

Timothy Gilbert



**THE WORLD OF
TIMOTHY
GILBERT**

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The author invites and welcomes any corrections,
suggestions, or comments.
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Timothy Gilbert

TIMOTHY GILBERT: AMBROTYPE

This is a reproduction of an “ambrotype” Mom found among her family keepsakes which had been tucked away in a trunk for years. It had probably been in the small box of mementos Elvera had prepared for her, as for all the children, after their mother had died. It is a 2 ½ inch by 3 inch piece of glass with a gold-colored, metal foil frame fitted into a dark brown case lined with red velvet. There was no identification on the portrait as to its subject or who had made it, but as we studied the features of the man pictured, we guessed it must be of Timothy Gilbert as a young man. One of the man’s eyes appears to be inflamed, and this is consistent with the story that Timothy had developed an eye ailment during his work in a New York underground dairy. Also, this particular photographic process, the ambrotype, was popular only within a very narrow time frame which fits nicely with Timothy’s own history.

Bill Slaughter, an archivist specializing in photography at the Archives of the Church of Jesus Christ of Latter-day Saints in Salt Lake City, identified the image as an ambrotype and said it was in unusually good condition (September 2001). Ambrotypes were images produced on glass by a collodion process which was first publicly introduced in the United States in December 1854. Ambrotypes quickly became popular in the United States and soon surpassed the earlier daguerreotype as the preferred portrait medium. The ambrotype was not as brilliant as the daguerreotype, but was cheaper and easier to produce; and ambrotypes could be finished and delivered at the time of the sitting. But by 1861, the popularity of the ambrotype process was giving way to the making of collodion pictures on paper or tin (tintypes). Ambrotypes were rarely produced after 1863. The dark brown case, hinged and fastened with a small latch on the right side, is a typical example of a “union case” first introduced in the United States in 1854. These are made to look like leather, but are actually thermoplastic moldings, the earliest examples of such in the United States.

Mr. Slaughter said that ambrotypes were being produced in Salt Lake City in the latter 1850s, but the quality of the work done there was not as fine as this example. This image probably had been produced elsewhere; New York was certainly a possibility. This would be entirely consistent with Timothy Gilbert’s life. He was in New York from January 1856 to the late spring of 1859 and probably had this ambrotype made there during these years before he traveled on to Utah. In the spring of 1859, Timothy would have been 24½ years old.

“The ambrotype was a collodion, positive-looking image on glass. . . . the images are laterally reversed, one-of-a-kind objects, often hand colored [as is this one: the cheeks are rouged and the ring and buttons are silvered]. . . . [Photographers] discovered that the density of a collodion negative could be varied through a bleaching process. When such a bleached image was viewed by reflected light against a dark background, it appeared as a positive. . . . In practice, most photographers underdeveloped or underexposed the glass plate to achieve the same effect. After processing, the plate was lacquered with an opaque black on its backside [as is this one] or placed against black paper or velvet.” (Hirsch, Robert. *Seizing the Light: A History of Photography*. Boston: McGraw Hill, 2000, 74-75.)

TIMOTHY GILBERT: SIGNATURE

I found Timothy Gilbert’s signature on a document legally incorporating the Riverton Ward prepared 24 January 1887 and filed 14 March 1887. At the time the general Church leadership had requested that the local wards prepare legal articles of incorporation to be signed by all ward members. Timothy was among the eighty-five who signed the Riverton Ward document. One reason for this legal incorporation was that the Church was at the time being threatened by federal court action because of the practice of polygamy. It was feared that the federal government would confiscate Church property, and it was hoped that this effort to legally divide up Church property among the wards, land and buildings especially, would make it less accessible to federal confiscation.

FOREWORD

I first got excited about genealogy and family history as a teenager one summer when I was visiting my cousin Karma Jackson (now Marlatt) and her family in Manassa, Colorado. I can remember sitting at the kitchen table in the old William Jackson home, which Karma's family was just renovating. We carefully hand-copied dates and the strange-sounding names of people and far-away places onto dozens of long, legal-sized sheets. Through the subsequent years, the "pedigree charts" and "family group sheets" have multiplied with new generations, and I have accumulated bits and pieces of information about the lives of these Jacksons and Gilberts, my mother's ancestors. But my curiosity has never been satisfied; it has only grown.

Such has been the case especially with my mother's grandfather, Timothy Gilbert. Unfortunately, he didn't keep a journal or write a life history that I have been able to find. In fact, all I have been able to find written by him is his signature. All that was known of his life was pieced together from stories told by his wife, children and grandchildren, and from a few church and government documents which mentioned his name. I wanted to know more. There were so many questions: How did he learn about the Gospel in his small English village and convert to Mormonism? How could he have worked in a New York *underground* dairy? What was his experience in crossing the Plains? What was it like to be a Riverton, Utah pioneer in the 1860s?

I am greatly indebted to the work of Timothy's granddaughter, Minnie Gilbert Heath who in 1985 published a book of thorough research into Timothy's life and descendants. It has been invaluable as a guide in my search for additional materials. Now as I near the end of my research, which will really never be complete, I find that some of my questions about Timothy still remain unanswered. These pages, the fruit of my research, may be disappointing in that they add few new solid details about Timothy's life, but instead present material which in many cases is only peripheral to his life. But my study may be of interest and value in providing a historical context--a better understanding of Timothy's world. I cite general histories, Church and government records, and personal accounts written by Timothy's contemporaries which add some depth to our understanding of this man, a common, yet uncommon, Saint whose life spanned an era of great events and change in world and Church history.

It has now been almost fifty years since I first heard of "Timothy Gilbert," and two more generations have been added to his posterity. But today as I follow down my computer-generated pedigree charts and see his name as my great-grandfather, I feel like I know something of his world and am beginning to know something of his spirit, both of which are such vital parts of who I am.

Mary Margaret Hawkins
December 2002
Rexburg, Idaho



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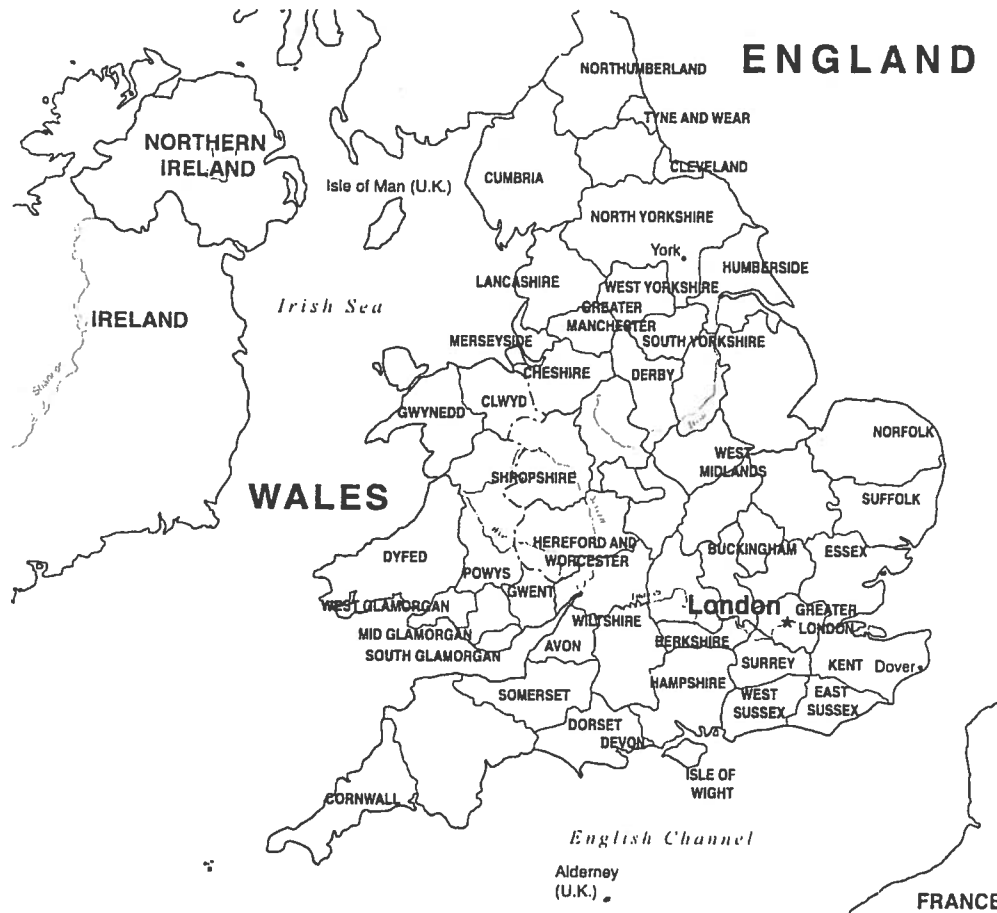
GREAT CHEVERELL: 1834-1853

The small parish and village of Great Cheverell where Timothy Gilbert was born in 1834 lies on the northwestern edge of Salisbury Plain in the county of Wiltshire in southwestern England. The history of human activity in the area stretches back at least into the Bronze Age; the county is filled with prehistoric monuments, the most famous of which is Stonehenge, located less than twenty miles to the south of Great Cheverell. Until fairly recently the parish was called "Cheverell Magna"; the name "Cheverell" may derive from an ancient British word meaning a roe-buck, or it may have originally referred to a fertile, cultivated, upland region or common field. (The tiny village of Little Cheverell lies nearby.) Still today, as in Timothy's time, small, sleepy villages dot the well-watered, rolling countryside which for hundreds of years supported large herds of sheep and grain fields (barley, wheat, and oats). In 1831, just before Timothy's birth, the population of the parish was 576; over the years there has been little variation, and in 2001 the population was still just about the same, 550.

Great Cheverell is a village which seems always to have been bypassed by the main thoroughfares. Today it still has many features which can be identified in a description of the village from the eighteenth century. St. Peter's Anglican church, with portions dating from the thirteenth century, still stands on the village's highest point (318 feet above sea level) with the Manor House and Manor House Farm nearby, to the west. The village extends eastwards from the church along Church Street and its eastern extension Low Street, both so named about 1700, north-eastwards to the Green, and southwards along High Street to Townsend. The junction of Church Street with High Street is the central point of the village dominated by the Bell Inn and the Glebe House dating from the 1700s. The Gilberts probably lived in a cottage on High Street (as it has been identified over the years by visiting descendants). The houses are positioned close to and slightly raised above this narrow lane, giving a crowded, closely built-up appearance.

According to parish registers, Timothy's ancestors for centuries, as far back as the sixteenth century in some cases, *all* came from central Wiltshire--within a twenty-mile radius of Great Cheverell. Eventually his ancestral lines tie into many of the common surnames of the area such as Lancaster, Giddings, Dowse, Cooper, and Draper as they thread into many neighboring parishes such as Urchfont, Potterne, Market Lavington, and Erlestoke. Timothy's ancestors were common people. Some were noted as "paupers" in the parish registers; others were "yeomen," more prosperous small landholders who farmed independently. Some were weavers or shoemakers, a humble heritage.

On many occasions, Timothy gave his birth date as 27 August 1834, and the Great Cheverell parish register shows the baptism of Timothy on 2 October 1834, son of John and Mary Gilbert of Great Cheverell, the father a "labourer." This very day that our Timothy was baptized in the Great Cheverell parish church, his paternal grandfather, Timothy Gilbert, for whom he was presumably named, was buried in the churchyard.



In order to piece together a picture of the village Timothy knew growing up, one must wade through histories filled with terms unfamiliar to most Americans like “glebe,” “copy-holder,” “free holder,” and “demesne.” All these emphasize the point that life in mid-nineteenth century rural England was still largely dominated by the remnants of feudalism in terms of boundaries, poor laws, taxation, social structure, education, and employment. One historian goes so far as to characterize the whole century as one of stagnation and decay in rural Britain (Parker 249). In 1797 “Enclosure” laws for the parish were passed which eliminated common land and forced the consolidation of farms to larger landholders; as in other areas of rural England during the first part of the nineteenth century, smaller landholders sold out “to join the already swollen ranks of the labourers. The pattern of social stratification was set for the rest of the [nineteenth] century” (Parker 240).

As the proportion of laborers to employers increased, wages for the common laborers decreased. In 1811, a 70-hour work week was typically rewarded with a wage of 9 to 15 shillings, and this changed little over the century (Parker 233). One observer visiting central Wiltshire in 1826 noted that “cattle, horses, and other animals were better housed and fed than the agricultural labourers and their children. The Wiltshire labourers [are] the worst used on the face of the earth” (qtd. in McGill 71). In the first decades of the century, Wiltshire was England’s poorest county, and at mid-century, a sixth of the population was on relief (But if any member of the household, even a seven-year-old, went to work, the aid was withdrawn.) (McGill 71).

Only the relatively few landowners could vote, so despair rose among the disenfranchised working masses. Beginning in northern England in the 1830s, an often violent laborers' revolt took place throughout England. Agricultural laborers took to the fields burning barns and haystacks, and destroying agricultural machinery (Chambers). In Wiltshire mounted yeomanry were called in to put down the rioters and restore order. Finally a compromise was worked out between the farmers and laborers which promised to increase wages somewhat, but in fact, the farmers reneged on their promises, and the average weekly wage in 1844 was just seven shillings (McGill 73-74). Truly, as Timothy entered adulthood at mid-century, he must have seen little economic opportunity for himself in his homeland.

Timothy's father, John Gilbert (1811-1891) always appears in the census returns as "labourer," and almost certainly the family did not own its own cottage, but probably rented it from a landowner in the parish. Wiltshire essayist Richard Jefferies wrote about a laborer's cottage in 1874 which might give us an idea of what the Gilberts' home was like:

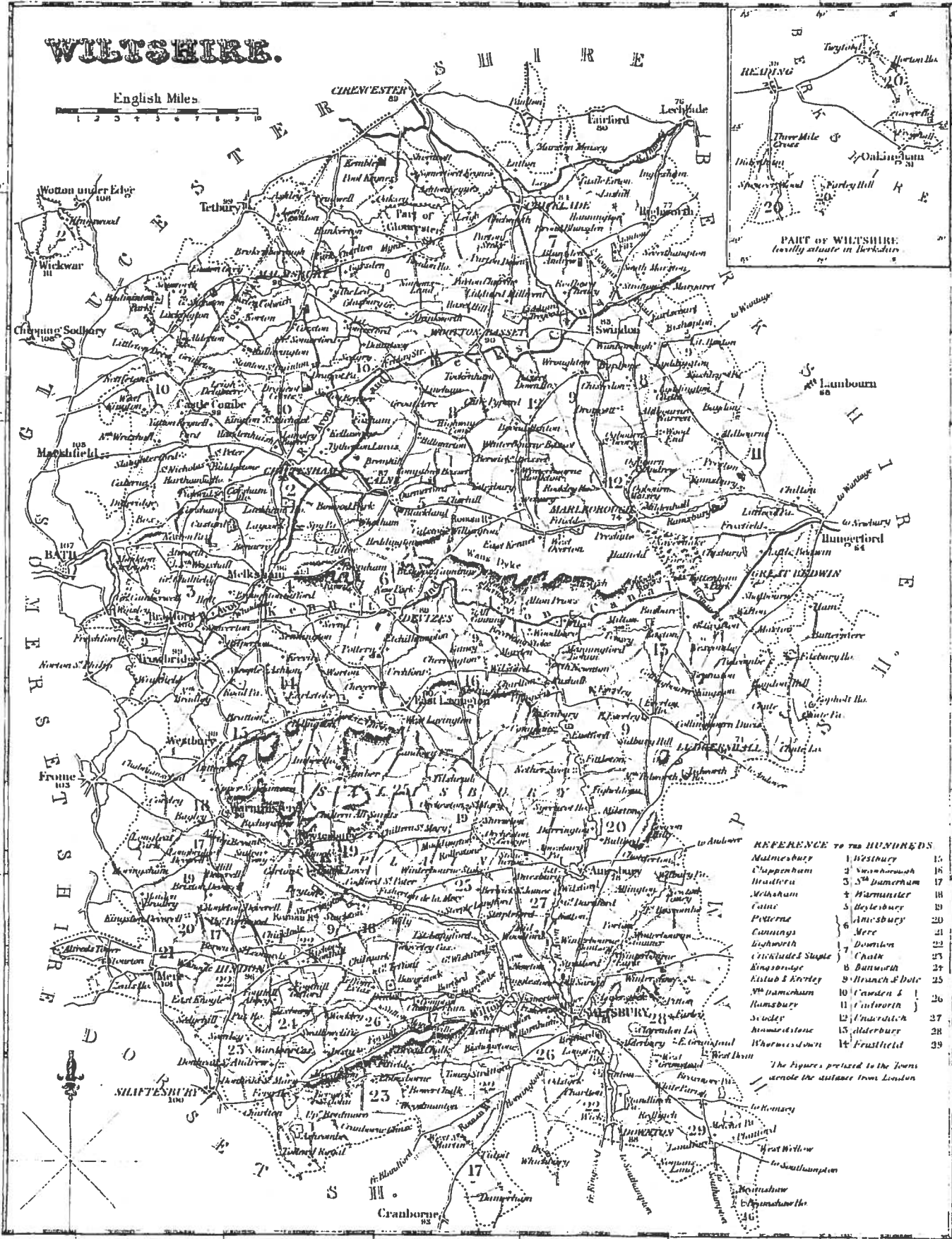
The rain comes through the thatch, the mud floor is damp and perhaps sticky. The cold wind comes through the ill-fitting sash and drives with terrible force under the door The low chimneys smoke incessantly and fill the rooms with smother. . . . Here the family are all huddled together, close over the embers. Here the cooking is done, such as it is. Here they sit in the dark, or in such light as is supplied by the carefully-hoarded stock of fuel, till it is time to go to bed, and that is generally early enough. So rigid is the economy practised in many of these cottages that a candle is rarely, if ever, used. (qtd. in McGill 71)

Another interesting source for information concerning village life in central Wiltshire is a small book written by Barbara Bouverie Houghton, the daughter of the rector of the parish of Pewsey, which is 13 miles east of Great Cheverell. She gives first-hand accounts of the life of the common poor in her village of white-washed, thatched cottages in the 1840s which might have been similar to Timothy's life growing up in Great Cheverell. She describes the dialect as "broad" and the conversations full of "quaint turns of speech" (4). For instance, "terrible" was a favorite intensifier, whether for good or ill: "A terrible sight of fruit t'year" denoted an abundant harvest (10).

The worthy older women of the village were addressed as "Dame" and still wore a traditional dress: ". . . neat tidy cotton dresses, very tight short sleeves ending at the elbow with a frill, and kerchiefs,--turnovers as they called them--pinned down in front, white frilled caps, black bonnets and red cloaks" (Houghton 12-13). She contrasts the sloppier dresses of the younger women in the village who wore their skirts so long that they dragged in the mud and their sleeves so loose-hanging that they flopped into the wash tubs (12). Houghton describes the villagers as "as laborious as they were ill-paid" (7), and she admires the quiet stoicism with which the poor faced aging, illness, and death (4). When one poor old woman was asked how she could live in such difficult circumstances, she replied, "We don't live, we *bides*" (7).

WILTSHIRE.

English Miles
1 2 3 4 5 6 7 8 9 10



REFERENCE TO THE HUNDREDS

1	Westbury	15
2	Chippenham	16
3	5 th Bamsham	17
4	Marminster	18
5	Deverbury	19
6	Altonbury	20
7	Mere	21
8	Downon	22
9	Crabtree	23
10	Barnwood	24
11	1 st & 2 nd Dole	25
12	1 st & 2 nd Dole	26
13	1 st & 2 nd Dole	27
14	1 st & 2 nd Dole	28
15	1 st & 2 nd Dole	29

The figures prefixed to the towns denote the distance from London



Longitude West 2° from Greenwich

The national census of 1841 shows living in Great Cheverell the family of John and Mary Gilbert, both age 30. Their four children are listed as Georgiana Ann, age 9; Timothy, age 6; William, age 4; and Bettsey, age 1. Also in the village are Timothy's widowed grandmother, Anne Giddings Gilbert, age 54, listed as an agricultural laborer; Timothy's great-grandfather, widower Charles Giddings, an agricultural laborer at age 85; and Timothy's maternal grandparents, Elizabeth and James Lancaster, the latter also an agricultural laborer, age 60. A careful analysis of the census shows that Timothy had numerous other relatives living in Great Cheverell: aunts, uncles, and cousins.

A study of the 1851 British census in Great Cheverell gives us an interesting profile of Timothy's home village and parish when he was a young man. There were 122 inhabited homes with a total population of 526. An analysis of the occupations listed shows that by far the largest category was "labourer"; 85 men and boys were thus designated ranging in age from 14 to 90. Among them was Timothy, age 16, and his younger brother William, age 14. An additional 11 were labeled "agricultural labourer," and 3 "ploughboys" were tallied, ages 11, 12, and 13.

The parish, covering a total of 1,873 acres, had 8 farmers; the largest farm was 325 acres; the smallest, just 15 acres. The largest farmer employed 15 laborers and 4 boys; the four smallest farmers employed just 1 laborer each. There was 1 shepherd, a sheep skin dealer, and a sheep bell maker.

Other occupations included builder, 1; sawyer, 2; brick maker, 5 (one of them with 7 employees); bricklayer, 5; and carpenter, 5. There were 2 coal merchants, a blacksmith, a blacksmith apprentice, and a blacksmith servant.

Nine were identified as millwrights making machinery for the many nearby watermills; one employed 6 men and 4 boys. The village had 1 miller, a miller's servant, and a mealman.

There were 2 shoemakers, a dressmaker, a tailor, a straw bonnet maker, an innkeeper and his wife, a peddler, and a shopkeeper (female). There were 3 bakers and 1 gardener.

Three were listed as "washerwoman"; one of them was Timothy's widowed grandmother, Anne Giddings Gilbert who was 64. There were 17 house servants and 1 maid servant, typically girls between the ages of 14 and 18 who must have been employed by the wealthier farmers or in the manor house. One 13-year-old girl was a "nurse maid." Timothy's older sister Georgiana Ann, who would have been 19, was not found listed with the family or anywhere in Great Cheverell. She was still unmarried, so perhaps she had gone "into service" in another village as was common at the time (Parker 242). Timothy's younger sister, Betsy, age 11, was also no longer listed with the family or anywhere else in Great Cheverell.

The village had 1 schoolmistress (age 38) and a total of 66 children designated as "scholar" ranging in age from 3 to 16; ages 5 to 8 were the most common. There were another 22 children ages 3 to 16 who were not listed as attending school. Two boys, ages 8 and 9, were "employed at home."

Finally the census noted the parish rector and his groom, the parish clerk, and a “clergyman” (possibly associated with the village’s Baptist congregation).

