as David thus reaches out to others, unseen hands reach out to David, steady-ing, sustaining, strengthening, for

David is beloved, beloved of others as others are beloved of him. But most of all beloved by the One who authors love, the One who knows best its great cost. And this One who stands by knows, knows the heart, the hope, the promise. Knows all and allows, - allows the testing and the tempting, the confusion and the mists, allows the refining in the fire, the burning, threatening fire, -knows that it is needed for David to be ready ready for the greater calling, ready for the greater strivings, greater service, greater love. This One who stands by knows, knows when doubts obscure the vision, when bewilderment is pain. And at times his grip is tightened, as from lostness he pulls and anchors, anchors to the security of his matchless, boundless love. Faith supplants doubt, then comes understanding, awareness, feeling, believing, then knowins, and in the knowing, peace, sweet peace, blessed peace. Grateful and ready, David stands, while the whispered message breathes assurance to each fibre of his being. Humbly he listens and hears, without words, "Dearly beloved..."

TO OUR SON, RICHARD HOLBROOK GROBERG -JUNE 22, 1978

(First Happy Birthday June 22, 1938)

* * * *

Richard is PRECIOUS..

pure gold (in symbol)-or sterling - or platinum...
but much, much more
always has been -
always will be - increasingly PRECIOUS

a stalwart..never hesitating..

solid
loyal
true
right

PRECIOUS - - clear thru

unflinching - no matter what the
need

the challenge
the cost

or

the disappointment

square on - all there
ready

proved.

Richard is PRECIOUS - recalling the words of the Lord thru his
Patriarch father -

only for him and his
too sacred for others

words such as:

"rightful heir..lineage..
worthiness"

"character..will shine bright"

"sound mind..strong heart"

"callings..high..Priesthood

"The Lord is mindful of his PRECIOUS gifts and blessings
with which you are endowed"

"..the honest in heart will rejoice and call you
blessed...."

Richard is PRECIOUS

his wisdom, called forth naturally from depths
of truths within - undoctored - unadorned - pure
priceless

PRECIOUS truths. He knows:

"..the Spirit speaketh the truth..wherefore it speaketh
of things as they really are and
of things as they really will be" ...truths..thru Richard
and his expression of these truths --matching them
...unexcelled

....the Spirit..always comfortable with him..
and thru him

inspiring countless others,
observers..listeners...
to increased

light
truth
strength
their own fulfillment
for eternity

Richard is PRECIOUS

patient but unswerving
tolerant but immovable
loving but insistent
understanding but uncompromising
encouraging but resolute
in the Lord's work..his own the sam

properly placing transient values in transient places *things*

gifted to season all with delightful, wise humor

Richard is PRECIOUS

a jewel
of supreme value - for more than
endurance..
for top quality
and
for a crown
like another crown

"..in that day shall the Lord of hosts be for
a crown of glory and for a diadem of beauty"(Isa.28:5)

a jewel
fathering other jewels
to become likewise PRECIOUS
their mother jewel equally
PRECIOUS

a jewel..our families and others in tune
treasure..
give great gratitude for

Our Lord also
promising:

"And they shall be mine, sayeth the
Lord of hosts, in that day
when I make up my jewels and
I will spare them as a man
spareth his own son that
serveth him"
(Mal. 3:17)

Indeed

Richard is PRECIOUS

HAPPY BIRTHDAY -
MOTHER AND DAD G.

(written by mother)

TO DEE - IDAHO FALLS, IDAHO, DECEMBER 1, 1960 5 a.m.

by Mother

My dear, gifted son:

As the "gift" month dawned, my sleep was disturbed by an urgent call to get your birthday letter off at once.

My mind and my heart have been reminiscing over the past twenty years since first I heard your tiny cry and cuddled your wee form to me. Joy and gratitude for you, a precious gift from our Heavenly Father, fully dispelled any shadows I had just gone thru to help bring you safely to your earthly mission.

I knew that your father and I could give you all our Heavenly Father wanted us to give you if we stayed close enough to Him. But I did not then fully realize how gifted our new "gift" was. However, I sensed it more and more as your darling baby figure took on a lovable boyish form, then unfolded into handsome youth, and finally emerged into beautiful, strong manhood. So today I write:

Delbert is gifted, endowed from on high - He is gifted with talents, varied and many - art, music, speech, composition, creativity--

Barely out of childhood - a Michelangelo, covering our walls with beauty captured in colored oils by his budding genius and persistent effort--

Later - fashioning his own intricate designs into treasured possessions of many who proudly display their leathercraft, executed by his untiring hands, sweat, and sacrifice -

Then skillfully drawing plans, guiding color, material, workmanship, principles, to unfold in utility and beauty of his own rooms - no child to be placated but an architect in embryo!