A picture of the small village of Great Cheverell in 1851 emerges; it was a relatively self-sufficient agricultural community made up largely of poor laborers, with a mill, a blacksmith, a pub (the Bell Inn), a primary school, an Anglican church and a Baptist chapel, a shop, a couple of tiny manufacturing businesses, and a handful of independent craftsmen to provide homes and clothing for the citizens.

Devizes, six miles to the north, was the market town and social center for Great Cheverell and a large number of other north Wiltshire villages and farms. Undoubtedly, Timothy was familiar with Devizes. Here the villagers could sell produce and buy materials for home and farm (Buxton 7). Farmers sold their grain at the Devizes “corn exchange,” the largest grain market in the west of England, and all could trade at the market held every Thursday in the central town square (as it still is held today). Devizes was also the home of large annual cattle and horse fairs. At mid-century Devizes had a large snuff factory and several malting businesses. Three silk manufacturing establishments in the town employed a total of over 400 persons, mostly children (Lewis).

As can be seen from the 1851 census, in Timothy’s era not all children attended “day” school; it was not mandated by law, and there were no free “public” schools. In this era some chapels provided Sunday Schools which, for some poorer children, was their only hope for instruction in reading and writing. We don’t know how much schooling Timothy had (unfortunately “scholars” were not noted on the 1841 census), but we do know he could write his name and was educated enough to be called as the superintendent of the Sunday School in the South Jordan Utah Ward in 1880 where he read and expounded the scriptures to the students, conducted catechism exercises, and supervised classes.

The school in Great Cheverell had been endowed in 1725 by provisions in the will of a local wealthy landowner, James Townsend. Timothy may have attended Townsend’s school conducted in a cottage built about 1740 which stood across the street directly west from the Bell Inn in the center of the village; it was not unusual for “scholars” to begin attending at age 3 or 4. The schoolmaster was the parish clerk who taught reading, writing, and the Catechism to boys and girls whose parents made small payments, as well as to six other charity children provided for in the Townsend endowment. In 1834 there were 46 students. In 1844 a new, two-room school was built down the street on glebe land donated by the rector, who was to be the school’s manager and controller. The first child of each family paid 2 pence a week; each subsequent child paid 1 pence, and the curriculum seems to have remained the same (Heath and Andrew 21). Timothy, age 10 at this time, may have also attended this school for several years. We know that by age 16 he was a laborer and that his brother, William, was out of school and working by age 14.

It is interesting to note that one of the major challenges that Mormon missionaries faced in preaching the Gospel in Britain was widespread illiteracy. According to the Registrar General in

the 1840s, 40 percent of those who married could not write their names for the license, and at mid-century, across Britain only two-thirds of the males and one-half of the females could write their names (Garrett 77-78). As a matter of public policy, it was considered dangerous to educate the masses: They might forget their place.

For generations, Timothy Gilbert's ancestors had looked to St. Peter's, the Anglican parish church of Great Cheverell for spiritual guidance and earthly ordinances. The church looks today much the same as it would have looked in Timothy's day. The churchyard is lined with broken-off, large, flat grave markers. (Timothy's ancestors were so poor, it is unlikely that they had markers, or any that still exist.) The thirteenth-century limestone font inside would have been used at the baptisms of Timothy and many others whose names appear on our family group sheets. The square, crenelated tower on the west houses six bells, five of them date from before 1700. The tower clock dates from about 1629. However, the stained glass windows seen in the church today were all installed after Timothy left Great Cheverell (Heath and Andrew 13-16).

In addition to the Anglican church, Timothy would have been aware of a Baptist chapel in Great Cheverell which was built in 1837. For several hundred years this part of Wiltshire had had a strong tradition of "nonconformity," meaning any religious practice other than that of the Church of England. Beginning with Puritanism in the 1630s, several nonconformist groups had found converts in the area. The town for a time had had a small Quaker congregation; and Primitive Methodists, Wesleyan Methodists, Presbyterians, and Congregationalists are mentioned in nearby villages (McGill 55). As a young man in mid-century Wiltshire, Timothy would certainly have been aware of some of the teachings of the religious reformers which had passed through Britain during the eighteenth and nineteenth centuries. The doctrines the Mormon missionaries brought concerning the Last Days, the Millennium, healings, baptism by immersion, apostasy, prophecy, authority, and the Gathering "were often anticipated in the teachings of these reformers . . . [and] enhanced the spiritual receptiveness of many early converts [to Mormonism]" (Christianson 118).

What made the message of this new American sect exciting and original was that its representatives testified not only of past prophets, but also of living prophets; not of a future restoration, but a present one; and not of a forthcoming kingdom, but of one in place and growing. They spoke of a gathering already in motion: people needed only to step forward in order to join it and prepare to gather to holy places; and the God of Heaven would protect, direct and prepare them for the trying times ahead and for the coming of His Son It was a gospel to rescue the believer from Babylon and lead him safely to the promised land. Its teachings would stand against ridicule, tear one from the warmth of home and hearth and fatherland, and justify long years of saving and sacrifice, even begging and borrowing if need be, in order to realize one's destiny in a distant but beckoning Zion. To those who would listen and those seeking the truth, Mormonism was a revolutionary doctrine (Christianson 118-119)

As a young agricultural laborer facing his future in mid-nineteenth century England, Timothy must have felt keenly his social and economic limitations. This realization, coupled with an unusual spiritual curiosity and sensitivity, made him ripe to respond to the Mormon message of a "Restored Gospel" which would beckon him to opportunities far beyond his tiny Wiltshire village.



St. Peter's Church: Great Cheverell
1802 **2000**

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CONVERSION: 1854

Mormonism was first preached in England in 1837 when seven missionaries landed in Liverpool and made their way north to Preston where the first converts were baptized in the River Ribble (Gay 194). A second mission sent in 1840 and headed by Brigham Young had great success in Hertfordshire, Gloucestershire, Worcestershire and the West of England (Gay 192). Immigration was encouraged, and the first parties of converts were organized beginning in 1841-2 to “gather” to the American Zion. All through the 1840s, thousands in Britain were converted each year and many immigrated to the United States.

In 1851 England conducted its first and only “Religious Census.” On “Census Sunday,” 31 March 1851, the number of attendees at all religious services held in the country--Anglican as well as every variety of nonconformity--were counted and reported. The census showed 35,000 attendances at Mormon places of worship that day. Because two meetings were held in most Mormon congregations that day, some attendees might have been counted twice, so researchers use this number to estimate that the number of Latter-day Saints attending services that day was between 25,000 and 30,000. The areas of highest concentration were Lancashire, Cheshire, and West Riding in central England; and Hampshire and Gloucestershire in the south (Gay 193). Over England as a whole, this number represented two Mormon attendees per 1,000 total population (Gay 192-193). For comparison, it is interesting to note that about 75 percent of the total population attended some church that Sunday (Gay 53) and that “the total attendances at Nonconformist chapels [any denomination other than the Church of England] were slightly *higher* than those at Anglican churches” (Gay 47). This Religious Census happened to coincide with Mormonism’s nineteenth century peak of influence in Britain.

The very first Latter-day Saint missionary activity in Wiltshire began in 1844. In October of that year, a home in Trowbridge was registered as a place of worship for “Protestant Dissenters from the Church of England” by John Halliday who had come from Nauvoo to preach the Gospel. John must have been living away from his hometown of Trowbridge when he was converted to Mormonism at about age 21. He had emigrated to Nauvoo, and had now returned to spread the Gospel in his former neighborhood. He preached to relatives, friends, and strangers in Wiltshire from 28 September 1844 until 10 January 1850, when he returned to the United States. One of John’s first converts was his brother, George, whom he taught and baptized on 10 November 1844. George immediately joined his brother in preaching the Gospel from village to village in central Wiltshire. A little branch of seven members, the first in Wiltshire, was established in Trowbridge 16 February 1845 (Berrett 174-176).

George Halliday kept a journal of his missionary activities which gives us some idea of how Timothy Gilbert might have been introduced to the Gospel and how the people of central Wiltshire reacted to the Mormon message. George reports in his journal entry of 13 August 1845 that he preached in West Lavington, a town three miles east of Great Cheverell. On 15 August 1845 he preached at Erlestoke, just two miles west of Great Cheverell (and home of Timothy’s

Grandfather Lancaster), to 200 people out of doors. Later he met with “the saints” there (Halliday 4). Most certainly Timothy, then almost eleven years old, would have been aware of such a large meeting and may have attended.

But there was considerable resistance to the Hallidays’ message. On 27 August George was threatened with eggs and stones as he preached at Rowde, a village about six miles from Great Cheverell (Halliday 7). Again in Rowde on 3 September he laments, “I was put off[f] from the work [a temporary job] because I was a Latter day Saint in the evening I preached when I was interrupted By the Band they went into the next house and there they played and they said that they would do it every time that I preached for they was detirmind to get me out of the place . . .” (Halliday 8). On 24 September George was assaulted on the road by a man in disguise who knocked him down and attempted to choke him. A week later at Rowde, George’s preaching was interrupted by hecklers trying “to anoy and distrube the Saints and at last they up set the stools and Broke Som of them and then they let off[f] Some fire works I then Closed the meeting after which they club us with stons so that I was oblige to stay there all night for they laid wait for me in every road so that I could not go home for they said that they would kill me” (Halliday 14). On 11 December 1845 George mentions that he stayed with “Som of the Saints” in Lavington, indicating that in spite of the persecution, a small body of believers was growing in the area.

James Kemp, a convert from Steeple Ashton, a village five miles west of Great Cheverell, describes the religious atmosphere at the time in Wiltshire:

About this time [1847] there was great excitement about a man from America by the name of John Halliday, of Nauvoo (Illinois), who claimed that an angel had come to a man named Joseph Smith with the restored Gospel. This was a new and startling doctrine and drew large crowds. In our town he spoke in a private house where I and my brothers attended. We were captivated by his plain talk, in which he unfolded the Scriptures and brought to light the true gospel. So enraptured were we, we would stay after the meeting and sing hymns. . . . After hearing him expound this beautiful gospel, there was not the least doubt in my mind as to its truth: no other doctrine would satisfy me. (Berrett 184)

West Lavington seems to have been a center of George Halliday’s missionary labors until January 1846: preaching outdoors, blessing the sick, and encouraging the saints in council and prayer meetings. Converts from neighboring villages, including Great Cheverell--three miles away, became members of the West Lavington Branch. Branch records indicate that the first local baptisms took place 6 June 1845 and were almost all performed by John or George Halliday: 14 in 1845, 13 in 1846, 4 in 1847, 5 in 1848, 9 in 1849, 11 in 1850, 3 in 1851, 17 in 1852, 1 in 1853, and 2 in 1854--one of which was our Timothy Gilbert. By January 1858, 108 members had been recorded in the branch. Fourteen were from “Chiveral.” Of the 108 members, there were almost equal numbers of male and female. And of the 108, one-third were between the ages of 20 and 30. The West Lavington Branch records also indicate that 20 adults and three children from the branch eventually emigrated to the United States.

According to extant Church records, the West Lavington Branch functioned through at least 1862 and was just one of thirteen different Wiltshire branches which existed during the 1850s. Timothy Gilbert's name appears on the membership records of the West Lavington Branch as having been baptized 20 January 1854 by Jesse Nutlane (Nutland) and confirmed 24 January 1854 by John Dudman (Dundman). Timothy was just 19 years old. Jesse Nutland was a local Saint from Great Cheverell who had been baptized 21 April 1852 and acted for a time as branch clerk. John Dudman was a traveling elder in the Wiltshire Conference who was put in charge of the West Lavington Branch in December 1854.

George Halliday describes a December baptism in 1845 in Casterton. Perhaps it was similar to Timothy's January baptism:

. . . we then went to find Som water so as to Baptise after meeting at 7 clock we arived at the meeting house where we found it so full that all could not sit down I then Preached to them and there was a good Spirritt a mongist us After meeting was over I went to the water with Som of the Saints to Baptized the man as I had Promised He was in the 87 years of his age there was 2 more that wished to Be Baptised so they all three came to gether when we came to the water it was frosen over So I Stript and Put on an old Pare of [23] trousers and took a stick and Broke the ice I Then walked in and throwed the ice out of the way I then led in the old man and Baptised him my feet was so cold that I could [s]carce feeld anney thing with them and I Lost Both of my Boots and I Staid in my wet Shirt all night. we all went Back to the old mans house where I confirmed them I then walked Back to west Lavington . . . it was near twelve o clock I went to bed Slept well (Halliday 22-23)

Several missionaries who were active in Wiltshire immediately after this time kept detailed journals of their missionary work which, though it occurred shortly after Timothy had left Great Cheverell, can give us some idea of the work of the Church around Great Cheverell at the time he was converted. Jesse Bigler Martin (1825-1908) writes of visiting and preaching to the saints of "Chiveral" in December 1854 and March 1855. He alludes to continued persecution with this incident from his entry of 14 May 1855: The local Lord Bruce, Marques of Arlesbury[?] threatened that "if the poor obey the gospel [I] will turn them out of employ and try to starve them and force them to deny the truth." Martin further explains that

. . . if any of the poore are Baptized the parson will not give them coal nor soap nor flower but there is a few that will come out and obey the Gospel and trust to their God. One of the latterday saints went to lord Bruce and talked to lady Bruce about her children that had been turned out of school. She wanted the lady to let her children go to school but she would not let them becaus their parents was Mormons and would not believe in their corrup[t] principle that was taught by the hirling priest. (Martin)

Another traveling elder active in the Wiltshire Conference was William Yeates, a native of Wiltshire who had been baptized 10 May 1849. His journal also offers interesting details about the work of the Church around Great Cheverell at the very time Timothy was converted. In

January 1850 Yeates was ordained a priest and the following summer began preaching assignments near Bath in the homes of the few Saints in the area, in open air meetings, or “in the street to the people who would listen to our words.” In January 1853 Yeates was appointed to travel in the Wiltshire Conference and was ordained to the office of elder. Yeates, Elder Martin Weight, and President John Barker traveled through the branches of Charlcutt, West Lavington, and Devizes holding meetings with the Saints. Yeates reports that, “I found the Saints in this district to be . . . kind and in good condition as regards the work of the Lord” (3). Yeates continued to travel and preach in this district, and was appointed to take charge of five branches in this region, including the West Lavington Branch of which Timothy was a member. Yeates most certainly would have been acquainted with Timothy, although he does not name Timothy in his journal.

Yeates kept a wonderfully detailed journal beginning 24 June 1855 about his activities as a “licensed preacher” for the Church. Although by 1855, Timothy had left Great Cheverell to work in Birmingham, these details can give us some idea about how the Gospel might have been preached in Great Cheverell to Timothy Gilbert and how these early Wiltshire Saints were nourished in their faith. William describes his travel from village to village; at least twenty are named, including Great Cheverell (“Cheveral”), and nearby Urchfont, Orcheston, Melksham and Easterton. He also visits the larger market towns of Devizes and Trowbridge. Yeates names those Saints with whom he stays the night and with whom he eats his breakfast, dinner, and tea. Occasionally he stays with an investigator. He rarely spends two nights in a row at the same place and often covers seven to twelve miles a day on foot. Yeates records that on one day he walked 18 ½ miles and on another, 24 miles. Week nights he often spends “visiting the Saints” and holding small local fellowship meetings. Sometimes he helps his hosts with their work: harvesting garden produce like currants or gooseberries, cutting grain in the field, or even assisting a baker in putting his bread in the ovens. When the weather is rainy, Yeates stays the morning inside to read and write letters and reports. The “Kennet and Avon Connel [Canal]” is mentioned for bathing (and baptizing). Elder William Yeates mentions visiting “great Cheverel” or “Cheveral” seven times during the summer of 1855: visiting, counseling, staying overnight and eating with local members.

A typical Sunday involved a morning “council meeting” with the local brethren and an afternoon open-air “camp meeting” on the village common. Yeates would travel around to publicize the meeting, or in some cases would have these meetings scheduled in a particular village for every two weeks, or four weeks, etc. Then at 5:00 p.m. he would hold another meeting, either another open-air meeting or a “fellowship meeting” in a home with the local Saints which included some preaching, sharing of testimonies, and sometimes administration of the Sacrament. Often Yeates closes his accounts of these “fellowship meetings” with something like “a good spirit Prevailed” or “all went home rejoicing.” On 14 September he mentions spending the evening “talking [with the Saints] a[bout] the Great Salt Lake Valley.”

The morning council meeting usually involved branch business like a review of branch finances and appeals for contributions to the emigration fund, book fund, and temple fund. Sometimes

the brethren discussed problems with the local members: men who were getting drunk or members who had not been attending meeting or had been “grumbling and fault finding.” The afternoon camp meeting would be attended by Saints from the neighboring villages as well as interested non-members. Yeates mentions another nonconformist denomination, the “primitif methidests,” who were also holding similar meetings in the area. “Stools” (benches) and chairs “to seet our hearrers” were borrowed, sometimes from the “landlord at the Publict house.” Sometimes Yeates procured a cart “and fited us up a good platform to Preach from.”

Often the crowds were “large and attentive.” On 22 July in Urchfont, “a good and orderly spirit was Manefest by the People through the Day with few exceptions. We all felt to rejoice.” At other times, preaching was more of a challenge. At one open-air meeting in Urchfont, “with a large company of people present, some rude boys . . . at the other side of the heaidge [hedge ?] while we were singing our last hymn throw Some hourse dung over several of the Sisters; and they ran away so that we could not find them out” (1 July). On 29 July “a large company of People were collect together in the open common and some gave good attention. But a Party [of] boys were Playing cricket Ball at the other end of the common Before we got there and continued playing until near dark in the evening . . . But they did not interfeare with us nor we with them.” On 12 August a heckler caused such a disturbance that Yeates was obliged to “close the meeting or there would have been a fight . . . so walked away peaceable.” A week later at Cherhill, the local parson and his two church wardens attempted to disrupt the Mormon camp meeting with “questions” and yelling fits, but Yeates was able to keep his audience, and the would-be spoilers finally walked away.

These camp meetings usually commenced at 2:00 p.m. with a hymn and a prayer. Yeates lists some of the topics for the preaching that summer: “Nesity of obedience to the Gospel of Jesus Christ,” “Blessings Promised to the Beleaves,” “Synes of the Times,” “Nesity of Living Prophets,” “First Principles of the Gospel,” “The Restoration of the Gospel” and “the nissesssity of giving head [heed] to the voice of God through his Servants,” “the Gathering of Isrial” and “Building of Temples.” After the preaching the meetings ended with more hymn singing and prayer. These meetings usually lasted several hours. On 29 July 1855, the 5:00 p.m. meeting closed at 7:30 p.m. After the meetings, tracts were offered for sale. Following a particularly successful meeting on 19 August, Yeates reports he sold “1 Book of Mormon,’ 20 ‘Exclusive Salvations,’ and 4 ‘Divine Authorities.’”

We can only guess at which doctrines were especially appealing to the nineteen-year-old Timothy Gilbert, but by January 1854, he was converted. Among Mormonism’s unique doctrines instrumental in the conversion process for many were the Restoration, the priesthood, modern prophets, and the Book of Mormon as a second witness of Jesus Christ. But for most converts, “the single most compelling doctrine of the Restoration during the first five or six decades of Mormon history was the gathering” (Christianson 115). And perhaps, with his baptism, Timothy was already making plans to leave his homeland and emigrate to Zion.

Timothy exhibited great faith and courage to be baptized in some frigid Wiltshire pond and to join the “Mormons.” Members in the area were accustomed to some persecution. “In 1849 a

stone-throwing mob nearly put out a convert's eye at Keevil [just three miles northwest of Great Cheverell]; . . . at Steeple Ashton [five west of Great Cheverell] the last straw came for one [Mormon] family when stones, thrown to smash the windows, fell near to the baby in the cradle" (Goddard 21).

Timothy's baptism would most certainly have been common knowledge in the small village of Great Cheverell. It was not a popular decision and likely brought upon him some persecution. Timothy's daughter Anne Johanne states in her life history that after Timothy accepted the Gospel "his parents turned him from home, and his friends would not recognise him only in ridicule" (qtd. in Heath 21-3). This may have been a factor in his leaving Great Cheverell just a few months after his baptism to settle in Birmingham, 90 miles to the north. On 2 April 1854, Timothy was released from the West Lavington Branch of the Wiltshire Conference and "received by letter" into the Birmingham Branch (LDS Ward Records, Birmingham Branch) where there was a much larger congregation of Saints. On Census Sunday 1851, 1,200 people had attended the evening service in the Latter-day Saint Birmingham Branch, making it the largest Mormon congregation in England at the time (Bloxham, Moss, and Porter 213).

Another reason for his move may have been that Timothy was already planning to "gather" to the Mormon Zion, and he felt that in Birmingham he could find a job for better wages so he could begin accumulating money for his passage on one of the immigrant ships being arranged for by Church agents. Birmingham in 1854 was a fast-growing manufacturing center with a population of about 200,000. It was a center for brass and iron founding and for the manufacture of firearms, steel goods, buttons, tools, toys, and machinery of all sorts (Lewis 256-257).

Timothy thus bade farewell to his family and friends in Great Cheverell and took the first step in his long journey to Zion. The vast majority of Mormon converts in Britain in the mid-1850s were from big cities, so Timothy's story is not typical. The missionaries usually found it difficult to find converts in the small villages which were dominated by the local squire and his appointed parson (Philip Taylor 157). And through the decade of the 1850s, there continued to be considerable sifting and falling away among the members. Church records show that in the years from 1837 to 1850, about 17 percent of those who joined the Church emigrated to Utah, and that during the last half of the nineteenth century, 39 percent emigrated (Black 116). However, the estimates of other researchers are considerably lower (see Philip Taylor 157).

In England at the time, the economy was fairly prosperous, but there had long been a strong undercurrent of feeling that the country was over-populated, and immigration was not discouraged by the government. From 1851 to 1860 a total of 247,125 individuals emigrated from England to the United States (Chaloner 8). As a part of that number 16,356 Saints emigrated from England to the United States from 1850-1859 (Philip Taylor 144). Also, the economics of emigration had improved: whereas in 1825 the cheapest passage from Liverpool to America had cost 20 pounds, about 100 gold dollars; by 1852, the same voyage cost only about 3 pounds, about 15 gold dollars.

Church leadership at the time certainly stressed “the gathering,” and Timothy must certainly have been excited by its promise. A 25 February 1854 editorial in the *Millennial Star*, a weekly newspaper published in England for the Saints there, is typical in content and rhetoric:

Who are these that fly as a cloud.---Once more the annual spectacle of the flight of thousands of the Lord’s people is presented to the astonished nations. As doves to their windows are the Saints flocking to the strongholds of Zion in the tops of the mountains, to be organized on heavenly principles, and to escape the fearful judgements which are decreed in these latter days.

Two motives combine to urge the Saints to obey the great command of the gathering, without unnecessary delay. The first and foremost is, that only by the gathering of the righteous in one can righteousness and truth be permanently established on the earth. The next is that the Almighty is about to come out from His hiding place and punish the world for its iniquity, and no guarantee from this punishment is given except by gathering from amongst the wicked nations, as the voice from heaven to the Patmos exile commanded--”Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” (“Who Are These” 121)

Timothy must have worked somewhere in Birmingham for a year and a half. On 2 October 1855 he was removed by letter from the Birmingham Branch and that same day received into the nearby Crescent Branch (LDS Ward Records, Crescent Branch). During this time Timothy had made application to emigrate to the United States in a company of Saints, and according to Church records, on 15 November he “acknowledged his notification” that he had a place on the *Emerald Isle*, a sailing vessel scheduled to sail 30 November 1855 from Liverpool to New York City.

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VOYAGE ON THE *EMERALD ISLE*: 1855

The Mormon organization for bringing new converts to Zion was unusually efficient. In fact, some historians have claimed that the Mormon emigration was “the most successful example of regulated immigration in United States history” (Katharine Coman, qtd. in Chaloner 9).

The order, certainty, and security which characterized the movements of a Mormon from his appointed departure site . . . to Salt Lake City, or some other settlement, are impressive. He was cared for, directed, supervised, and protected. . . . Those who were called to aid the emigrants, whether in their home villages, enroute to Liverpool or New York, or across the plains to Salt Lake Valley, viewed their tasks as sacred. As a result, orderliness, cleanliness, cooperation, prayer, and general worship were not only stressed, but came to distinguish this Mormon enterprise. (Christianson 124-125)

When British converts desired to emigrate, they filed a formal application with the local Church agent accompanied with a deposit of one pound sterling. When enough applications had accumulated, the Church agent chartered a ship or section of a ship and contacted the prospective passengers explaining conditions in the Great Basin and giving information concerning departure date, baggage, etc. (Olsen 195). Items in the *Millennial Star* also provided important information for the prospective immigrants; for instance, they were expected to supply their own bedding; they were cautioned to securely tie up their baggage, and they were instructed not to board the ship if there was *any* possibility they had been exposed to cholera, small pox, or measles.

The carefully kept British Mission Emigration Records give us a number of interesting details about Timothy’s voyage to America. On 15 November 1855, Timothy acknowledged his notification that he was scheduled to emigrate with a company of Mormon passengers on the sailing vessel *Emerald Isle*. At the time his address was listed as 111 Marsten Lane, Birmingham, England. He is listed in a group of 13 from Birmingham: six were traveling alone (four males and two females), and the others were in families. Timothy was listed as a laborer, age 21. As were nearly all the other Mormon emigrants, Timothy was assigned to steerage class, with the lowest fare and poorest accommodations. He evidently did not have to take advantage of a loan from the Perpetual Emigrating Fund, as his fare of four pounds, 5 shillings is shown as paid in full.

An analysis of the complete passenger records shows that the 350 Mormon emigrants on the *Emerald Isle* were all British, mostly English, except for three missionaries returning to America. There were 269 adults, 61 children under eight, and 20 infants. Among the passengers were 68 single males and 33 single females; the rest were with family members. Most of the women were listed as “spinster” or “wife”; there were a few widows. The men’s occupations varied from paperhanger to brick layer to wheelwright. Shoemakers, blacksmiths, weavers, miners, and tailors were common. Thirty-eight were listed as just “laborer” like Timothy.

These statistics can be compared to overall statistics for Mormon emigration. In 1853, for instance, of the 2,312 Saints who emigrated to America: 17.3 percent came under the Perpetual Emigration Fund, 43.2 percent depended on partial church assistance, and the remainder used their own personal means to pay their way (Olsen 196). Overall, for the period 1841 to 1868, there were nearly equal numbers of adult male and adult female emigrants. There was a high proportion of children under 14: almost 31 percent, and of these, a sixth were infants under 12 months. Of the total passengers, just over 80 percent were traveling in some sort of family group (Philip Taylor 146-147). Also, although half the population of Britain was rural at this time, nine-tenths of the British Mormon emigrants from 1850 to 1862 were from urban areas (Philip Taylor 149); Mormonism seemed to appeal mainly to an urban population. From 1841 to 1869, the declared occupations of Mormon emigrants showed that just over 21 percent gave no particular skill but were identified as general laborers as was Timothy Gilbert (Philip Taylor 150).

The *Emerald Isle* was the last of 21 ships carrying a total of over 3,000 Mormon emigrants to arrive in America in 1855. In 1856, over 3,500 came. This was the all-time peak in Mormon immigration from Britain, and it corresponded with the all-time nineteenth-century peak of Church membership in Britain. It was also encouraged by the establishment of the Perpetual Emigrating Fund and the handcart experiments which made emigration feasible for even the poorest Saints.



Detail from an advertising poster
For the *Emerald Isle*

Another factor contributing to this peak in emigration was the Church's concession concerning "States emigration" or emigration by stages, whereby emigrants would come to America and settle somewhere in the East or Midwest for several years in order to earn enough money to continue their journey on to Zion. The Church policy concerning States emigration had fluctuated somewhat over the years. In 1849 the British Saints were encouraged to leave "this wretched poverty-stricken country" and earn a good living on the land of the American Midwest for a few years before moving on to Utah (Philip Taylor 128). However, converts sometimes relapsed in these situations under Gentile pressure, so the general rule became to permit States emigration "only when full provision could be made for a Church organisation, under properly accredited leaders, at New York, St. Louis, or some other important centre" (Philip Taylor 128).

But by 1855 strong Church organizations with prominent leaders were set up in St. Louis, New York, and Philadelphia with the aim of making these cities "spiritually safe" until the emigrants could earn the necessary funds to travel on to Utah. This policy was explained in an article on emigration published in the *Millennial Star* of 27 January 1855, which was very likely read by Timothy himself:

Those Saints who have not the means of going as far as St. Louis or Cincinnati, may feel free to stop in Philadelphia [The emigrant ships that spring were sailing to Philadelphia. Beginning in the fall of 1855, New York would become the primary port for Mormon emigration.] until such time as they can go further. They will have the approbation and blessing of the authorities of the Church in doing so. They will be under the guidance of wise and good men sent from the Valley to preside over them and watch their interests. We say to all the Saints, do not tarry here if you have the means of crossing the sea. After your arrival in the United States, continue to go forward on the route designated as fast as your circumstances will permit. Keep your faces Zionward. ("Emigration" 50)

In the case of New York City, the apostle John Taylor was sent there in the fall of 1854 as the president of the Eastern States Mission. Besides supervising the missionaries assigned to that mission, he also oversaw the many branches within the mission and coordinated the immigration of the hundreds of converts from the foreign missions, like Timothy Gilbert, who flooded through New York City on their way to Zion (Gibbons 145-146).

In mid-nineteenth century Britain, an ordinary working man such as Timothy Gilbert could expect to earn only one pound a week, or one and a half pounds if he had some special skill (Philip Taylor 124). It certainly must have been Timothy's expectation that he could make better wages in the United States, and with the Church's encouragement, he must have made the decision to take his chances in America in order to earn the rest of his way to Zion. Crossing the ocean was the cheapest leg of the journey; traveling on from the port of debarkation to the Great Basin was considerably more expensive. The total cost of "emigrating a person" all the way to the Valley in 1855 was 15 pounds, about 75 gold dollars ("Perpetual" 88).

All of the British Mormon emigrant companies of 1855 sailed from Liverpool with seven headed to New York City, four to Philadelphia and four to New Orleans, but New York was becoming

Immigrants were helped with the transfer of their baggage, with finding housing and employment, or with making arrangements to travel on to Utah (Philip Taylor 215). Most were intending to go West at once, but they were totally uninformed about American conditions, and the journey between New York and Salt Lake City was not protected by any public regulation (Philip Taylor 214).

Fanny Stenhouse's husband was one of the counselors to the captain of the *Emerald Isle* emigrant company, and Fanny, in her typically sour tone, describes his responsibilities at Castle Garden:

The Mormon emigrants have always a captain and two counselors to every company. [The captain and one of his counselors went off on personal business, so] my husband-- the other counselor . . . was obliged to remain and the whole charge of seeing to the company devolved upon him.

We had, therefore, to remain in Castle Garden until the whole company of emigrants was provided for; and during all the next week, I, with my four children, remained in that public place, sick and weary, and as destitute of bedding and covering as we had been on board ship [The family's bedding had been lost when they boarded the ship.]. The weather was intensely cold, and, unaccustomed as we were to the severity of an American winter, we suffered not a little. The other unfortunate victims to faith were in the same condition, with the exception that they had something to sleep on at nights, while I had nothing but the bare boards for my bed since we left Liverpool During the first weeks after our arrival in New York City we had nothing to depend upon but the provisions which we had saved from the ship's rations. (Stenhouse 180, 186)

The Mormon authorities had, meanwhile, given instructions to the other emigrants how to act, and they did little more than this. Those who had not found work or places to go to [about 150 men, women, and children] were ordered to leave the Gardens, and received permission to occupy an old dilapidated school room in Williamsburgh [a district in Brooklyn], which had been used for preaching. (Stenhouse 180-181)

. . . in England the men had been told that while at home they could only earn four or five shillings a day, and would never be able to put by enough to carry them all the way to Utah--in New York they would be able to earn two-and-a-half to three, and even four dollars a day--equal to from ten to sixteen shillings English [but men had trouble finding work]. Some even started begging. Apostle John Taylor . . . came and told them not to beg. [It was] not dignified for holders of God's priesthood. (Stenhouse 182)

In his journal, another passenger on the *Emerald Isle*, Joseph Eldridge, describes that winter arrival in New York:

Dec. 31st 1855 weather very cold and snow deep as it was the depth of winter, work was very scarce, but I managed to make enough to live on. Many Saints came in this winter

from Europe and President Taylor appointed me to look after them and act as a kind of agent for them, this gave me an insight into business and men that I had never had before. (qtd. in Robinson 17)

We can only imagine Timothy's feelings those first days in the huge metropolis. As a young man of 21, he faced the challenge of making his way alone in a new land. Perhaps Timothy was intimidated and lonely, but his faith gave him hope in the pursuit of his Zion.

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NEW YORK: 1856-1859

The New York City into which Timothy Gilbert stepped at the dawn of 1856 must have seemed to him a massive, confusing place. A huge surge in immigration between 1840 and 1859 was bringing to the United States a total of 4,242,000 immigrants: 40 percent Irish, 32 percent German, and 16 percent English. Seventy-five percent of these immigrants entered the United States at New York. "Every year perhaps three out of every five departed immediately for the interior. Others moved on after a short stay" (Burrows and Wallace 736). The Emigration Commission had just opened in 1855 a new bureau at Castle Garden which would each year direct thousands of unskilled immigrants into the interior to farm, construction, mining, domestic, and factory jobs, but with all those that stayed, the city's population exploded. By 1855, over half of New York City's residents hailed from outside the United States. Two out of three in Manhattan had been born abroad (Burrows and Wallace 736). All the social problems associated with such rapid and relatively unregulated growth were evident. When a financial panic in 1857 intensified homelessness and unemployment, New York City "presented a more appalling picture of social wretchedness than was probably ever witnessed on this side of the Atlantic" (Burrows and Wallace 845-846).

It seems there were many in the city who were ready to take advantage of naive newcomers. This article from the editor of *The Rural New Yorker* newspaper of 26 November 1853 indicates some of the pitfalls to the unwary.

HINTS TO STRANGERS IN NEW YORK. Beware of hackmen and cabmen. If you are going to a hotel take the regular coach which belongs to the hotel to which you wish to go.

Beware of all steamboat, railroad or hotel runners. Always purchase your tickets at the office of the company, and thereby ensure the genuine. Those hotels which send out runners, are the resort of pick-pockets, gamblers, who also represent the runners.

Beware of mock auctions. You will find them in all parts of the city. They can impose upon you if you give them a chance; therefore shun them, and do not enter, for wiser men than you have been "fleeced."

Beware of those *gentlemen* who are ever ready to show the "*strangers*" their beautiful city. Give them the cold shoulder if you would escape being robbed.

Beware of all pocket books that may be picked up and handed to you, as the finder is obliged to leave the city, and if you will give him ten dollars he will leave it with you, and you can find the owner and claim the reward, or keep it. If you open it you will find that it contains nothing but counterfeits and imitations. Always decline them, and you will not get "sold."

Beware of all venders of “silver polish,” watches, “knife-sharpeners” and an article for taking the impression of leaves, &c.; as they are *all* humbugs, and you will find them so if you purchase.

Beware of pick-pockets. By using a remarkable amount of precaution you can escape their “light fingers.”

Beware of looking or acting “green” in the city, and the sharpers will not pounce upon you. Carry your head up, and walk along as though you belonged there. Do not stare at every new sight and gaze into the window. (385)

The Church had provided leadership in New York to help the incoming European Saints survive the transition to their new life in the United States. Since the fall of 1854, Apostle John Taylor had been stationed in New York City where he was to supervise Mormon emigration through New York in addition to his duties as Eastern States Mission President, lobbyist for the Mormon cause in Washington, and editor of *The Mormon*, a weekly newspaper. At about the same time the Church had established Erastus Snow in St. Louis with the same mission; there the newspaper was named the *St. Louis Luminary*. Parley P. Pratt had similar duties in San Francisco and published for a time the *Mormon Herald*.

John Taylor had his work cut out for him. During just his first year in New York, 1855, some 5,000 Saints from Europe arrived in New York. Most needed temporary housing and food. Some stayed in the East, but arrangements had to be made for the vast majority, 4,225, who had to be helped on their way to Utah that summer (Samuel Taylor 182). Taylor was also responsible for helping those who stayed in the East to find employment and to stay off public welfare. He reported to Brigham Young the difficulty of finding jobs for the many unskilled Mormon emigrants in a city with 30,000 unemployed already (Samuel Taylor 183).

Then there was the matter of the Church’s image. Upon arrival in New York, John Taylor found the Church there assailed by an outraged public and the local Saints “shattered by the polygamy disclosure” of August 29, 1852 (Samuel Taylor 177). *The Mormon* was established partly to defend the Church against wild accusations and slander in the Eastern press. As the elaborate masthead stated: “It is better to represent ourselves, than to be represented by others” and “Creed: Mind your own business, Brigham Young.” The newspaper was also a valuable means of communicating with and uniting the local Saints.

The Mormon was published from 17 February 1855 to 19 September 1857, when much of the Church leadership was recalled from the East as a result of federal troops threatening a “Utah War.” A study of this publication is valuable in developing an understanding of Timothy Gilbert’s New York and his Church experience there. Volume 1, number 1 of 17 February 1855 explains the publication’s purpose:

We shall endeavor to be always prepared to impart the latest information relative to the best course to be pursued by Emigrants on their arrival in Boston, New York, and

Philadelphia. . . . Our emigration have heretofore, almost exclusively, gone by the way of New Orleans, but will hereafter land in the Eastern cities, and one of the principal objects of establishing "The Mormon" is for their information, as well as other emigration arriving in this country.

The paper's pages were also filled with lively exchanges between editor John Taylor and the editors of the *New York Mirror*, the *New York Sun*, and the *New York Herald* as they responded to Taylor's challenge:

We have said before and say now, that we defy all the editors and writers in the United States to prove that Mormonism is less moral, scriptural, philosophical; or that there is less patriotism in Utah than in any other part of the United States. We call for proof; bring on your reasons, gentlemen, if you have any; we shrink not from the investigation, and dare you to the encounter. If you don't do it, and you publish any more of your stuff, we shall brand you as poor, mean, cowardly liars; as men publishing falsehoods knowing them to be so, and shrinking from the light of truth and investigation. (qtd. in Roberts 249)

Featured in every issue were reports and correspondence from Utah concerning a wide variety of matters: descriptions of the grasshopper plague, the minutes of general conference, discourses by Brigham Young, news of conflicts between Brigham Young and federal appointees in Utah, prospects for Utah statehood. There were reports of Church activities from far-flung mission areas: Canada, England, Iowa, Nebraska, Pennsylvania, Cincinnati, San Francisco, Cuba, and the Sandwich Islands. There was international news and poetry. There were presentations on current political issues like slavery and women's rights.

Many articles were of interest to emigrants like Timothy who were temporarily staying over in the East and planning on eventually crossing the Plains: a request for employment opportunities for emigrants and an article explaining the value of sending unemployed emigrants to the country to find honest work, warnings about local swindlers, news about pending federal legislation on western land surveys, a report on western railroad explorations, a report on Indian troubles and conditions on the Plains, an analysis of alternate emigration routes, an explanation of the naturalization process, timetables for trains leaving to the West, a listing of goods available in Utah and their prices, retail and wholesale. Each issue had a directory of services and numerous advertisements for supplies for outfitting an emigrant train across the Plains: wagon makers in St. Louis, suppliers of wholesale provisions in St. Joseph, sellers of guns, boots, lanterns, and rugged clothing. There were usually several "information wanted" notices posted by parents or siblings or friends who had lost track of loved ones somewhere along their emigration routes.

John Taylor used the pages of *The Mormon* to encourage, organize, and admonish the Saints who were temporarily in New York. On 18 April 1855 he wrote "To the Eastern Saints":

The ships are employed; the Saints are in motion; the kingdom is being built, and they are rushing by thousands to the gathering place in Zion. They are literally breaking up

their homes, and wandering forth “as strangers and pilgrims on the earth in search of a better inheritance.” These migrations place thousands in peculiar circumstances; they frequently, for want of means, find themselves lonely in a strange land, and it demands not sympathy only, but practical matter of fact action, and a united endeavor, by all the Eastern Saints, to try to assist those who may tarry in our midst, not with the cold words of “Be ye warmed and filled,” but by our united energetic endeavors to obtain labor for those who stay, for a while, in our midst; to take them into our houses, to comfort and feed them, as far as lies in our power (2)

The 8 March 1856 issue included an article by John Taylor in which he called for each of the conference presidents to send him information concerning “how many are going, and what number of wagons and hand-carts will be wanted, that I may forthwith give an order for the required number” (2).

A 24 May 1856 letter “To the Saints in the Eastern States” by John Taylor admonishes them in their religious duties:

It becomes necessary, from time to time, to address you in regard to our holy religion, and the principles of eternal truth. Situated as we are in this city, and publishing a paper containing every variety of news, and devoted to the general interests of the Church, we are sometimes apt to pass over the most sacred duties pertaining to the general instructions of the Saints, and their social, moral, and religious obligations

Many of the Saints in these eastern States are persons who have emigrated from different parts of Europe, some of whom have been well instructed in regard to the doctrines, ordinances, principles, theories, views, duties, hopes and requirements of said Church, and its organization and priesthood; others seem to understand very little about it, or, if they do understand, their faculties are benumbed and paralyzed, and they seem to have forgot God and their high calling’s glorious hopes, and to be merging too much into the spirit and feeling of the world, the which Mormonism at one time had delivered them from. . . .

Whilst you are here, then, on the way to Zion, don’t be so besotted and benumbed in your feelings as to forget God, to forget your duties and responsibilities, and lose sight of your high calling’s glorious hope; but reflect upon your positions, think of your destiny, consider that your progenitors, posterity and hopes for time and eternity depend, in a great measure, upon your own acts. . . .

As fast as you can get means, go to Zion; until you can do that, take hold with a cheerful hand to roll on the work of the Lord, wherever you are, or whatsoever position you may occupy, both by your influence, means, and time. That you may be found in the path of duty, and receive rich blessings from the hands of God I have called upon all the Saints in and about New York to renew their covenants and commence afresh in the good cause. (2)

This call by John Taylor for the Saints “to renew their covenants” may have been part of the general Church “Reformation of 1856-1857” during which Church leaders encouraged active, committed members to be baptized again as a symbol of their repentance and determination to live better lives (Rich 45). This Reformation was not confined to Utah. For instance, the membership records for Timothy’s former West Lavington Branch in England indicate the performance of 58 “Re Baptisms of Reformed Members According to the Instructions to the Whole Church from Zion 1857” during a period from April to December of 1857. Timothy may have been rebaptized in 1856 or 1857 during his stay in New York, but unfortunately no membership records of New York branches from these early years are available. But when the South Jordan Utah Ward was organized in 1877, Timothy was recorded in the ward’s membership records showing that Timothy had at some point been rebaptized and reconfirmed, but there is no indication that Timothy had ever been excommunicated. No dates for the rebaptism and reconfirmation are given, but the officiators are named. It seems likely that Timothy was rebaptized in New York, but another possibility is that Timothy may have been rebaptized when he arrived in Utah, as some were, to express his gratitude to God and renew a promise to obey God’s commandments (Rich 45).

A few articles in *The Mormon* give us an idea of local Church operations during this period. An article in the 13 October 1855 issue describes the New York Branch as having 81 members and mentions the existence of other smaller local branches. Minutes of the New York Branch Conference published in November 1856 quote mission president John Taylor: “. . . continual emigration to the West where the body of the Church was located had time and again weakened and broken up previous organizations . . . the faithful look forward to moving West.” Support for the work in New York is evident in the number of Church leaders who visited the city in these years. Joseph Eldridge writes in his autobiography, “Several of the apostles visited New York while I was there, Geo A Smith, Parley P. Pratt, Orson Pratt, Ezra T. Benson and Erastus Snow” (qtd. in Robinson 20).

We don’t know what Timothy’s intentions were when he got to New York at the end of December 1855. He might have originally planned to journey on to Zion in the next year or two. As it turned out, he remained in New York for over three years. It is interesting to note that a number of Church leaders from Britain who sailed with Timothy on the *Emerald Isle* also stayed in New York and did not continue on to Utah until the summer of 1859 as did Timothy: Edward Stevenson, Joseph Eldridge, and T.B.H. Stenhouse. The latter two were specifically asked by President Taylor to stay on in New York to care for the emigrating Saints and to provide leadership for the Church.