Again - after making time and his trombone serve him, filling the air and the hearts of those who listened with musical tones never to be forgotten, but held high, inviting others to also excel, -

Chalk talks - essays - languages - orations - mottoes, dramatics - poetry - debating, - scholarship ---

He is gifted with leadership, friends, admirers, brothers --all anxious to follow as he leads, - efficiency, planning, correctness, accomplishment --his pass-words. Student council, class president, chairman, candidate, scout mayor, awards, priesthood quorums, missionary - Integrity, experience, spirituality, all playing part in his preparation.

He is gifted with intelligence - solving his own problems, making his own decisions, seeking his own high level, content only with the best.

He is gifted with loyalty -to home, to friends, to himself, to God.

He is gifted with testimony, most precious and treasured - his greatest desire to magnify each calling, always to be worthy of the gifts and of the Giver.

Dear Father,

To thy children now he comes -

His tongue to speak thy truth
His hands to bless with thy power
His mind to enlighten through thy light
His spirit, glorified by thine, radiating thy message -

Their need -
His heart loving, but reaching for thy higher love,
His trust in Thee and Thy Son, the Greatest of all Gifts - -

Thou who knowest him best, who has endowed him thus, whose purposes he is
trying to fulfill --

Accept our gratitude for him, Thy gift to us - make us more worthy of
him and what he desires to become, - make us more worthy of Thy
trust in us, - of all Thy gifts to us --

* * * * *

IMPORTANT NOTE:

I HAVE PLANNED BUT NOT YET WRITTEN THE FOLLOWING:

LEWIS IS ROYAL

GEORGE IS A BLESSING

MARYJANE IS NOBLE

JULIA GAY IS JOY

ELIZABETH IS A LIGHT

GLORIA JEAN IS BEAUTY

November 30, 1978

JOSEPH IS CHOSEN

by Mother

"Many are called but 'Joseph' is CHOSEN --CHOSEN as was his great ancestor, Abraham... "CHOSEN before thou wast born"...and to come through Abraham - Isaac - Israel - and Joseph of old - royal lineage --to help fulfill the promise - "in thy seed shall all the families of the earth be blessed" -

to be of the "CHOSEN generation - a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.."

CHOSEN because "he does not walk in darkness at noon-day" but in the bright sunlight of full gospel living -

Joseph is CHOSEN as is Jeanne CHOSEN --eternal companions --as witnesses from the spirit world have so confirmed - happy witnesses - rejoicing in their posterity -- of nearer kin -

CHOSEN because they have learned this one lesson and live it: "that the rights of the priesthood are inseparably connected with the powers of Heaven..controlled and handled only upon the principles of righteousness...power and influence maintained by virtue of the priesthood are: by persuasion..by long-suffering, by gentleness and meekness and by love unfeigned; by kindness and pure knowledge..without hypocrisy and without guile...reproving .with sharpness when moved upon by the Holy Ghost and then showing forth afterwards an increase of love...full of charity towards all men...letting virtue garnish thy thoughts unceasingly --thy confidence waxing strong in the presence of God..the doctrines of the priesthood distilling upon thy soul as the dews from heaven. the Holy Ghost thy constant companion ..thy scepter an unchanging scepter of righteousness and truth..thy dominion an everlasting dominion, without compulsory means..flowing unto thee forever and ever." --because you are CHOSEN.

CHOSEN, as the spirit dictated to his Patriarch father and continued to a humbly grateful Dad -

CHOSEN for "high positions of leadership" --"a great and important mission" - "great opportunity - great responsibility" --CHOSEN to "continue in the resurrection to carry on in the work that you love so much in this life"

CHOSEN -and "blessed with faith and vision..and discernment..and health and strength of body and mind and direction of the Holy Ghost...a special sweet spirit and a boundless love and desire to do..full measure, regardless of sacrifice..knowing you are wanted..asked for..needed"

"to succor the weak-lift up the hands which hang down-and strengthen the feeble knees"

Compassion in his eyes and acts - - beauty in his countenance and character --

"blessed with desires - devotion- birthright-priesthood-honoring all calls-growing in understanding and power of priesthood..confirmed in vision and fulfillment-love - example - service will continue to blossom and expand and become more perfect."

Those nearest him - a youngest brother attesting: "Joe is different-- when Bishop Joseph talks to his ward-his heart talks to their hearts and they want to do all he asks"

Many rejoice because Joseph is CHOSEN - "HIS ONLY BEGOTTEN..WHICH WAS MY BELOVED AND CHOSEN FROM THE BEGINNING" --has great need of others who are CHOSEN -like Joseph.

We likewise rejoice because our Joseph is CHOSEN.