Part of the reason for Timothy’s long lay-over surely had to do with troubles in Utah. There was the threat of invasion by federal troops, and the Church leadership was preoccupied with preparations for a possible “Utah War.” One of Timothy’s contemporaries, David William Leaker, a British convert who had arrived in New York in March 1856, just three months after Timothy, explains in his autobiography that his journey to the Valley was stalled because of the crisis in Utah. He writes that the Saints were told to stay in New York until the problems in Utah were settled; they were also advised to stay in New York where more work was available rather

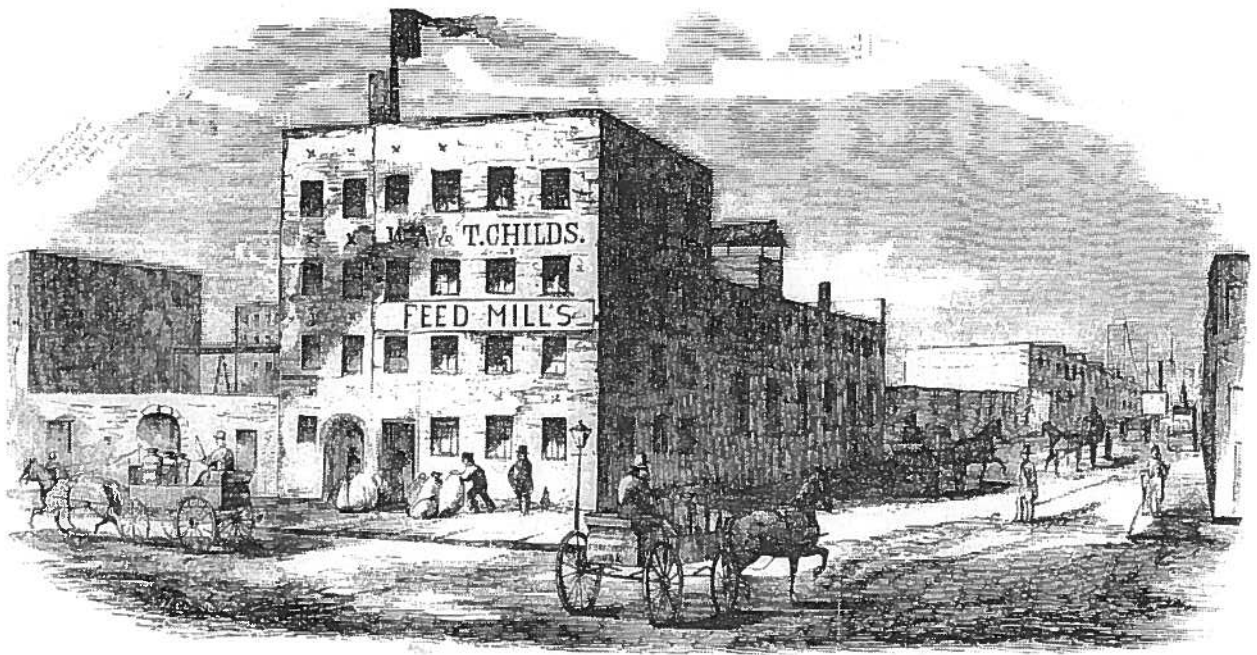
than to move on to St. Louis (Leaker 9-10). Leaker worked as a blacksmith “till spring 1859 when word came that all that could raise means to go to the frontier was to do so and prepare to cross the plains” (Leaker 11). That is when Timothy left also.

A second factor affecting the Saints moving on to Utah was that PEF funds had been severely depleted by several seasons of heavy emigration in the first years of the 1850s, and the Church was having difficulty paying to outfit all the emigrants who were waiting to come to Zion. In the 1850s it cost between \$250 and \$600, depending on the season and availability of provisions, to purchase an “outfit”--one wagon, two yoke of oxen, two cows, and a tent. Ten immigrants would be assigned to each outfit and would need, besides, 1000 pounds of flour, sugar, bacon, rice, beans, dried fruits, and other necessary supplies for the trek. (Arrington and Bitton 133). It was a complicated, expensive task for Church emigration agents. One researcher estimates that the cost of one \$600 outfit would be equivalent to \$13,000 in today’s dollars (Hartley 20).

By 1856 the idea of handcart companies was developed as a cheaper alternative to get converts to the Valley. The poor European Saints who depended on PEF funds had the choice of going by handcart company or delaying their journey. The disaster of the Martin and Willie handcart companies of 1856 demonstrated the limitations of this plan. Emigration in 1857 slowed considerably, and in 1858, only a trickle of 261 Saints crossed the Plains. But with the resolution of the crisis with the federal government in Utah, emigration resumed with a surge in 1859--the year Timothy went--when over 1600 completed their journey by handcart or wagon train (Bashore and Haslam xix).

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**“Views of the Distillery and Swill Cow Stables
Situated on 39th Street and 10th Avenue”**

Frank Leslie's Illustrated Newspaper

29 May 1858

THE UNDERGROUND DAIRY

During his stay in New York, Timothy had to find employment, which brings us to one of the most intriguing questions about his life. Again, we must rely on information transmitted only second- or third-hand through his family members. In a chronology of Timothy's life prepared by Minnie Heath, Timothy's daughter Anne Johanne is quoted:

When he was in New York, he worked to earn his trip to Salt Lake City, Utah. His job was milking 40 cows (by hand) in an underground dairy. He or the cows never saw the sun for a week at a time. He had infection in one eye. It bothered him until the day he died. (qtd. in Heath 6-1)

In her life history, Anne Johanne adds some other details.

When he arrived [in New York] he was broke, so he got a job milking cows in an underground dairy. Since he was at work before sun up and worked until after sun down, he never saw the light of day for several years. At first, his hands were so sore that he had to keep wrapping them and be very careful so as to not bleed into the milk. They were very raw. His one eye became sore and was to the day he died.

These statements suggest to me that Timothy's dairy was in an urban setting where the cows were permanently stabled indoors because no pasturing was available. However, we have several somewhat conflicting statements from other sources which may or may not be as close to the truth. Several sources using identical wording state that Timothy "worked a dairy farm in upper [rural] New York State where he milked 40 cows a day, by hand, to acquire the railroad fare to go to Salt Lake" (qtd. in Heath 13-1; Anderson, Shawcroft, and Compton 183). And Norma Stamps, a daughter of Anne Johanne's, says that her mother told her that at Timothy's New York dairy, instead of the cows being allowed to graze randomly in a field, they were put on a tether rope which was advanced every day to control their grazing and keep a good pasture area always coming up. This is the sum of the clues we have.

So what could have been the location and circumstances of Timothy's underground dairy? A study of dairying practices in mid-nineteenth century New York, both rural and urban, offers some fascinating answers, but justifies no definite conclusions about Timothy's particular dairy. One excellent source I found for information was *Moore's Rural New Yorker* which was published weekly in Rochester, New York beginning in January 1850. It was "an agricultural and family journal" which featured articles on all aspects of farm life. It included many articles each week dealing with dairying because this was "the leading business of the farmers upon upwards of twenty of the twenty-six millions of acres in this State" (12:1, 5).

Articles in *The Rural New Yorker* reveal some interesting details about what the life of an agricultural laborer would have been like in the New York of the 1850s. Hours were long: "It is

well know that agricultural laborers are required, as a universal rule, to labor from sunrise to sundown . . . that no recess is allowed . . .” except for quick meals (11:41, 325). A farm hand would typically be paid between \$10 and \$12 a month (Allen 288).

Evidently all cow milking was still done by hand. The editors of *The Rural New Yorker* were especially concerned about improvements and advancements in all types of agriculture and frequently featured in their pages evaluations of new methods and products from beehives to scythes. But in all the issues from 1850 to 1860, they never approved of any of a number of patent milking machines that had come on the market. Of all the experimental mechanical methods of milking that were brought to their attention, none was recommended for use “on any valuable animal.” “We have seen a good many *patent milkers*, but not one that we considered worth a dime” (10:1, 6). Concurrently, men who were good milkers were valued: “One of the greatest essentials in the management of cows is good milking” (11:20, 158). Numerous articles on the proper techniques for milking cows appear in these issues of *The Rural New Yorker*, and they emphasize the importance of the *art*.

The milker should be on good terms with the cow. If milkers scold and kick, the cow will most likely, return the latter The best milkers are the quickest; for there will be a flow in less than a minute from the commencement of the process. Take advantage of this, and prevent [the milk’s being held up]. Milk dry; for the strippings are worth four times as much for butter as the milk that is first drawn. This is good advice. A lazy, scolding milker, will soon spoil a good cow. (12:27, 214)

The counties of southern New York state were particularly suited to dairy production because of their soil and climate. Counties along the Hudson River and along the route of the New York and Erie Railroad were also favored by their access to the urban markets. It was becoming “not unusual to find in New York city, butter and milk brought the same morning from a hundred miles in the country” (1:8, 57). For those dairies not close to transport lines to supply fresh milk for urban areas, butter and cheese-making were profitable alternatives (1:8, 57).

But what about Timothy’s milking the cows *underground*? A book on rural architecture published in New York in 1852 includes two barn designs, one of which, the “Pennsylvania design” provides underground stables in a stone-walled basement for cows (Allen 290). *The Rural New Yorker* frequently ran articles on barn design, and touting the advantages of basement stalls for dairy cows is not unusual. Several articles suggest that barns be constructed “upon a side hill where the hay and grain may be carted in upon the upper story and pitched into the bays below” where the cattle are stabled (11:30, 238). Basement stables would also have the advantage of keeping the stock at a comfortable temperature in the winter and of sheltering and preserving the valuable manure the stock produced. In all these situations, it is assumed that the cows are milked in their stalls. But this barn design is innovative and uncommon at this time. While the editors describe the advantages of basement stalls and of milking “in a good, dry, clean house,” the common practice all over the dairy region was to milk the cows “out in the wet and mud and manure” (12:47, 374).

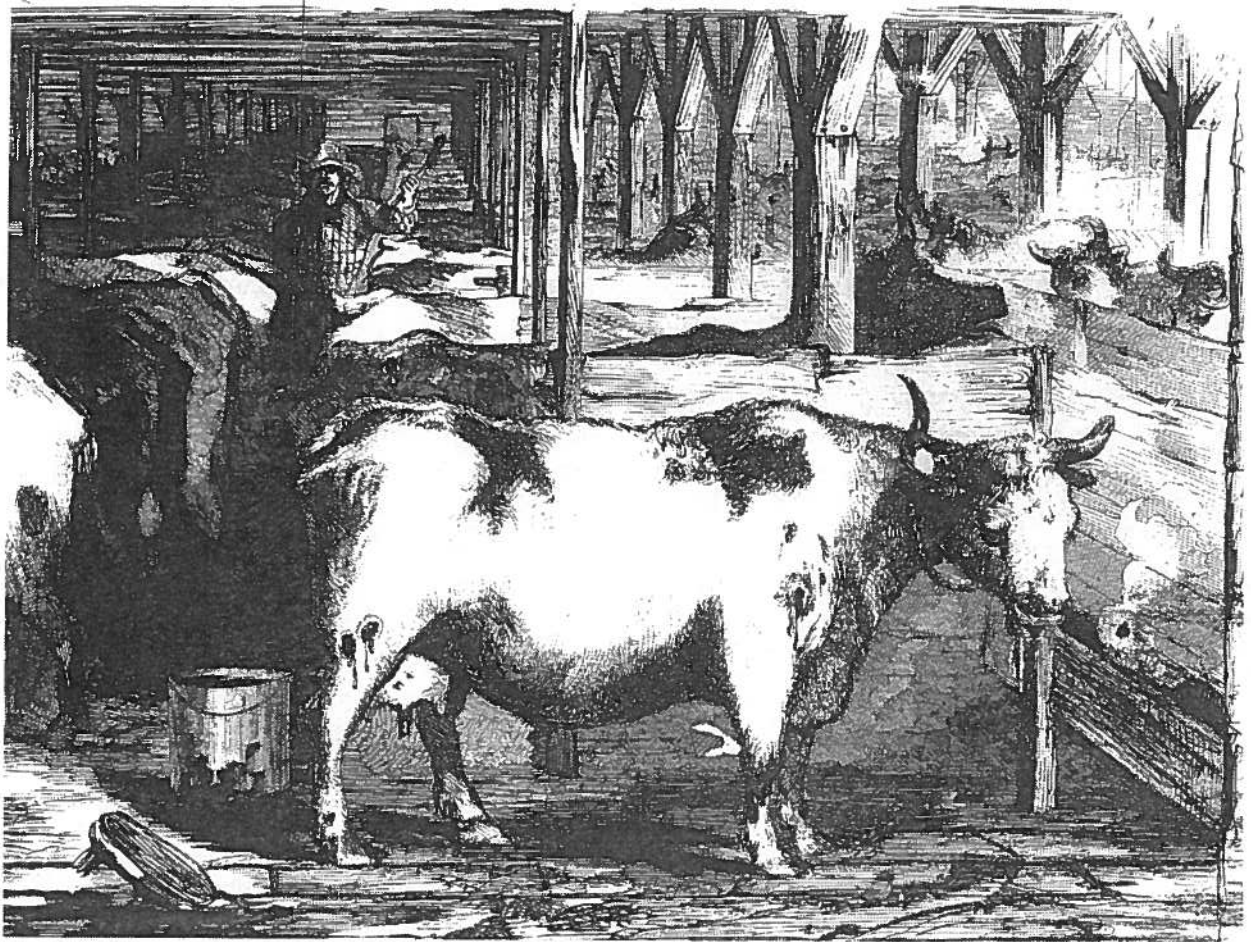
But after all this research, I am not convinced that Timothy worked on a rural New York dairy farm. I think the case is better made that he was employed in a urban dairy, even though that sounds so improbable to us today. An 1852 article in *The Rural New Yorker* explains the surprising extent of dairy production right in New York City and surrounding urban areas. At that time only about one-third of the milk consumed in the City was brought in from dairies in the countryside, much of it shipped in by special ice-cooled railroad cars (Jackson 309); the other *two-thirds* came from cows kept in the city and fed with grain and swill from distilleries in New York City and the vicinity. *The Rural New Yorker* reported that an estimated 15,000 cows were thus kept and milked in urban dairies! (3:49, 386). Urban dairies associated with distilleries were evidently common “to all the large cities of this continent” in the 1850s (Leslie 5:129, 385).

Upon his arrival in New York, Timothy may have been among the 150 or so immigrating Saints from his *Emerald Isle* company who were allowed to live temporarily in the “dilapidated school room” which the Church used for holding its meetings in the New York metropolitan area. This facility was located in Williamsburgh, a thickly-settled district of Brooklyn located north of Wallabout Bay. This district also had a concentration of swill milk dairies which were associated with Brooklyn’s 12 breweries. Timothy would have been very aware of these dairies and might have found employment in one of them.

How did there come to be dairies in these urban areas? The original settlers of New York City had, of course, had room for dairy cows, but as the city had grown during the early nineteenth century, most traditional dairy farmers had moved to outlying areas like Williamsburgh and other parts of Brooklyn, and Westchester and Queens Counties (Jackson 308). But then as the urban population continued to grow and spread, these areas filled in, and the local dairies were unable to meet the increasing demand for milk; beginning in the 1820s, swill milk was first offered. This milk was produced by cows which were kept in low sheds built on urban lots or sometimes even attached to distilleries and breweries. The animals were fed the warm slop from the stills mixed with mash and brewer’s grain (Jackson 309). The most profit-conscious and abusive owners did not bother to provide the nutritive supplements, but fed their cows only the hot swill, which in some cases was piped directly into the feeding troughs from the distillery. Because these establishments were now in densely populated areas, there was little or no opportunity for pasturing the animals. Individual cattle owners rented stalls in these sheds for \$5 a year, brought their cattle in, tied them up to be fed the swill (at 6 to 10 cents a day each), and continued milking them there until the animals became too sick to milk or died. Truly, some cows “never saw the sun” again. Malnutrition and disease were rampant in the confined herds (Burrows and Wallace 788).

In May 1858, *Frank Leslie’s Illustrated Newspaper*, which before the days of photography specialized in artists’ etchings to enhance its stories, began a lengthy expose of the abuses of the swill milk trade in New York City in an effort to have it banned. These articles describe the sick cows, the filth in the stalls, the nauseating smell, the adulterated milk, the dairymen’s profits, and the payoffs to aldermen to turn a blind eye to the dairies’ abuses.

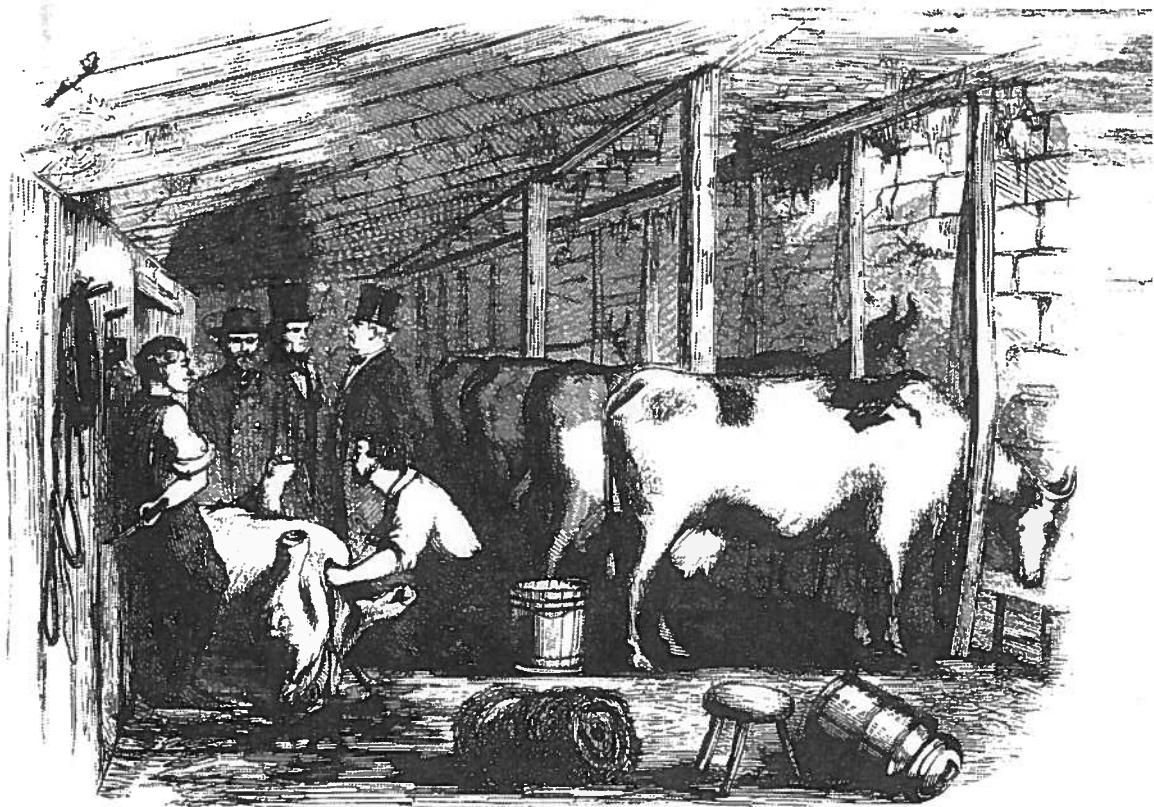
The *Frank Leslie's* reporters describe at least a dozen specific swill milk operations which were concentrated on the west side near 16th Street in downtown Manhattan and in East Brooklyn. The largest dairies, which were attached directly to distilleries, each housed up to 2,000 cows. In addition, there were dozens of smaller stables, scattered throughout the urban areas, particularly in Brooklyn, in which the cows were fed with swill-slops delivered by wagon from the distilleries (5:128, 375). Each cow lived in a stall about three feet by eleven feet (5:127, 359). The cows could back out of their stalls to the length of their short tether ropes to be milked and to lie down, practically on top of one another (5:128, 377). The milkers, all males and primarily immigrants, took an average of eight to ten minutes to milk a cow under these conditions--by hand, of course--but expert milkers could milk a dozen cows in an hour and a half (5:128, 375). This is consistent with Timothy's story that he milked forty cows (probably twice a day), and it took him all his "daylight" hours.



“Interior of Cow Stables Connected with a Distillery”
Frank Leslie's Illustrated Newspaper
8 May 1858

Frank Leslie's Newspaper crusaded for the banning of these distillery dairies, blaming half of the deaths of children under five years old in New York City to diseases attributable to swill milk: chiefly cholera infantum, scrofula, and marasmus (5:129, 390). Reporters describe the swill milk as being thin and blue, commonly diluted by about one-quarter with contaminated water, and often adulterated with chalk, magnesia, and/or molasses (5:129, 391). Few permanent changes would be brought about by the *Frank Leslie's* crusade, but finally in 1862, weak legislation was passed which reduced the market share of swill milk in the City. But during the 1850s when Timothy was living in New York, most of the City's milk, thousands of gallons a day, came from these urban dairies.

The deplorable conditions in these dairies as described in *Frank Leslie's Newspaper* are probably overdrawn in the tradition of "yellow journalism," but they sound much closer to what Timothy described as his dairy experience than the descriptions of rural dairies from *The Rural New Yorker*. Perhaps Timothy worked in an urban dairy where the conditions were better and the animals were occasionally pastured (5:128, 378). In any case, Timothy evidently spent most of his waking hours for more than three years confined to a basement with a herd of cows. The work would have been tedious, filthy, and grueling. What a testimony to his determination to pursue his Zion!



“Interior of Cow Stables: Dressing a Dead Cow for Market”
Frank Leslie's Illustrated Newspaper
5 June 1858

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CROSSING THE GREAT PLAINS: 1859

Sometime in the spring of 1859 Timothy Gilbert left New York to continue his journey to Zion; he headed west to become part of a surge of Saints that summer answering a call from Church leaders for renewed immigration. His trip was surely guided by, if not arranged by, Church agents, and probably followed the standard route described by others in their journals (see Robinson; Stenhouse; Philip Taylor 216-218). He probably went at about the same time and in about the same way as another Latter-day Saint convert, George H. Taylor, who had been working as a blacksmith in New Jersey. Taylor's detailed autobiography gives us some interesting insights as to what Timothy's experience might have been like. By 1859, Latter-day Saints gathering to the Great Basin from the Eastern Seaboard were able to travel all the way to Florence, Nebraska by train and river boat where they would join wagon or handcart companies to complete the journey to the Salt Lake Valley. In April Taylor and his wife started out by train taking an emigrant ticket "for cheapness" through Albany, New York. They traveled overnight:

The next morning found us at the suspension Bridge at Niagra Falls. [The emigrant car was] run onto a side track & [we were] locked in, & were compelled to remain nearly three hours in the middle of the day, thereby depriving us of the opportunity of going to view the great falls of Niagra, which were only 2 miles distant, and whose roar we could plainly hear. After our weary waiting we were hauled across the bridge and landed in Canada, where we strolled around till about dark, when we entered a new train bound across Canada to Detroit. They were the worst cars that we had ever seen, the seats were flat boards about two feet wide, with a board in the center for backs, the passengers set bolt upright back to back, there were no cushions to the seats. The passengers were all Dutch and Irish of lower class, and very noisy. They were eating Garlic & Bologna & drinking whiskey, and all night long they kept up a deafning noise, singing ribald songs & talking vulgar talk. We had no rest, and Mina [Taylor's wife] cried near all night. It was about the most uncomfortable night we ever spent. In the morning we arrived at Detroit having crossed the river

[At the depot in Chicago] we found the company of Saints with whome we were to travel had arrived the night previous, and they were then loading up their luggage and filling up the Emmigrant cars: As all was hurry and bustle, a great deal of selfishness was manifested in trying to get seats and as many of them as possible, to pile their bedding and other traps on We were soon bounding over the praries of southern Illinois for Quincy on the Mississippi River At Quincy we left the cars, and were transferred to a steamboat on which we had a very pleasant sail of about 20 miles down the Mississippi River landing on the opposite side in the State of Missouri, at Hannibal, at which place we unloaded all our luggage, and camped in a large empty freight house. While here we were surrounded by a number of the town people, many of whome were apostates. --One well dressed man singled us out, and after finding out by questioning that we were bound for Utah, tried very hard to discourage us from going, telling us all

kinds of stories about Brigham Young, one of which was that he would take my wife away from me, and take her to himself.--When he found he could make no impression on either of us, he left us. We loaded up here in good cars, for a ride across the state of Missoura [sic] from the Mississippi to the Missouri Rivers. The road was a new one, having run its first train that spring. It was hurried to completion, to catch the Emmigration to Pikes Peak, which was then the latest gold hunting excitement. And so anxious were the company to catch the travel, that they laid the ties in many places on the ground without any grading or ballesting, spiked on the rails, & started the trains. The consequence was the cars swayed from side to side, and bounced and jumped as we went over the uneven places, until we momentarily feared we should be thrown from the track. But we arrived safe at the city of St. Jo [sic] where we found a steamboat tied up ready to receive us & transport us up the river to Omaha about 300 miles. . . .

A row on our boat, with some pistol shooting, gave us to understand that we were now on the Frontier, surrounded by a lawless element. And we naturally felt timid, and did not care how soon we reached our destination.

After loading, we were soon cast loose, & steaming up the river. All was now confusion on our boat, for we had all taken deck passage, which means that we were to sit, stand, eat & sleep on the main deck, wherever we could find a place in between the freight, which consisted of great piles of sacked bacon, sugar, flour, beans, boxes, wagons, and a variety of other things, besides a crew of Niggars as deck hands.--Part of the deck was covered over, but the sides were open. Into this part of the boat our party rushed; pushing, scrambling, and almost quarrelling, to get into the unoccupied places. Beds were thrown down, and made up, provision baskets and other luggage was piled up around them until every available space was occupied.--As on other occasions, during the struggle for the best places we stood on one side, until it seemed as though there was no place for us, so we sat down upon a high pile of sacked beans [for the 60 hour trip]. . . . a fearful storm came on [in the night], and the rocking of the boat swashed the water from side to side and lengthwise, until the bedding of all who were upon the floor was soaking wet, while ours was high and dry upon the beans.

The sail up the river was very interesting to us, as it was so different from anything we had ever seen before. The river was very rapid and winding, and the water very muddy. The banks were perpendicular and crumbling and every little while we would see quite large chunks drop off into the river and melt in the water, sometimes trees would be undermined & topple over and float off, or sink. The river was full of shifting quicksand which was formed into bars, constantly changing the channel, so that a man was kept throwing the lead all the time, to tell when we were approaching a sand bar. We several times run on one and stop, when we would have to back down and take another shoot. When they wanted to stop, they would run the boat up to the bank, some one would jump off with a rope and tie it to a tree. This we often did to take passengers where there was no town, and to take on wood for the boilers--large piles of wood being stacked in various places all along the banks. Our boat tied up once for several hours, during a

heavy rain and wind storm as it was considered unsafe to run, for fear of being blown over.

We arrived at length at the town of Omaha, in the state of Nebraska. We landed on the desolate looking bank during a rain storm and the soil being free from gravel, every step we took, lifted great patches of stiff mud with our shoes, making travel very tedious. I got Mina a place to stay over night and went on with the balance of the company on foot to Florence or Winter Quarters as it was called, when first settled by the Mormons in 1846. It is about 6 miles up the river, north from Omaha, and at the time of my arrival was used as a starting point, for our people across the plains. There were but few houses in the place, and very poor ones at that. The next morning I went back to Omaha & returned with Mina. We took up quarters in a deserted store with several other families, rigged up a stove out side, cooked our own meals, & slept under the counter. . . . We stayed there several weeks. When we received our wagons, I had ours drawn to a level grassy plat near a stream, and we then moved our things into it, and we commenced our first housekeeping. As we had to wait there several weeks for our cattle to arrive, it gave me a chance to learn considerable about the preparation necessary for a trip across the plains. . . . (George Taylor 17-23)

Here at Florence the Mormon emigrants would have to continue overland in a wagon or handcart or freighting company to reach the Salt Lake Valley; LDS emigration agents arranged for provisions and carefully controlled departures because it would have been dangerous for individuals to try the trek alone. But it is difficult to guess which company Timothy traveled with. Our only clue is that according to a small journal kept by Timothy's wife Johanne Margrethe, Timothy said he arrived in the Salt Lake Valley 12 October 1859 (qtd. in Heath 6-1). Church records indicate the departure and arrival dates of the following groups going to the Valley that season:

A.S. Beckwirth Company: left May; arrived 1-3 August; 22 people

George Rowley Company (8th handcart): left 7-10 June; arrived 4-6 September; 235 people

Horton D. Haight Freight Train: left 6 June; arrived 1 September; 154 people

James Brown III Company: left 13-14 June; arrived 29 August; 387 people

Robert F. Neslen Company: left 23-26 June; arrived 15 September; 380 people

Edward Stevenson Company: left 26 June; arrived 15-16, 28 September; 350 people

Ebenezer R. Young Freight Train: left 25 August; arrived 27 October; 12 men and families

In addition, the P.H. Buzzard and Feramorz Little Freight Train and the John McNeil Company also brought a small number of emigrants to Salt Lake in 1859.

(Bashore and Haslam xix)

I consulted with Linda Haslam, a longtime employee and researcher at the Church Archives and co-author of *Mormon Pioneer Companies Crossing the Plains (1847-1868): Narratives: Guide to Sources in Utah Libraries and Archives*. She said Timothy's arrival date is too different from the arrival dates of any of the regular emigrant wagon or handcart companies to suggest that he came with one of them; though there were sometimes faster individuals and stragglers with each

company, their individual arrival dates should not be more than a couple of days before or after the official company arrival dates. She suggested that Timothy, as a single man traveling alone, probably hired on as a teamster with one of the freight companies and made his way to the Salt Lake Valley that way. Timothy's daughter Anne Johanne writes in one of her histories, "I remember he said he walked a good part of the way." And, truly, teamsters generally had to walk alongside the oxen or mules pulling the heavy freight wagons.

The *Deseret News* of 21 September 1859 notes the arrival in the Valley of the Neslen and Stevenson companies and mentions that "two or three [merchant trains] have arrived this week" with several more coming. Some were small with only six to ten wagons each, "the last of which will not arrive for a few weeks" because of snow (228).

The *Deseret News* of 12 October 1859 mentions the arrival of several merchandise trains: M.J. Snedeker, 4-5 wagons; Gen. J. Hunt, 4-5 wagons; A.R. Wright, 8 wagons from the States. Several others were expected to arrive in a few days: "Col. Thomas S. Smith of Farmington with about 1000 sheep and a train of merchandise; R. K. Homer; E.R. Young; and J.C. Naile are expected ere long each with trains, Mr. Naile having in his company eight or ten families of emigrants" (252).

One study of freighting during these years suggests that wagon trains, traveling 15 to 18 miles a day, required from 40 to 72 days to cross the Plains depending upon the size of the train, its cargo, and the misfortunes which it might encounter along the way (Strebel 131, 199). Typically a teamster, called a "bull whacker," might be paid between \$30 to \$40 per month in gold upon discharge in Salt Lake City (Strebel 131, 199). We don't know if Timothy was paid, or if his services only earned him the cost of his passage across the Plains.

Unfortunately, again we can only guess about the particulars of Timothy's 1000-mile trek that summer. Most of the young, able-bodied emigrants like Timothy were used to walking, and the journey probably seemed like a grand adventure to them. George H. Taylor and his wife joined the Edward Stevenson Company, the last large emigrant train of the 1859 season, arriving in the Valley just a month ahead of Timothy. Again, the details Taylor records concerning his journey will give us some idea about Timothy's experience that summer on the Plains.

We all started . . . on the 26th day of June 1859. I tied a rope to the horns of my wild leaders, and with a piece of rope tied to a stick for a whip, and my right arm in a sling, we started our weary trip of one thousand miles. Our first days journey was about 8 miles to Pappo Creek. We were strung along, (60 wagons of us) for over a mile, and the antics of wild cattle, and green drivers, was something to remember for a lifetime.

I managed tolerably well for a raw hand, and brought up all right into camp, but oh! what a tired lot we were. We now had our first taste of camp life, after the cattle were turned out to feed, which was abundant, as the grass was knee deep as far as the eye could see

On the 4th of July we reached the Loup Fork which we crossed on a flat scow, taking over one wagon at a time. We had here a chance to see the formation of quicksand, bars, for when we started the first wagon over, the landing was about 4 ft deep, but in two hours after, the water was barely a foot and we had hard work to get the last wagon up to the bank.--We jourined on day after day, making from 10 to 20 miles per day, as camping places with wood & water were available, sometimes having to go two days before reaching water, and at such times there was much suffering with thirst. I remember going one night about two miles to a stagnant slough for water, after we had travelled all day through the hot sun without any, and when we got to the water it was so green & filthy that we could not drink it. We had very few dry camps however, as our Captain manages generally by short or long drives to camp by water. There were very few houses at this time between Omaha and Utah. The 1st was Columbus on the Elk Horn Creek, about 20 miles from Omaha. It was then a small settlement of about 20 houses. The next settlement about 100 miles out, on the Loup Fork, of about 30 houses, that had been built by the Mormons, but was deserted, as the Indian agent had ordered them away, on the plea that it was an Indian Reservation. The next small settlement was at Wood River about 100 miles still further west. There was not another house for 300 miles until we arrived at Laramie. We had followed up the Platt [sic] River on the north side for about 350 miles sometimes on the bank and sometimes quite a long distance away. We traveled in as straight a line as possible, so as to strike the north bends of the crooked river. At Fort Laramie we left the river and commenced our journey through the Black Hills range. The great plains having ended at this point. From this point our travelling was much more difficult, and as we were now ascending rapidly, the weather was much cooler, especially at night, and the thick fat bacon that had been dripping from our wagons through the great heat met with on the plains, which made it so flabby that we could not eat it, now hardened up so nicely, as to tempt our increasing appetites, until we could eat great slices of fat and call it delicious.

We occasionally struck the Platt [sic] River which wound its way through the hills. And on one occasion as we reached the river, we saw a large band of Sioux Indians on the opposite side driving a large drove of ponies. As soon as they saw us, a number of them started across on horseback. The river was quite wide, but shallow. They soon reached the shore and galloped into our midst. They were the finest looking Indians I ever saw, had been out on the warpath, and were returning home with the ponies they had taken, as spoil. They were in very good humor and did not offer to molest, but begged some sugar and bread, which we gave them and they left. The following two years they were very troublesome all along the route, and attacked a number of our teams. The only other Indians we saw on the trip, were a few big fellows, at Pawnee Springs on our first weeks travel out

We saw a few Buffalo while travelling up the Platt [sic], and one night we camped on Elm Creek, and on getting up at break of day saw several in among our cattle quite close by, but before any one could get a rifle ready, they had started off on the run and our cow along with them. One of the Brethren mounted a horse and went after her, and in about

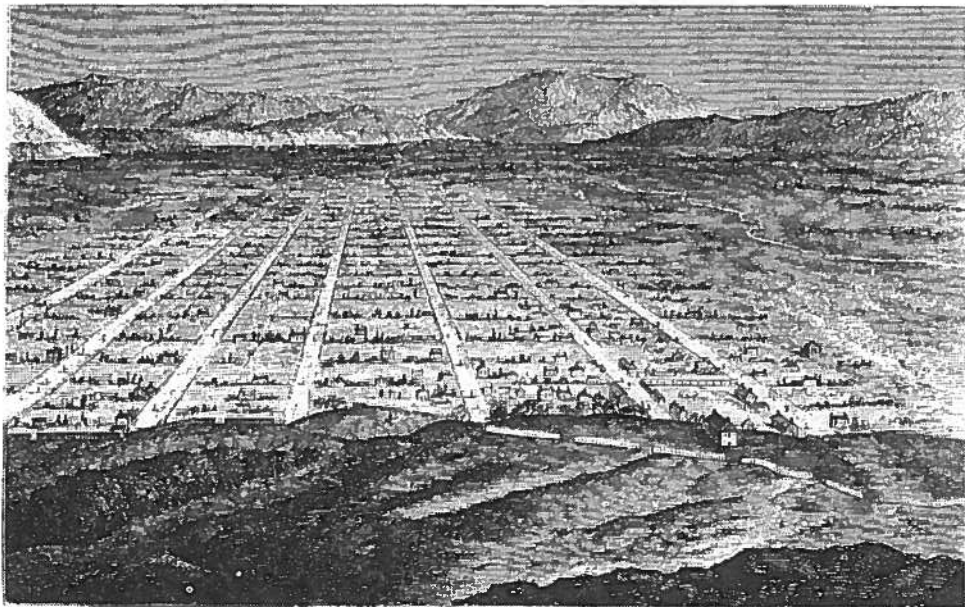
an hour, drove her back into camp [However, another member of this pioneer company reported seeing herds of thousands of buffalo crossing and recrossing the emigrant road (qtd. in Robinson 23).]

The season was a dry one. The emigration very heavy, and as a consequence water and grass was scarce. Many of the cattle drank alkali water and died

We were met at ----- Fork by some teams who had come out to help us in. With them was Brother John Taylor and some other brethren from the valley, who spent the night with us and then returned. With the extra teams we made good headway, and on the 16th of September in the afternoon rolled out of Emmigration [sic] Canyon on the bench overlooking the Salt Lake Valley, in full sight of the city 5 miles distant after a long and weary trip of 82 days from Florence. It was a glorious sight to us, tired, weary and dirty as we were. (George Taylor 25-29)

Again, we can only guess what Timothy must have felt as he entered the Valley of the Great Salt Lake and first viewed the Great Basin Zion. One gentile traveler of 1860 wrote:

The valley presently lay full before our sight. At this place [the mouth of “Emigration Canyon”] the pilgrim emigrants . . . give vent to the emotions long pent up within their bosoms by sobs and tears, laughter and congratulations, psalms and hysterics. It is indeed no wonder that the children dance, that strong men cheer and shout, and that nervous women, broken with fatigue and hope deferred, scream and faint (Burton 193)



“Great Salt Lake City from the North”
The City of the Saints, Richard F. Burton: Frontispiece

Travelers of this era were almost invariably impressed with their panoramic view of the precisely surveyed and laid-out city blocks, public squares, and broad streets which stretched before them "like a map."

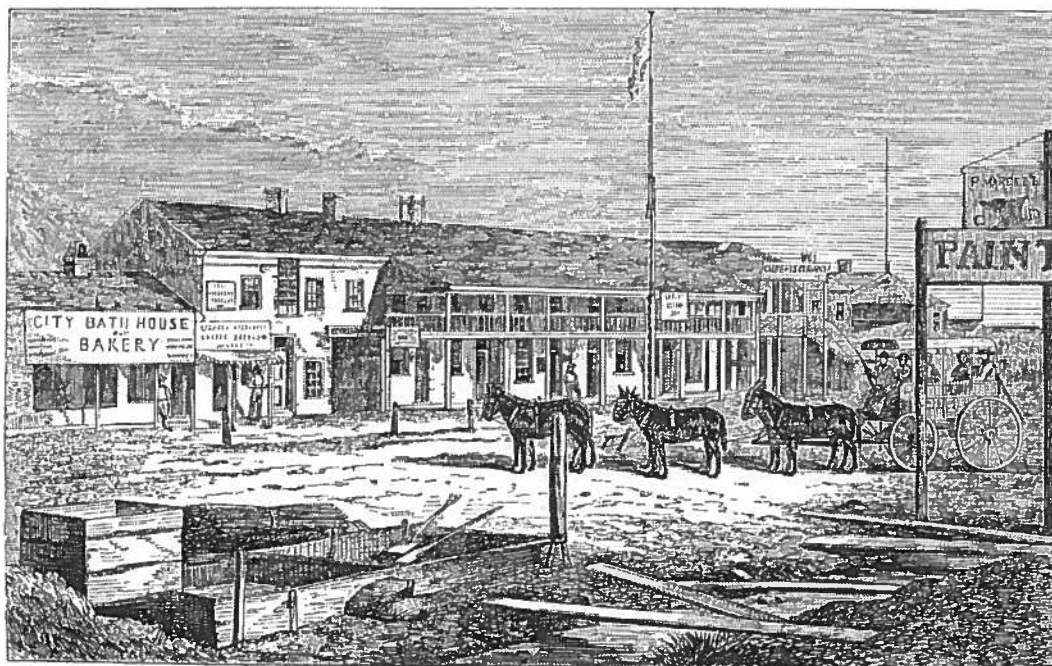
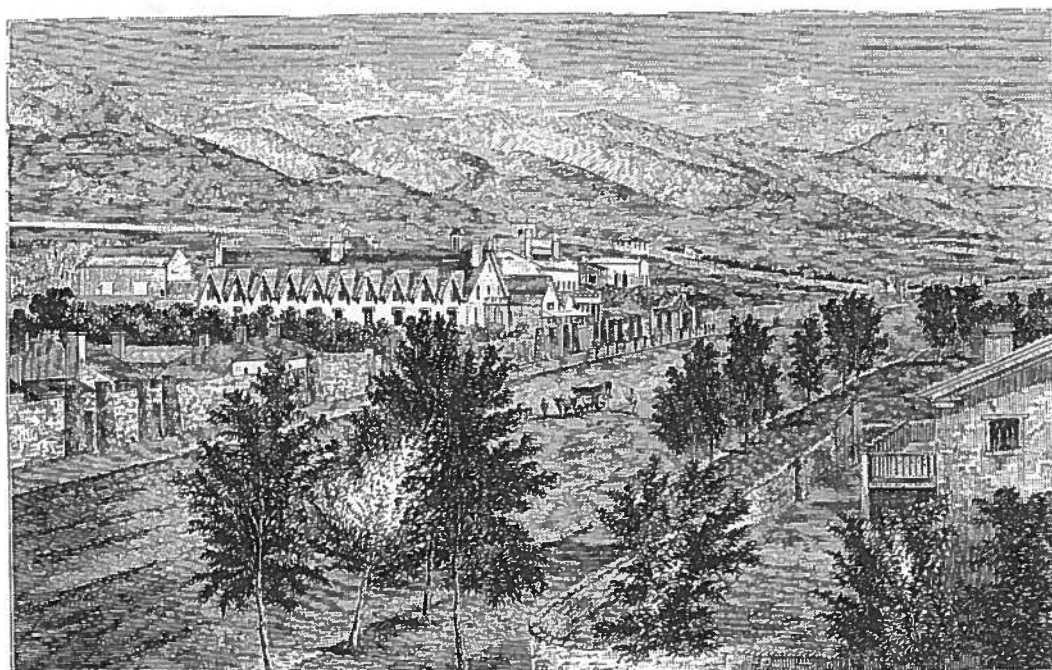
Everything bears the impress of handiwork, from the bleak benches behind to what was once a barren valley in front. Truly the Mormon prophecy had been fulfilled: already the howling wilderness--in which twelve years ago a few miserable savages, the half-naked Digger Indians, gathered their grass-seed, grasshoppers, and black crickets to keep life and soul together, and awoke with their war-cries the echo of the mountains, and the bear, the wolf, and the fox prowled over the site of a now populous city--"has blossomed like the rose." (Burton 194)

When Timothy arrived in Salt Lake City in the fall of 1859, the population was about 9,000 to 12,000 (Burton 217). Most of the buildings were built of adobes of a dull leaden blue color, and none except the Prophet's house was whitewashed. The houses were "almost all of one pattern--a barn shape, with wings and lean-tos" with small windows, because window glass was not yet made in the Valley (Burton 198). City lots, eight to a block, were each an acre and a quarter--large enough to contain a small orchard and garden. The streets, all unpaved, were eight rods wide and were lined on each side with ditches to convey water from City Creek, for both culinary and irrigation purposes, to every city lot. One observer remarked on "the dark clumps and lines of bitter cotton-wood, locust, or acacia, poplars and fruit-trees, apples, peaches, and vines--how lovely they appeared, after the baldness of the prairies!" (Burton 197).

Besides the prominent structures on "The Prophet's Block"--Brigham Young's family homes, office, and tithing office-- by 1859 the city also had a post office, court house and jail, some school houses, a public library, and a social hall.

A British observer described Main Street, the only lighted street in the settlement and "the city's only street which can be properly so called":

Main Street is rapidly becoming crowded. The western block, opposite the hotel, contains about twenty houses of irregular shape and size. The buildings are intended to supply the principal wants of a far-Western settlement, as bakery, butchery, and blacksmithery, hardware and crockery, paint and whip warehouse, a "fashionable tailor" . . . shoe-stores, tannery and curriery; . . . dry-goods, groceries, liquors, and furniture shops, Walker's agency, and a kind of restaurant for ice-cream, a luxury which costs 25 cents a glass; saddlers, dealers in "food, flour, and provisions," hats, shoes, clothing, sash laths, shingles, timber, copper, tin, crockery-ware, carpenters' tools, and mouse-traps; a watchmaker and repairer, a gunsmith, locksmith, and armorer, soap and candle maker, nail-maker, and venders of "Yankee notions." On the eastern side . . . live the principal Gentile merchants . . . [There are also] a "physiological barber . . . apothecary and drug store . . . confectionery . . . ambrotype and daguerrean room . . . (Burton 217-218)



“Prophet’s Block”: 272
“Stores in Main Street”: 220
The City of the Saints, Richard F. Burton

Another gentile visitor favorably remarked: "There are no liquor saloons in the place, nor are there any places of bad repute" (Badger 73). Generally, however, the citizens of Zion in 1860 had to depend largely upon home manufacture for their needs--including clothing and furniture.

Everything raised or manufactured in the valley, is called "Valley tan." They have no market for anything they raise except among themselves, and as all their cash has to be sent abroad to pay for such things as they can't produce the consequences is, that they havn't any money. In tradeing with one another, they exchange one article of produce for another. If they want to go to the theatre they take along a couple dozen eggs, a pumpkin, peck of apples or any "plunder" they may have, to trade for a ticket. They have looms for weaving rag carpets, and carding machines, and spinning wheels and all those old style "notions." It makes me think of old times to see the people going about with home spun clothes on, and the women without hoops. (Badger 75)

Another visitor commented, "The people here a[re] verry industrious no idlers among them most of them are engaged in agriculture more or less & as a general thing raise good crops of all kinds but it is all done by irigation from the mountain Streams from which they obtain a good supply of water" (Hoagland 231).

At the city's heart was the Temple Block, which one observer described as "at present a mere waste" (Burton 219). It contained the settlement's only places of public worship and was surrounded by a ten-foot high adobe wall which had entrance gates in each of the four sides. In the southwestern corner stood the Old Tabernacle, an adobe building which could accommodate from 2,000 to 3,000 persons and was used for meetings in the winter months. Immediately north of the Tabernacle was the Bowery, a structure about 100 feet long and 100 feet wide "with a roofing of bushes and boughs [green in the spring, but left to wither through the summer] supported by rough posts" (Burton 258). It was open for ventilation on the sides and could accommodate about 3,000 souls. During the milder months, the entire settlement were called here each Sunday for two meetings where they sat on long rows of rough wood benches arranged in ward sections. In the block's northwestern corner stood the adobe Endowment House, set aside for members in good standing to receive sacred ordinances. The "temple" in 1860 was just a huge excavation with the beginnings of a foundation; that magnificent structure would not be completed for another thirty-three years.

Most gentile visitors were impressed with the ability and power of the community's founder and leader:

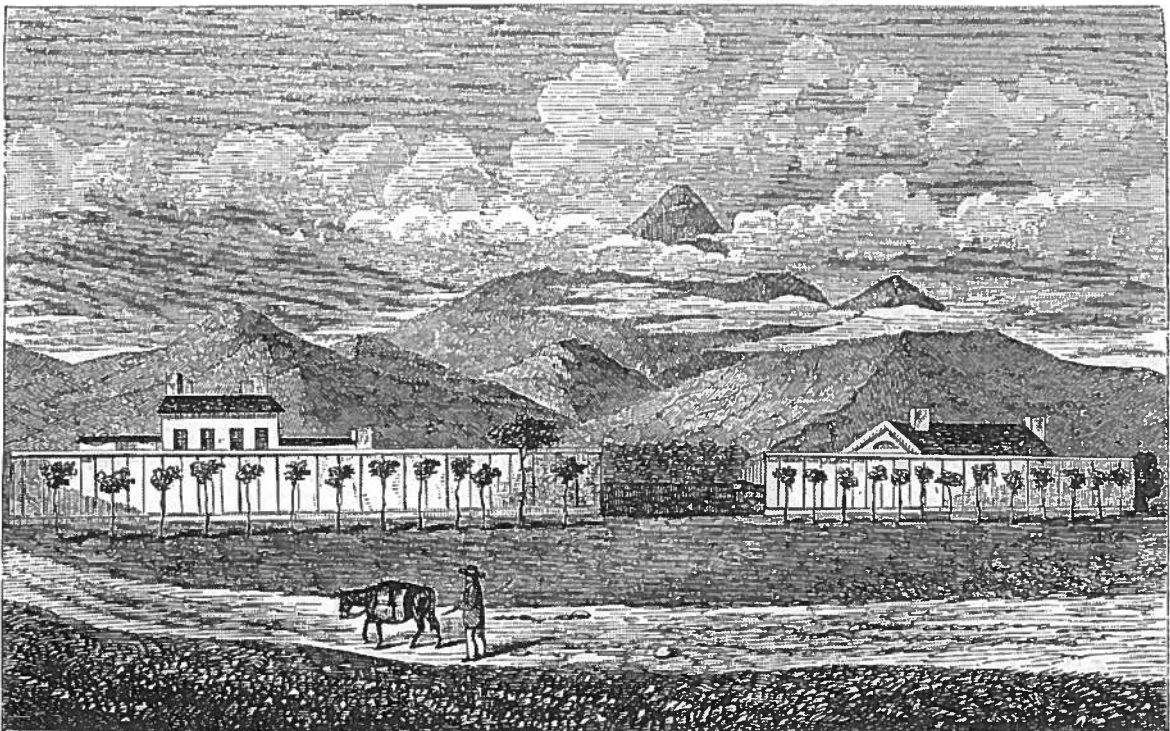
Here there is over 100,000 persons thrown together from all nations almost upon the face of the globe I dont believe there is another man living that could keep this people together & harmonize all the different elements of the different nations so well as Brigham Young you will hardly hear of an instance of one going contrary to his counsel & all go to him for counsel & in their affairs (Hoagland 233-234)

One widely-traveled Englishman concluded his detailed observations of "Great Salt Lake City" in 1860 with this estimation:

It will, I think, be abundantly evident, that U.T. has been successful in its colonisation. . . . I cannot help thinking, that, morally and spiritually, as well as physically, the *proteges* of the Perpetual Emigration Fund gain by being transferred to the Far West. Mormonism is emphatically the faith of the poor, and those acquainted with the wretched condition of the English mechanic, collier, and agricultural labourer, . . . who, after a life of ignoble drudgery, of toiling through the year from morning till night, are ever threatened with the workhouse, must be of the same opinion. Physically speaking there is no comparison between the conditions of the Saints and the class from which they are mostly taken. In point of mere morality, the Mormon community is perhaps purer than any other of equal numbers. (Burton 494)

So in October 1859, Timothy had finally reached his “Zion” in the Valley of the Great Salt Lake. But the mild days of October would soon give way to a hard Rocky Mountain winter. One gentile trader complained “some Six weeks of it there was not a day but the thermometer was 12 to 13 degrees below Zero some portion of the day” (Hoagland 233), and 6 December 1859 was reported to be “the coldest morning ever seen in this Valley since it was settled by the Saints Thermometer at 32 below Zero” (qtd. in Hoagland 233).

The Great Basin “Zion” of 1859 would be for Timothy and all her other seekers only an opportunity with streets of dirt, not a paradise with streets of gold. Zion was still in the making, and she would continue to require of her inhabitants uncommon devotion and ceaseless labor.



“Endowment House and Tabernacle from the West”
The City of the Saints, Richard F. Burton: 245

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RIVERTON, UTAH: 1860-1888

Soon after his arrival in the Salt Lake Valley, Timothy Gilbert settled in the southern end of the Valley on the west bank of the Jordan River in the area now known as Riverton. These lands had been used for livestock grazing by settlers from Fort Herriman as early as 1851 (Bashore and Crump 5). The earliest settlers had come to this area in the mid-1850s and had lived in a widely scattered condition along the river bottom in crude dugout homes. The manuscript history of the Riverton Ward states that in 1859-1860 when Timothy arrived, the area had just two houses, one belonging to Archibald Gardner and a cabin belonging to a shepherd. "Samuel Green, Timothy Gilbert, Peter N. Garff and Chris. Christensen" are listed as the first permanent settlers on the river bottom in that section of the county. According to Mel Bashore, Riverton historian and librarian in the Church History Library of The Church of Jesus Christ of Latter-day Saints, Timothy most likely lived in a dugout at the "clay hill" along the west bank of the Jordan River. (This would be somewhere between present-day 13000 South and 13400 South.) The typical Mormon dugout consisted of

. . . a nearly square room measuring somewhere between 12 and 18 feet and dug to about 3 or 4 feet below the surface. Sometimes the earth walls were lined with logs, and sometimes the upper walls were merely logs laid on top of the ground. The roof, composed of layers of light poles, willow branches and dirt, was not unlike that used in the Southwest. Roofs were mostly gable form, but shed roofs also have been reported for early dugouts. The entrance to the structure was in the gable wall. These dugouts had all the disadvantages common to sod dugouts elsewhere and were usually abandoned within a year or two. (qtd. in Bashore and Crump 13)

Early settlers used sagebrush or oak brush as fuel for cooking, baking, and heating. There were no trees on the higher west bank of the river, just large clumps of rabbit brush around which the sand drifted with the incessant wind (Bashore and Crump 6).

Culinary water was probably obtained from the Jordan River which then was most surely much purer than it is today. Just a few days after the initial arrival of the pioneers in the Valley, Orson Pratt noted in his journal that the water of the Jordan River was "not quite so transparent as the mountain streams generally in this valley" (qtd. in Bashore and Crump 12). One pioneer who settled in the Riverton area remembered obtaining water by hauling it up the hill from the river (Bashore and Crump 6). Another early settler on the Jordan River remembered, "In the early days of Utah there were thousands of fish in Jordan River. While we were living at Draper we used to catch them in nets. You could buy all you wanted for a cent a pound. They were mostly chubs but made many meals for the pioneer families" (qtd. in Bashore and Crump 12-13).

In those early years Timothy probably planted crops down in the river bottom where water was available, though he would have had to deal with occasional flooding. The Jordan River in those years would have been much fuller than it is today. Since the first large-scale irrigation began in

1876, “the river has been diverted, pumped, and straightened into near extinction. . . . The river once had oxbows, meandering channels, islands, marshes, and a wide floodplain . . .” (LaRoe 93-94). A permanent bridge was not constructed across the river until 1865.

Riverton’s initial growth was slow because of the lack of water for irrigation. By 1865, Timothy was one of only a half-dozen farmers scattered along this section of the Jordan River who farmed the bottom lands, most of them drawing water from the Hunsaker/Gardner ditch (Bashore and Crump 6). Later the local settlers took it upon themselves to build a “ditch” to carry water from the Jordan River near “Point of the Mountain” up to the bench land. The South Jordan Canal, completed in 1876, and the larger Utah and Salt Lake Canal, finished in 1881, would eventually open up thousands of acres of land west of the Jordan River to cultivation, allowing the population of the area to increase rapidly. But it wasn’t until just before the turn of the century that the farmers in Riverton began to change from self-sufficient farming to commercial farming (Crump and Bashore 3). Timothy would have been a subsistence farmer during his Riverton years from 1860 to 1888.

The 1860 U.S. census of the Utah Territory found Timothy Gilbert on 20 August 1860 (not quite a year after his arrival in the Salt Lake Valley) living in Salt Lake County, West Jordan Township, Post Office: Great Salt Lake City (284). Timothy Gilbert, age 25, is reported as head of a household; Ann [Rogers Bradley] is shown with a dittoed Gilbert surname, age 23 [sic]. Ann’s and Timothy’s birthplaces are both listed as England; Timothy’s occupation as farm laborer. No value for real estate is listed, but a \$50 value in personal property is shown. Also listed in the household is a 13-year-old Indian boy named Moroni.

How Timothy and Ann became acquainted and the nature of their relationship at this time is unclear. Here in the 1860 census Ann is listed under his surname, Gilbert, but relationships, such as “wife” are not noted on this census form. In August of 1860, Ann would have been 58 years old. A history written by Anne Johanne Gilbert Christensen suggests that the widowed Ann had purchased this Riverton land and invited Timothy to settle there with her to farm it.

When Father arrived in Utah, he was without any money. He met Ann whom he had known in England. She had sons that were good friends to Father. She had a farm with no one to work it for her as she had left her family in England when she had joined the Church. Father was a good farmer, so he lived there and worked her farm. Later he married her. She made a good home for him.

Timothy and the widow Ann Rogers Bradley were sealed in the Salt Lake Endowment House on 4 April 1863 by Daniel H. Wells (LDS Temple Records, Endowment House Sealings Part D 207-8). She was 61 years old at the time, and Timothy was 28. She did not have any of her children with her, and she and Timothy, of course, never had any children together.

Another curious thing we learn from this 1860 census record is that Ann and Timothy have an Indian boy, Moroni, in the household. We can only guess that Timothy and Ann were giving him shelter and food in exchange for his help in their farming. A search of the “West Jordan” pages of the 1860 census reveals six other households there which included a Utah-born Indian boy.

Each is listed with first name only, with just a blank drawn for the surname. (Laman, 18; Kawork, 4; Pukett, 12; Moroni, 11; Nephi, 10; Jack 11.)

At that time, it seems, the Mormon settlers were encouraged to take native children into their homes to train and “civilize” them as an extension of Brigham Young’s long-established policy of friendliness with the local Indian population. “It is cheaper to feed the Indians than to fight them,” became a basic Mormon tenet (Brooks 6, 21). In the 1850s and 1860s the Church leadership encouraged the adoption of Indian children into white homes, and prominent Church leaders including Brigham Young and Wilford Woodruff took Indian children into their families (Brooks 4). In some cases the Mormon families bought or traded for Indian children when the natives offered them in seasons of hunger. “To an Indian the carcass of [a] dead ox would be ample pay for [a] child (Brooks 5). In southern Utah especially, “very early the Indians sensed the genuineness of the Mormon attitude, and often sold or gave their children to them. Indian mothers would then know where their babies were, and be assured that they were given good care (Brooks 14-15).

Another source of children was the Indian slave trade which was firmly established when the Mormons first arrived in Utah. Indians of one tribe would steal children from weaker bands and in turn them sell them to Mexican traders. Mormon families would sometimes rescue these children “purchasing them into freedom instead of slavery” (Brooks 7). An 1852 Utah law prohibited this slavery and prescribed a legal procedure for acquiring native children; its preamble gave a heart-rending picture of conditions existing among the native slave children:

. . . they are carried from place to place packed upon horses or mules lariatied out to subsist upon grass roots or starve, and are frequently bound by thongs made of rawhide until their hands and feet become swollen, mutilated, inflamed with pain and wounded; and when with suffering, cold, hunger, and abuse, they fall sick, so as to become troublesome, are frequently slain by their masters to get rid of them. (qtd. in Brooks 8)

These native children could surely have been useful to pioneer farmers like Timothy Gilbert, but another motive for the policy of taking them in was to help fulfill the Mormons’ perceived responsibility to teach and nurture the Lamanites in the arts of civilized life, “to become white and delightsome.” Juanita Brooks’s thorough study of this practice concludes that few of the Indian children taken into Mormon homes made a successful transition to White, “civilized” society and chose instead to return to their native ways (Brooks 48). We don’t know what happened to Timothy’s Moroni; in the 1870 census he is no longer listed with the family.

The Mormon opposition to the Indians’ lucrative slave trade was a major source of conflict between the two groups and a primary cause of the Walker War in the late 1850s. For this and other reasons, when Timothy settled in an outlying area like Riverton, he had to risk the possibility of conflicts with the natives of the area.

It wasn’t until the early 1860s that settlers could safely inhabit outlying areas in the Salt Lake Valley without erecting high-walled forts to protect them from the continual risk of

Indian depredations. Forts in the valley were located next to creeks and streams at Herriman, Draper, Union, and at several places in West Jordan. There were no appreciable creeks on the bluff flat lands of Riverton that could support a fort community. (Bashore and Crump 2)

Though the Indians were not considered a life-threatening menace after the early 1860s, they continued to be an irritation to the Mormon settlers in the outlying areas at the south end of the Valley, sometimes begging or threatening for food. Until the turn of the century, they made at least semi-annual migrations through the Riverton area between their northern and southern camping grounds (Bashore and Crump 3).

And Indians were not the only challenge of the land. When one Riverton pioneer woman of 1865 looked out over the landscape of sagebrush, greasewood, and prickly pear for the first time, she declared to her husband, "Well, you have moved a great many times, but this is the last place on God's earth to bring a woman and little children" (qtd. in Bashore and Crump 2). Certainly this part of "Zion" must have had a very bleak appearance in 1865 with only a few families scattered along the Jordan River bottoms.

Eventually Timothy must have built a more comfortable home. The home is mentioned several times in other journals from the era and seems to have been one of the larger and more accommodating in the Riverton area. Elias Smith, a probate judge who lived in Salt Lake City but owned land in Riverton, mentions in an entry for 15 May 1874 that he "put up at night at Bro. Timothy Gilbert's, near the canal." The Gilbert home was also apparently used at least on one occasion for a Church court conducted by the local bishop who at the time exercised authority over secular as well as spiritual matters. Orrin Porter Miller, a Riverton settler and Church leader notes that on Saturday, 28 April 1883, "the Bishop came and wanted me to go to Gilbert's to a trial and I went." In an earlier entry on 16 December 1882, Miller reports that he attended in a private home the trial of a man accused of stealing sheep--proven guilty.

Timothy's daughter Anne Johanne, writing in 1959, remembered their Riverton home:

Our home was in Riverton, Utah, until I was about six years old. All I remember of that was a home with a nice long poarch on it. The poarch went clear across the front of it. I remember my big doll also a small one I played with. And my little red rocking chair with yellow trimmings. My sister Mary and I each had a little chair and our little dolls out on the poarch. Her little chair had arms on the side. It was yellow with red trimmings. Our best dolls were to look at, pretty ornaments to hang on the wall of the spare bed room in the house. (qtd. in Heath 4-3)

Very little is known about Timothy's life in those early Riverton years. But an article from the *Deseret News* of 19 June 1867 gives this report by a correspondent, Edward Stevenson, who recently had visited the area.

West Jordan Ward is situated 13 miles southwest of G.S.L. City, and is divided into four districts, each of which has a meeting and school house, where they assemble every Sabbath, except on the second Sabbath of each month, when they meet at Jordan Mills under the direction of Bishop Archibald Gardner, in a splendid stone edifice, 30x66, including vestry, which cost ten thousand dollars.

The total number of inhabitants is about 600, principally settled seven miles up and five miles down Jordan River, from Jordan Mills, cultivating mostly the river bottoms which have been seriously affected both the present and past years by high water. Much of the land and grain is at this time under water. Bishop Gardner says the water is one inch higher than he ever saw it previous to this time, and I must say that it is by his perseverance that the bridge and crossing have been preserved. . . . The former and latter rains and high waters, as well as increasing demand, have called the attention of the Ward to the importance of laying off a new town on the bench.

Twenty-two lots of two and a half acres each are laid off, fenced, and mostly planted; and in passing over the plot I saw apple, peach, pear and plum trees, some of the peach trees bearing although set out this spring. To this town is attached a new survey of 1,000 acres, 120 of which is fenced and in grain, and the water already brought on to the plot. People in the ward tell they have been cramped in the agricultural line; but now that Utah Lake is likely to be brought over the barren land, the[y] prefer the apple, peach, pear and grain in lieu of so much herd ground. The Bishop tells me the Ward has 10,000 head of sheep on the range, and considerable stock, by which, and [cañon ?] work, they have sustained themselves.

I saw twelve acres of land that have borne twelve successive wheat crops, and each succeeding crop has been the most productive. This is accounted for by the land being watered from the muddy water from Utah Lake, which deposits considerable richness on the soil. We held meeting at 11 o'clock, which was attended by about 300 souls from the different districts (197)

The hard winter and flooding of 1867 that Stevenson describes here caused continuing problems for the river bottom farmers. The best farm land was washed away; the bottom land was under water for the next two years, and when the water finally receded, the land was covered with bulrushes and flags. Thereafter, farmers were able to raise only red top hay on this land (Bashore and Crump 8).

Another peril the farmers had to deal with in the 1860s was grasshopper plagues. One early Riverton settler recalled a time when an infestation of grasshoppers was threatening the wheat crop. The river bottom farmers tried without success to fight them off. Finally they united their faith by meeting together on a Sunday to fast and pray for divine help. The next day, a strong wind came up and carried away the grasshoppers in a great cloud, saving their crops (Bashore and Crump 7).

Another difficult reality of frontier life involved transportation. Riverton residents had to travel on foot, by saddle horse, or by team and wagon to neighboring communities for services, and to purchase and sell goods. This was time-consuming and inconvenient. A pioneer journal from the 1870s mentions trips to Sandy for lumber and coal, to Draper for the blacksmith, and to West Jordan for milling grain (Silcock). A store selling just the basics of salt, sugar, and flour didn't open in Riverton until 1887 (Bashore and Crump 39). The time required to travel into Salt Lake City with team and wagon varied from three to six hours depending on the weather. The roads were little more than trails through the sagebrush. In the winter they would be clogged with snow; in the spring they would be axle deep with mud; then deep ruts would develop as the mud dried, and in the summer every traveler would stir up clouds of choking dust. One pioneer complained in his journal on Saturday, 3 March 1883: “. . . The roads are very bad today some places almost mire down a team. . .” (Silcock). The Records of the County Court of Salt Lake City show that on 5 September 1867, N.T. Silcock, Timothy Gilbert, and A[rchibald] Gardner presented a petition that new roads be located and built in the South Jordan precinct (287).

The earliest tax assessment documents available for the Riverton area date from 1865, and in that year, Timothy Gilbert was the only individual assessed. While no land value is shown, he is credited with three horses, total value of \$110, and one vehicle with a value of \$50, for a total of \$175. (This must include an additional \$15 for other items of value which Timothy owned.)

In 1866 and 1867, Timothy again appears, but is now joined by N.T. Silcock to be the only two Riverton men assessed. In 1868, five men in Riverton are assessed. Timothy is shown with land valued at \$400, two cows valued at \$60, two horses valued at \$125, and one vehicle valued at \$50 (no totals).

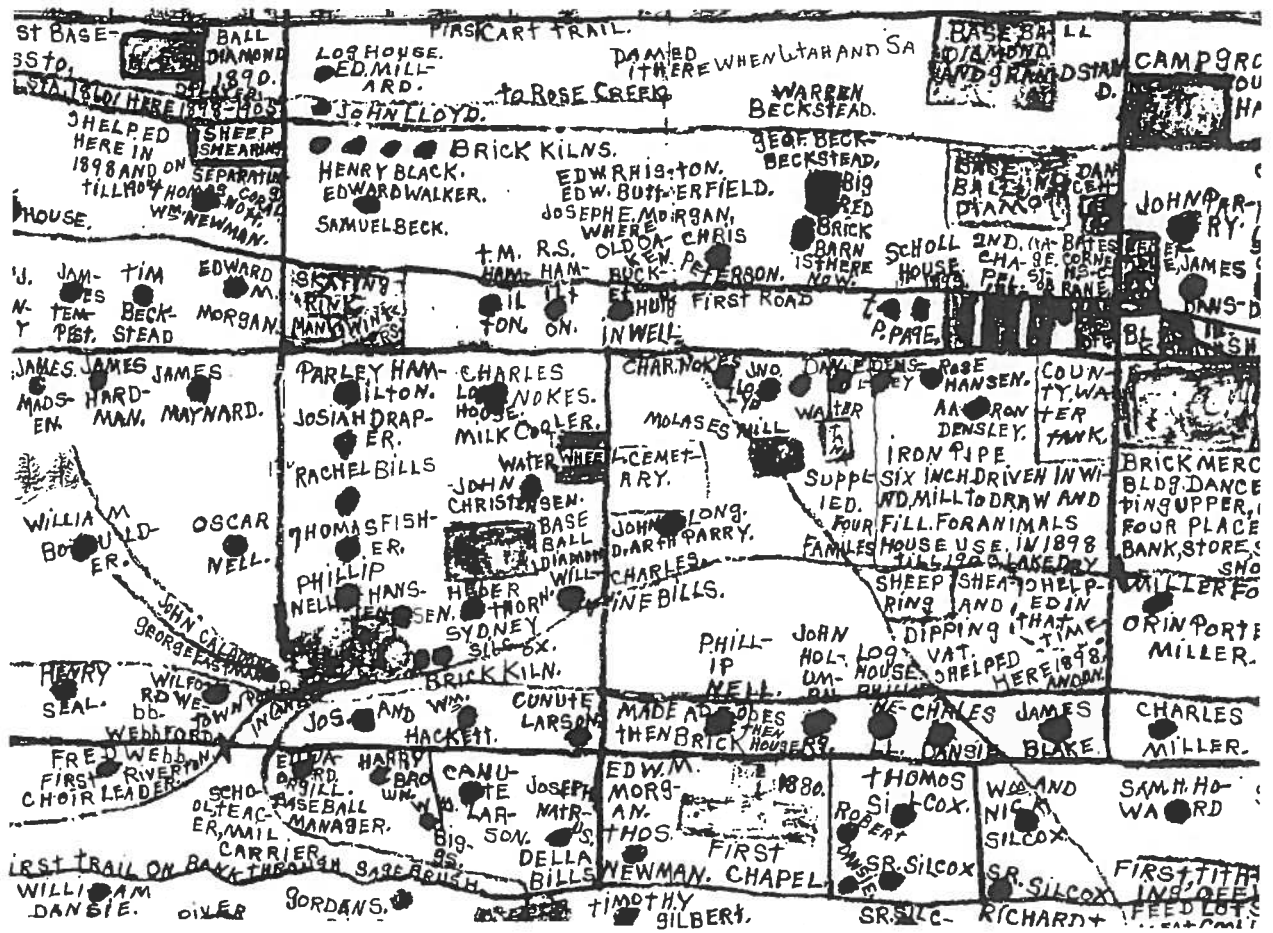
By 1870, when Timothy had been on his Riverton farm for ten years, just five men are again listed in the Riverton tax roll. Of the five, Timothy's real and personal property value total of \$750 is the highest, compared to the others which range from \$280 to \$570. Tax records through the 1870s indicate that Timothy continued slowly building up a prosperous farm operation.

The U.S. census taken 14 September 1870 shows Timothy in Salt Lake County, now enumerated in the Willow Creek Ward, Draperville Post Office. Only Timothy, age 40 [sic], and “Anne,” age 70 [sic], are listed in the household. His occupation is shown as “farmer,” hers as “Keep house.”

It must have been about this time that Timothy applied for a homestead in compliance with the requirements of the Homestead Act which had been passed by Congress in 1862. The law required that the homesteader live on a parcel of land and cultivate it and improve it for five continuous years. Then for a filing fee of \$15, the applicant would be granted a land patent (deed) for up to 160 acres. Timothy was granted a land patent from the United States Government on 5 March 1875 for 142.8 acres further south along the Jordan River from where he had originally settled.

Homesteaders had to be US citizens or to have at least filed a “declaration of intent” to become a citizen. Timothy's “declaration of intent” appears in the records of the district court on 24

January 1862. According to the minutes of the District Court of the Territory of Utah, Timothy completed the process and became a naturalized citizen of the United States on 26 September 1868 (A: 481).



Map Prepared in 1910-1911 by Early Riverton Settler Joseph E. Morgan
Riverton: The Story of a Utah Contry Town, Bashore and Crump

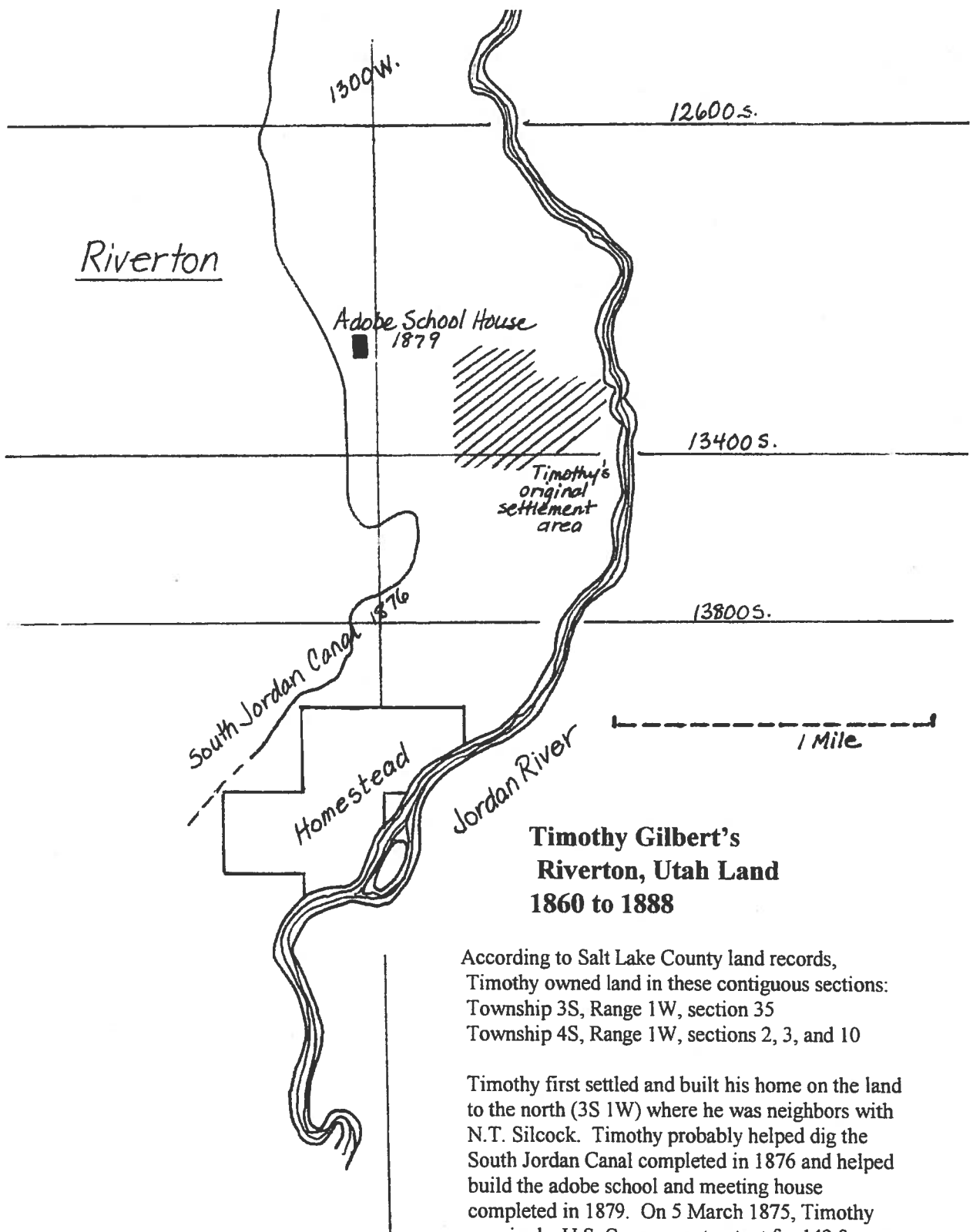
In 1865, Timothy had acquired a new neighbor, Nicholas T. Silcock (1842-1908), who bought a quarter section of land just down the Jordan (north) adjacent to Timothy's and moved there with his pregnant wife and eight children. Silcock, a carpenter by trade, first settled his family in a one-room log house on a sand hill overlooking the river. The next year they moved the log room to the lower part of the north side of the hill in hopes that it would be warmer and out of the wind in that location. He built a dugout which he attached to the original room to house his large family. Silcock had a ten-acre field on the bottoms that he fenced with willows to keep the stock from destroying the grain. All the land lying west of the Jordan River in Salt Lake County, commonly referred to as the "West Jordan Range," was declared an open grazing district in June 1865; consequently, all farms and gardens had to be fenced in order to protect them from the area's livestock (Bashore and Crump 13).

For 23 years, from 1865 to 1888, the Gilberts and Silcocks lived only about a half-mile apart (Bashore and Crump 7). Beginning in the fall of 1878, Silcock kept a detailed, almost daily journal of his activities. His diaries provide a wonderful, albeit indirect, window on Timothy's life in Riverton during the decade from 1878 to 1888.

Nicholas Silcock's diary entries are filled with descriptions of his life as the father of a large family (by 1888 six of his sixteen children had died), a small farmer, and active church leader. He explains the seasonal cycle of seemingly endless agricultural work. Much had to be done to prepare the land for planting: grubbing sage brush, rolling (to break up the sod), harrowing (horses drawing over the land a harrow, a large metal frame which is studded with 8-inch metal spikes to break up the big clods and smooth out the surface), leveling, scraping, and plowing. Then there was hauling manure; and digging, mending, clearing and tending the irrigation ditches. Then came the planting. Silcock mentions a number of crops; we can only guess that Timothy, too, cultivated many of the same: lucern, timothy, Kentucky blue grass, and clover for hay; oats, barley, and wheat; squash, corn, sugar beets, potatoes and peas. In 1880 Silcock mentions growing "mangelwurzel," a reddish-yellow beet, probably for cattle feed.

Silcock mentions in an 1881 entry that he got three cuttings of hay: 20 June, 6 August, and 20 September. The hay had to be cut, probably by hand with a scythe. After drying some, it was gathered in piles with a horse-drawn rake. These piles had to be loaded and hauled and unloaded in the "stackyard" which was enclosed with a fence to keep out the animals. Poles were laid on the haystack to keep it secure.

The grain--oats, wheat, barley-- might also have been cut with a scythe. The grain then had to be "cradled" in bunches and "shocked," bound to stand upright in the field. After it had dried a bit, it would be hauled to a central location and laid flat in a stack with the heads to the interior so they would be protected from the rain. Here it would wait the thrashing machine. This was usually a group-owned and operated device which would separate the grain from the chaff. (Silcock mentions that the "masheen" required eleven men to operate.) Then the grain would be bagged and weighed to be stored, to be sold, or perhaps to be hauled into Salt Lake City as tithing. Riverton did not have its own tithing yard until 1886. Up until that time, farmers had to haul their "in-kind" tithing donations into Salt Lake City (Bashore and Crump 45).



**Timothy Gilbert's
Riverton, Utah Land
1860 to 1888**

According to Salt Lake County land records,
Timothy owned land in these contiguous sections:
Township 3S, Range 1W, section 35
Township 4S, Range 1W, sections 2, 3, and 10

Timothy first settled and built his home on the land to the north (3S 1W) where he was neighbors with N.T. Silcock. Timothy probably helped dig the South Jordan Canal completed in 1876 and helped build the adobe school and meeting house completed in 1879. On 5 March 1875, Timothy acquired a U.S. Government patent for 142.8 acres of land in the sections to the south (4S 1W) under the provisions of the Homestead Act of 1862.

Other crops had their various demands: the peas had to be weeded, the potatoes “ridged” (hilled), and the corn shocked and husked. The livestock, of course, needed constant care; Silcock mentions herding the cows; cleaning out the stable; fixing the corral and pens; and butchering sheep, cows, and pigs. Additional tasks he mentions include repairing horse blankets, collecting brush for fuel, buying coal for fuel in Salt Lake, picking currants, hauling gravel for the door yard, cleaning the chimney, hauling a load of ice, treating seed with blue vitrol to keep the bugs out, hauling posts and putting up fences, and oiling the wagons with linseed oil to preserve their wood.

However grateful we can be for N.T. Silcock’s descriptions of life on his Riverton farm, we can only guess that Timothy’s activities may have been similar. During the 1870s the tax assessments of Timothy’s property indicate that he had a good herd of between 5 and 10 cows from year to year. This may suggest that he was running a small dairy operation as well.

Some of Silcock’s journal entries which mention Timothy give other clues about the particulars of Timothy’s farming operation and how these pioneer farmers depended on each other.

Friday, September 12, 1879: “Finished [h]auling wheat today. Me and John and Alma and Tom [N.T. Silcock’s sons] was helping Brothers Gilbert and Nell. The big stack is eight steps wide and thair was 18 loads of wheat in all--16 on the big stack and two on the small stack.”

Saturday, May 15, 1880: “. . . [I] then went to Br. Gilbert and Bought two hundred lb of corn at one cent per lb. And paid Sister Gilbert for it. Sold a calf for \$2.50.” [Silcock planted the corn two weeks later on June 1.]

Monday, October 4, 1880: “[Silcock’s sons] helped Bro Gilbert T[h]rash with the masheen.” [In the journal’s margin, Silcock keeps account of the days of work charged to Bro Gilbert.]

Tuesday, October 5, 1880: “. . . t[h]rashed out over 100 bushels today. . . . Br. Nell was helping to Day and Bro Boulding, Br. Gilbert. Br. Gilbert paid back one and A alf Day that leaves him Debtor ½ A Day.”

Monday, February 14, 1881: “I whent to br Gilberts to Get the Sack[s] that Br G ah [had] brought up for Br A Hoult and I got twenty three and Brought them and filled Eeaighteen of them [with barley] and then after Supor I whent over to Br T Gilberts to fix the program for the 23 evening at the Mutual” [The sacks were probably of hemp burlap.]

Friday, July 29, 1881: “. . . I bowred Br. Gilbert’s rake,” [This was probably a horse-drawn implement used to rake up a field of cut hay.]

Tuesday, September 13, 1881: “Alma and Tom [Silcock’s sons] whent to Gilberts to help to t[h]rash.”

Monday, November 14, 1881: “The Bishop and [had] fifteen of the Brethen to help Me to Dig my Potatos and thay Dug three Acors and A quater” [The Silcock family had experienced

much sickness and Silcock's son John had died November 7. Timothy was listed among those who were called on by the bishop to help.]

Wednesday, December 21, 1881: [Silcock took his wife Nina "to the city" to have her tooth pulled] ". . . and I bowred Br Gilberts lite wagon to Go mine is out of repair and un safe." [They departed at 7 a.m. and got there at 10 a.m.]

Thursday, March 2, 1882: "[Silcock returned] B. Gilberts neck yoak and it was left on A bar post on the East of his Stackyard."

Saturday, March 4, 1882: "to Day I paid the 23 lbs of Flower to Br. Gilbert that I was owing"

Wednesday, August 16, 1882: "the Boys Borrowed Br Gilberts rack to Harol [haul?] Lucern with and thay Harwed four Loads

The Riverton neighbors also depended on each other in times of sickness. Silcock mentions calling on "Bro Gilbert" several times through these years to administer to his sick children; measles and diphtheria are mentioned. And on occasion Silcock was called upon to "Adminestor to Br. Gilbert."

Timothy Gilbert accepted the doctrine of plural marriage and was sealed to a second wife, Johanne Margrethe Stoutz, in the Salt Lake Endowment House 20 November 1879 by Joseph F. Smith. Daughter Anne Johanne writes that Timothy

. . . had been married contentedly [to Ann Rogers] for 16 years when he married my mother, Johanne Margrethe Stoutz. She had come to Salt Lake City in 1876 from Denmark. She had joined the LDS Church and been disowned by her family. She couldn't speak English and had spent all her money, but it didn't take her long to learn the new language and to get herself a job, as she was very industrious.
(qtd. in Heath 4-5)

Most polygamist families had separate households for each wife, but Timothy housed his wives in the same home. The federal census taken in "South Jordan" in June, 1880 shows Timothy Gilbert, occupation "Farmer," with Ann Gilbert as his wife, occupation "Keeping house." "Johanne Stouds" is shown as another female in the household, occupation "House Keeping" (291).

An analysis of the 1880 Utah census reveals how Riverton had grown in the 20 years since Timothy had arrived. One-hundred seventeen people lived in Riverton when the census taker came through in June. There were 25 widely-scattered homes; 73 percent of the men were farmers; 61 percent of the population was comprised of children. Only 15 of the 28 children eligible for school were listed as having attended school during the previous year; school attendance was optional at the time (Bashore and Crump 23). Twenty percent of the households were polygamous, and 24 percent of the population lived in a home where polygamy was the

marital mode (Bashore and Crump 24). Twenty-eight percent of Riverton's adults had emigrated from England, and another 28 percent had come from Denmark. Twenty-three percent were native-born Utahans (Bashore and Crump 24).



Johanne Margrethe Stoutz
About age 18, Denmark



**Timothy Gilbert and
Johanne Margrethe Stoutz**
Wedding Day 1879

The vast majority of Riverton's residents, essentially all of Timothy's neighbors, were affiliated with the Mormon church, but local Church organization came gradually to the area. (Bashore and Crump 14-15). Before 1870, the Saints in Riverton attended church in South Jordan and West Jordan. "With the distance involved, it is not surprising that there is infrequent mention of the names of Riverton people in the South Jordan and West Jordan church records" (Bashore and Crump 9). On 23 January 1870, a local "South Branch" of the West Jordan Ward was organized and began meetings in the home of Nicholas Silcock. Only general Sunday meetings were held there. The Riverton Saints had to go to the South Jordan Ward Meetinghouse for auxiliary meetings such as Relief Society and Sunday School.

As early as 1866, when the Riverton area was organized for Church purposes as part of the West Jordan Ward, Timothy was called to serve as an "acting teacher," along with N.T. Silcock and Lars Jensen, in the southernmost of four ward teaching areas; their district extended all the way to the Utah County line (LDS Ward Records, South Jordan First Ward). With the organization of the South Jordan Ward in 1877, Timothy continued to serve as an "acting teacher" in the southernmost district of the South Jordan Ward. During this era an "acting teacher" was a Melchizedek Priesthood holder who was called to perform what were considered at the time Aaronic Priesthood responsibilities of visiting and teaching the ward members. (See D&C 20:54-55) Acting teachers were officially-called ward officers who were assigned to particular districts within the ward where they were to make at least monthly home visits. Bishops assigned them to function as the "legs and feet of the Church" (Hartley 385), giving them a wide variety of temporal tasks from collecting and distributing fast offerings to cleaning canals and controlling stray cattle (Hartley 381). Primarily they were to act as the "spiritual policemen of the Church" by being "watchmen to guard against all manner of iniquity" in their visiting and observing (Hartley 381). They were also to be the official peacemakers of the Church by adjusting differences that occurred amongst the Saints (Hartley 381). Numerous statements in Church records from this era indicate the importance and usefulness of this calling of "acting teacher" which Timothy held (Hartley 386). John Taylor advised:

The bishops should be very choice in the selection of teachers, taking the greatest pains to get the best men they could find in their wards, men that sought after God themselves and who were filled with his Spirit; at the same time they should be possessed of good judgment, and capable of giving good advice. (qtd. in Hartley 387)

The activity of the Riverton Saints in the auxiliaries was limited because of the traveling distance to South Jordan. To provide for fuller Church and community activity, the people of Riverton, through voluntary donations of material and labor, built themselves an adobe brick meeting house, 20 by 30 feet, with one large room to be used for school and church meetings. This building was located on 1300 West at 13115 South, across the road northwest from Timothy's farm. It served as the school house until 1892, when a larger school was built (Crump and Bashore 4).

Timothy contributed to the building of this meeting house. On 31 October 1879 Nicholas Silcock writes in his journal: "At work on the school house today . . . the boys digging and with Boulding helping them I sent for the Lath by Br. Gilbert and the doors by Br S L Howard and fifty cents worth of nails."

This building was dedicated on 22 February 1880, and the next Sunday, 29 February 1880, a Riverton Branch Sunday School was organized with 38 “scholars”; Timothy Gilbert was called to be one of two assistants to the superintendent. A study of the minutes of this Sunday school, gives us a sweet picture of Timothy and his testimony of the Gospel.

These Sunday morning meetings for the children usually lasted about an hour and a half to two hours and involved singing, prayer, and administration of the sacrament. Then the “scholars” were separated into classes for instruction in reading and gospel principles. The minutes show that typically five to eight teachers were present each week to teach these classes. Finally the whole group met together again for catechism exercises using a standard, printed series of questions about Church doctrines to be answered verbally by the children. The 74-page *Catechism for Children* written by John Jaques in the 1850s and published in book form in 1877 was probably the text used. In his leadership capacity, Timothy is frequently noted in the Sunday School minutes as saying a prayer, giving remarks, or administering the sacrament.

Timothy was set apart as Sunday School superintendent 12 December 1880. The school appears to have been very well attended, because by 6 February 1881, the minutes note that the school was getting too large, and that the superintendent proposed a Bible class, probably for the adults. That month Timothy began a series of weekly addresses on the First Principles. The minutes show that on 17 April 1881, after the scholars had “recited their lessons and received their prizes, the Supt. then arose and said he was much pleased with the way in which the children had recited their [catechism] cards and said it was for their own good Benefit that they did so.” On 8 May 1881:

... the Supt [Timothy] then arose . . . said it is not only for the purpose of learning to read that we come here on Sunday mornings But it is to learn of the principles of the work of *God* and went on to explain the difference of our religion to that of the world & exhorted the children to be obedient to their parents and promised them the blessings of God if they did & impressed upon their minds the necessity of obtaining a knowledge of their religion for themselves.

On 23 October 1881, Superintendent Timothy Gilbert challenged the children, “as the evenings were getting longer he would have the scholars learn pieces to recite once a month.” On 11 December 1881, “Supt T. Gilbert . . . explained to the children the eleventh chapter of St. Luke which he had read.” Timothy frequently led the children in the catechism exercises, and almost weekly is noted as giving “good instruction & advice” to the scholars about things like being punctual or being obedient to parents and leaders. On one occasion he spoke to the children about the differences between the children of the Latter-day Saints and the children of the world. On another occasion he exhorted the children to “lay a foundation to their character.”

But Superintendent Timothy Gilbert also seems to have wanted to provide fun as well as instruction for the young scholars. On 1 January 1882, “Superintendent Gilbert said that he would give the children some presants For those that could show two reward tickets in the next six months could have a large card and [those who could] show two large cards at the end of a

year could have a book.” The minutes also show that during his tenure, the Sunday School sponsored a picnic party and dance, and a Christmas Eve festival. The superintendent himself proposed a party for the children on the 4th of July, 1882, which the minutes describe:

Assembly was called to order by Supt. Gilbert . . . closed at 12 noon by singing
Benediction by T. Gilbert At 2 PM the children enjoyed a dance untill 6 PM and at 8
PM the grown folk enjoyed them selves in a dance untill 12 PM when all return Home
Every thing passed off[f] very quiet and peaceable.

On 15 October 1882, Superintendent Gilbert, who was about to depart on a mission to England, was presented a Bible, a hymn book, and a compendium in behalf of the members of the Sabbath School. These Sunday School minutes, recorded week after week, reveal that Timothy faithfully attended to his duties each Sunday and must have been respected and loved by the children of the large, well-run Sunday School which he administered.

Other Church records from these years in Riverton confirm Timothy’s activity in his priesthood quorum and Church callings. On 7 April 1876, in the City Hall in Salt Lake City where the quorum met, it was moved and carried that Timothy Gilbert be received as a member of the Eighteenth Quorum of Seventies. This action was taken, and Timothy was ordained a Seventy on 23 April 1876 “under the hands of J.C, Livingston, O.P. Arnold, and C. Livingston, C. Livingston being Mouth Piece . . .” On that day Timothy bore his testimony to the quorum: “Bro. Timothy Gilbert . . . expressed [himself] as being willing to assist in the work of Building the Temple, felt well in the work of the Lord, bore testimony to the truth of the Same, hoping to remain faithful to the End” (LDS Seventies Quorum Records, Eighteenth Quorum).

It is likely that there were not enough men ordained as Seventies in Riverton to support an independent quorum there, so Timothy was assigned to this quorum which met in Salt Lake City the first Sunday of each month. It would have been very difficult for him to meet with his quorum because it would require a journey of several hours each way, and indeed, a study of the minutes of quorum meetings of the Eighteenth Quorum reveals that Timothy attended rarely. Timothy was present on Sunday, 7 April 1878: “Timothy Gilbert bore his testimony to the Gosple, felt glad to meet with us, as he is living in the county. He has not an opportunity often to meet with us, he knew Mormonism to be true, and tried to live his religion that he might gain his salvation.”

On Sunday, 5 January 1879 the quorum meeting was opened for the brethren to express their feelings; Timothy was among those who spoke: “Th.Gilbert felt well his desire to go on and do the best he could, and be on hand to do anything that the Servants of God may require of him, prayed God to bless us all.”

As a Seventy, Timothy had some leadership responsibilities in his Riverton Ward. Nicholas Silcock’s journal entries mention his participation in various meetings.

Sunday, June 20, 1880: “Good afternoon meeting Bro Gilbert spoak some . . .”

Sunday, August 1, 1880: "Br. Gilbert spoak and on the Carnel State of man [and] the fawl of man"

Thursday, December 2, 1880: "I whent to fast meeting and I took 38 lb of flour and A Small peice of Beef . . . to Br T Gilbert for the Seventies 42 lb of wheat [f]or the first Presidency of the Corams"

Sunday, June 5, 1881: "I whent to meeting to Day and it was Seventies Meeting to Day and thair was two Confeshons made Br. Howard and w A Bills thay whare for Swaring we [h]ad a Good Meeting and thair was A number thair and then after Meeting thair was a Rebaptism to Be atended Br. T Gilbert administrated I was thair and Br Bartrand Halne Albert R Brown was the person that ways baptized"

After returning from his mission to England, Timothy was assigned to the Thirty-third Quorum of Seventies which held its meetings, more conveniently, in the south end of the Valley. On 15 June 1884, just two weeks after his arrival home (on 1 June 1884), he was set apart as one of the counselors in the quorum presidency. In this capacity it appears that he would travel around to the various wards in the area--Riverton, West Jordan, South Jordan, Herriman-- presiding at afternoon quorum meetings held in conjunction with ward sacrament services. On 29 June "Bro Timothy Gilbert gave a Synopsis of his experience while on his recent mission to Europe" (LDS Seventies Quorum Records, Thirty-third Quorum). From June of 1884 through March of 1887, the Quorum minutes of the monthly meetings frequently note that Timothy Gilbert "of the council" is present and on the stand, often being called on to speak or pray. On 13 June 1886 "Pres. Gilbert adressed the meeting about the goodness of the Lord and his work." On 26 December 1886 "Pres. Gilbert spoke upon the responsibility resting upon those holding the Holy Priesthood" (LDS Seventies Quorum Records, Thirty-third Quorum).

Evidently Timothy Gilbert and N.T. Silcock were assigned as companions to visit the Seventies in their quorum, perhaps much as our modern-day home teachers would today. Silcock records in his journal for 29 and 30 January 1885 that he and Timothy went "round the Distric to visit the Seventies." In his journal entry for 21 May of that year, "Today Me and Br Gilbert whent round as Seventies Teachers We whare very successfull in seeing the brethren and all exspresed A Desire to Due thair Duties as Servants of God." Silcock reported their visits again 14 June: "I and Bro Gilbert when round and we repoarted the Seventies as Duing thair Duties and Desiring to Due thair Duties and be faithfull." In February and July, 1886, Timothy spoke at ward meetings. On 8 August 1886, an independent Riverton Ward was organized.

On 20 March 1887 Timothy was present when the Thirty-third Quorum was divided and he was named one of the presidents of the Ninety-fourth Quorum of Seventies to include the Seventies residing in Herriman, Bluffdale, and Riverton. In this capacity, Timothy again is noted as present and on the stand for monthly ward/quorum meetings. On 7 August 1887, "Presd. T. Gilbert . . . bore his testamony to the Gospel & truth of what had been said. Closed by showing the duties of a seventy to some extent such as tending their Quorum Meetings obeying the Priesthood that is

placed over them.” On 30 October 1887 “Presd. T. Gilbert spok a few minets encouraging the young in performing their duties” (LDS Seventies Quorum Records, Ninety-fourth Quorum).

During these Riverton years of farming and church service, Timothy’s family was growing. Timothy had married Johanne Margrethe Stoutz in 1879 and would marry Ruth Elizabeth Cartwright in 1886. As the children were born, Timothy’s first wife, Ann, delivered them and became something of a grandmother to the family. Anne Johanne remembered her fondly and wrote, “We called her [Ann] ‘Grandma’ because she was the only grandmother we had ever had” (Heath 4-3, 5-3).

Timothy and Johanne had a son John who was born and died on 7 January 1881. Again, N.T. Silcock’s journal gives us a window on this event:

Friday, January 7, 1881: “I whent Down to Br Gilberts to see how his foaks whare and I found Margaret [Johanne Margrethe Stoutz Gilbert] very sick and Br Gilbert and me consecrated some oil and then administered to her.”

Saturday, January 8, 1881: “The weather is very could to Day I made A Coffin for Bro Gilberts Child and I charged him A Dolur.” [In the margin, “Br. Gilbert debtor \$1.00.” Another child in Riverton was reported to have died that same day and another was very sick with diphtheria.]

On 19 April 1882 a daughter Anne Johanne was born to Timothy and Johanne; a second daughter, Mary Georgine, was born 9 April 1885; and a third daughter, Harriett Josephine, was born 17 April 1887, but she lived only until 4 September of that year (LDS South Jordan).

Timothy married his third wife, Ruth Elizabeth Cartwright, in the Salt Lake Endowment House 28 May 1886, two years after returning home from his mission to Great Britain (LDS Temple Records Book M 83). She had been born in Lye, Worcestershire, England and was baptized into the Church in 1874. She had emigrated to Utah in November 1884 and was living in Riverton as early as January 1886. Elizabeth’s sister Sarah Ann also lived in Riverton and married Timothy’s neighbor Neils Neilson (Bashore 375-376). “Lizzy” and Timothy had just one child, a daughter, Sarah Priscilla, who was born 3 January 1888 but died two months later on 2 March 1888. No birth or death certificates exist for these three Gilbert babies who were born and died in Riverton, and none was recorded as having been buried in the Riverton Cemetery, though a few early burials were recorded there as early as 1876 (Riverton Cemetery).

There were about a dozen polygamous families in Riverton during the period between 1860 and 1890. Of these, only Timothy and one other man had more than two wives (Bashore and Crump 35). Polygamy was not an easy doctrine to accept and live, and from its very beginning, the practice aroused much controversy. One thorough study of the practice which was based on journals and printed material from the time as well as statistical data has come to some interesting conclusions:

The picture which emerges . . . is of an institution which many of the Latter-day Saints resisted . . . , and which principally the best educated and most able entered. . . . There was little to recommend the system except religious conviction. It produced little if any economic advantage for the men or women; . . . and it was clearly a difficult system to live, particularly in the culture of nineteenth-century America.

Far from the nineteenth-century lore of lecherous old men with vast harems, the truth was that perhaps nine percent of the eligible Latter-day Saint men practiced it, and most of them had two wives only. Often a tragic experience for those involved, divorce was more common in polygamous marriages than in comparable monogamous unions. The system took root not to care for an overwhelming surplus of women, not to produce a great number of children to populate a territory, and not to quench the lust of men, but for the reasons like those of Adam who, when asked why he offered sacrifice, answered that he “knew not, save the Lord commanded it” (Moses 5:6). (Kunz 53, 61)

These general evaluations of the Mormon practice of polygamy were certainly consistent with Timothy’s particular case. Only one of his three wives bore to him any children who survived beyond infancy; the emotional tension between Johanne and Lizzy must have been very difficult for him to manage; and the economic requirements of his keeping multiple wives would prove to be almost disastrous.

From 1860 on federal legislation and court decisions were increasingly brought to bear against the practice of polygamy in Utah. The Cannon decision of 1885 opened the way for the active prosecution of the crime of “cohabitation,” but for some reason, Riverton was largely bypassed by the prosecutions. Only one Riverton polygamist was ever found and arrested, whereas other neighboring communities suffered raids and numerous arrests (Bashore and Crump 36). According to the records of the US District Courts of Territorial Utah, it appears that formal charges were never brought against Timothy and his wives, but they likely realized that they would have to eventually move from Utah to be safe from prosecution.

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MISSION TO ENGLAND: 1882-1884

In 1882, at the age of 48 Timothy accepted a mission call to return to Great Britain to preach the Gospel. He would find that many changes had taken place in his homeland during the 27 years he had been away. It is likely that Timothy did not go entirely “without purse or scrip” as had the British missionaries of the mid-nineteenth century. By 1880 it was difficult for the missionaries to depend on being fed and housed by the local membership or receiving local donations because of declining Church membership and hard economic times. Church membership in Britain had been at an all time high of 32,894 in 1851; however, because of emigration and declining baptism rates, by 1894 there were only 3,668 Saints in Britain (Jensen 8). It also became increasingly hard for the elders to depend on the hospitality of non-member strangers, and British authorities had begun to more strictly enforce vagrancy laws (Jensen 11).

Although Church leaders continued to encourage the traditional ideal of missionaries traveling without personal funds, there was a growing tendency through the 1870s for the elders in Britain to bring their own money from home. Reports in the *Millennial Star*, published in England by the leaders of the European Mission, describe the missionaries who were assigned to urban areas in England taking only limited one- or two-week excursions into the countryside without purse or scrip; presumably, most of these elders depended on some personal money for expenses. Yet many missionary reports from rural areas include expressions of gratitude for the generosity of the local Saints who supported the elders with meals and lodging. But by 1890, almost all Mormon missionaries in Britain supported themselves entirely with their own funds (Jensen 12).

Church officials did arrange with railways and ship owners for return fares for missionaries to be free or offered at a reduced rate paid for from the profits these carriers made from Latter-day Saint emigrant fares. As emigration declined, however, general Church funds were used to cover these travel costs (Jensen 12).

Another change that Timothy would find on his mission would be a significant decline in convert baptisms in the England of the 1880s. In 1852, with the public preaching of the doctrine of polygamy, membership figures had begun to fall drastically and converts met with increasing derision (Gay 194). One British leader remarked that when the revelation concerning polygamy was first published in Britain, in the *Millennial Star* of 1 January 1853, “It fell like a thunderbolt upon the Saints . . . and the mission that was once the glory of the church has withered and shriveled into comparative insignificance” (qtd. in Samuel Taylor 176).

Missionary activity continued through the 1860s and 1870s when there were an average of 30 or 31 Mormon missionaries per year in Britain, but the average number of baptisms per year continued to fall: from 1,611 in the 1860s to only 577 per year during 1870-1875. “Both baptism and emigration rates showed slight increases from 1876 to 1880, but after this the general decline continued for the rest of the century” (VanOrden 98). One reason for this decline could have been the U.S. government’s anti-polygamy crusade and consequent “bad press” for the Church in England. The missionaries of course had to deal with considerable anti-polygamy feelings among British. The elders were advised:

. . . not to thrust [the principle of polygamy] forward, nor to go out of the way to preach it, but when information was sought on that principle to give it freely. And when the principle was attacked to defend it to the best of [your] ability and the wisdom given [you]. (VanOrden 100)

Most of the missionaries sent to Britain during these years were married, and some of them, like Timothy, had several wives. Most were over forty and were mature in the faith. A study of the journals of the British missionaries of this period shows that “they rarely complained that the trouble over polygamy in Utah was a negative influence on missionary work or on preparation of members for emigration” (VanOrden 100).

Perhaps a greater factor influencing the missionaries’ declining success was the relative apathy of the British Saints. In the journals of the missionaries of the 1870s and 1880s, many of whom were former Britishers, the elders “repeatedly commented on the noticeable change in religious fervor that had taken place among members of the Church in their homeland” (VanOrden 102). Undoubtedly, the poverty among the British Saints which prevented them from emigrating was one cause of their appearing to be apathetic. British missionaries also commented that interest in religion in general had declined. The observation of one elder who had served in Britain as a young man and then had returned in 1880, 31 years later, is representative:

The difference between then and now is very great to a traveling Elder. The people are not less intelligent, their worldly comfort has rather improved, but there is a hardness with them, a haughtiness, indifference, pride, love of the world, with a set form of worshiping error, and allowing themselves to be bound, and that strongly, by the power which has corrupted all nations. (Bennett 750)

Modern scholars have confirmed this evaluation concerning diminished religious interest in the latter half of the nineteenth century in Britain. One historian explains that while there had been a period of religious excitement capped by a last “religious awakening” in 1859, since then, “in a slow, uneven transformation involving European civilization as a whole, secularization supplanted religious fervor in Britain” (qtd. in VanOrden 103). Another describes the years following 1860 as a

. . . period of explosions of faith grappling with doubt which led to a theological revolution. Not only did science, especially Darwinism, throw down the gauntlet to religion, but historical and literary critics attacked the biblical accounts of the Creation, the Flood, and the wondrous events of the life of Jesus. Hence the whole of British society lost considerable interest in the Bible and in the claims of religionists in the second half of the nineteenth century. By the end of the century, agnosticism had become not only respectable but almost universal. (qtd. in VanOrden 103)

The larger pattern of decline in religious activity in Great Britain seems to have influenced the pattern of Latter-day Saint religious activity as well. The Britain that Timothy had left in 1855 would be much different from the one to which he would return in 1882.

How did Timothy receive his mission call? We can get an idea from this description by another missionary called to serve in Great Britain six months before Timothy was called:

A week or two previous to the General Conference, held in Salt Lake City, . . . I received a letter from President John Taylor, which stated that my name, among others, had been selected as a missionary to Great Britain. Never was man more surprised than was I at this notice. An early reply as to my feeling concerning this call was requested . . . I was also told that I was expected to bear my own expenses during the time of my absence. To travel and preach the Gospel, as did the Apostles of old, without purse or scrip; neither to preach for money nor divine for hire, but for the love of the Gospel and the souls of men. (Smith 813)

Timothy very likely received a similar letter, and it must have taken a great deal of soul-searching and faith for him to respond to that letter and accept the call. In the Sunday morning session of October General Conference in 1882, his name, "Timothy Gilbert, South Jordan," was read as having been called to Great Britain. A total of sixty-nine men were called on missions in that October Conference and all were "unanimously sustained by the uplifted hands of the vast congregation" assembled in the Tabernacle ("Fifty-second Semi-annual Conference" 737-738).

Timothy was set apart 9 October 1882 by Abram Cannon (LDS Missionary Registers) and departed with a party of missionaries on 17 October going overland to New York City. There the elders boarded the steamship *Wyoming* of the Guion Line which sailed from New York 24 October and arrived in Liverpool 3 November 1882 (LDS Manuscript History).

Once in England, Timothy was assigned to labor with Elder Samuel R. Western in the Birmingham Conference as a Traveling Elder. Elder Western was a 65-year-old widower who had been born in Devonshire. After his conversion he had served a first mission in England before emigrating to Utah and settling in Oasis, near Delta, Utah. Later it appears Timothy was assigned to labor with Elder W.H. Bennett and perhaps others.

Although Timothy evidently did not write about his mission, we can catch glimpses of his activities by reading through the minutes of the periodic conferences of the Birmingham Conference which were recorded and printed in the *Millennial Star*. The meetings were held at Hockley Chapel, Hunter's Vale, Farm Street, Birmingham; Timothy is named as one of the several "Traveling Elders from Utah" who were present at these conferences. At the conference held on 24 June 1883, we read:

The missionaries [Traveling Elders in the Birmingham Conference] reported on their activities in their various areas, including Elders Timothy Gilbert and W.H. Bennett, who reported their labors in the Staffordshire District [a section of the Birmingham Conference] . . . The reports of all these brethren showed that the Saints generally were alive to their duties and endeavoring to live according to the laws of the Gospel; there were a few exceptions where the Saints had become lax and indifferent as to their religious duties. Several new members had been added during the past six months, a few

were investigating the principles, and in some districts the prospects for more baptisms were favorable; the Elders were working zealously to lay before the people the principles by means of open-air meetings, distributions of tracts, etc.

Conference President James Meikle reported that in the last 7 months in the Conference, there were 12 branches with 6 Seventies, 51 Elders, 12 Priests, 21 Teachers, 14 Deacons, 314 members, with a total including officers of 424. 40 had emigrated, 1 received, 1 had moved and 1 had died. (LDS Manuscript History)

In the minutes of another conference held in the same location on 23 December 1883 we read:

Elder Thos Waddoups was President of the Birmingham Conference, and Elders Timothy Gilbert, Thos. Tew, Wm. B. Bennett, Henry Vales, Wm. H. Corbridge and John Griffin were Traveling Elders in the Birmingham Conference.

At 10:30 a.m., the meeting commenced with singing by the choir and prayer of Elder T. Gilbert. [Among the remarks made by various Elders], Elder Gilbert said the Saints in the district in which he had been laboring were poor and scattered, but rich in faith, and were trying to live their religion, with few exceptions. He had found it difficult to obtain rooms in which to hold meetings, and also to reach the people with his testimony, but he had succeeded in bringing a few to a knowledge of the Gospel.

President Waddoups read the financial and statistical reports for the half-year ending Nov. 30, 1883. This showed there were in the conference 15 branches with 7 Seventies, 48 Elders, 13 Priests, 19 Teachers, 11 Deacons, 324 members, total officers and members 415. Baptized 50, emigrated 55, received 4, moved 1, excommunicated 1, died 5. (LDS Manuscript History)

We have few specifics about Timothy's activities, but a study of missionary reports printed in the *Millennial Star* during these years can give us a good picture of what the work was like. Elder Thomas Waddoups labored in the Birmingham Conference during the same time Timothy did, and his experiences are typical of other British missionary reports. He writes:

So, putting my trust in the Lord, I started out into my field of labor, and began to hold open-air meetings wherever opportunity presented itself. I applied many times for chapels and school houses belonging to other denominations, but was refused every time, so I kept on holding meetings in the open-air, also in private houses wherever I could do so. I met with a good deal of opposition from the hireling clergy and others who were opposed to the Gospel, but the Lord blessed me in my labors, and gave me power and wisdom to confound all their arguments against the truth. . . . Many times . . . strangers . . . would try to insult me by calling me 'old Brigham,' or 'Joe Smith,' and apply to me vulgar epithets. Some would rattle old tin pans, and others throw stones, etc., but under all these things I have rejoiced. I have seen the power of God made manifest many times in healing the sick and in various ways, and received much satisfaction in my labors as a Traveling

Elder. When I first went to the District there was but one place where I could get to stay over night, but at the end of five months I had places at which to stay every night. In this I realized the hand of the Lord. (Waddoups, "Sketch" 590)

This Thomas Waddoups kept a limited missionary journal; the following entries, from 21 and 22 May 1883, are typical and offer a few more details about what missionary work was like during Timothy's service in the Birmingham Conference.

[21 May 1883] I leave Foleshill and Proceed to Potter's Green. I find that the committee on the chapel have meet and refused so I then make up my mind by the help of the Lord to hold a meeting out of doors in the evening. I spend the rest of the day in going from house to house distributing tracts and bearing my testimony to all that would listen to me and asking them to come out in evening to the meeting and hear what I had to say at half past seven the people gather on the green near to the chapel thare being 30 or 40 presant open the meeting by singing after which I offer up a prayer to god thanking him for so favorable an opertunity to bear my testimony to the people after which I talk to the people for 20 minutes engaging the spirit of the lord the people gave me their strict atention we dismissed by singing lord dismiss us with thy blessing. the congregation gowing in I then dismiss by prayer after thanking the people for their kindness in coming out I told them I would answer any questions pertaining to the gospel I also distributed some tracts among them and told them to lend them to their neighbors which they said they would do. . . . after bidding them good night I go through invitation and stop with Wm Eberall a carpenter and joiner I explain our principles to them untill midnight. . . .

[22 May 1883] I also find that it is very hard work to make the people believe the truth of the gospel their minds are set upon the worlds goods just as the scriptures say it should be but I feel like pressing on and doing my duty and bearing my testimony all that I can asking the lord to open up my way for spreading the truth [Tired and foot-sore, Waddoups stayed that night with "the only Saint in the place."] (Waddoups and Waddoups)

Other missionaries in Britain reporting in the *Millennial Star* from 1882 to 1884 mention walking many miles on foot, blessing the children of members and "strangers," dealing with hecklers and mobs, contacting their British relatives, establishing Mutual Improvement Associations in the branches, strengthening the widely-scattered Saints, baptizing and re-baptizing, and distributing tracts: the "Only True Gospel" tract especially. During the summer months, out-door meetings on village greens or in town squares several times a week were the norm. "We are all thankful for this beautiful warm weather, so that we can get out in the open air and deliver the message we are sent to carry to the people" (Waddoups, "Affairs" 363). But the elders often had some competition for the crowd's attention. One missionary reported, "We had the pleasure of having the Salvation Army in full blast on one side, and another persuasion on the other, each within a stone's throw of us" (Bennett 410-411).

The hard work of the mission took great ingenuity, energy, stamina, and faith. One elder wrote, "We try to find places where the Gospel has not been preached, so that all may have the privilege of receiving or rejecting. It seems that this part has been pretty well warned and drained of the honest in heart" (Hunter 587).

It is reported that when Timothy left for his mission, it was "in hopes of converting some of his relatives. It was the desire of his life. He tried so hard, but was unsuccessful even though he converted many other people" (qtd. in Heath 7-1). We do know that Timothy did visit Great Cheverell where he still had relatives living. His mother had died in 1878, but his father was still living there, as well as his younger brother William and some of William's family. Timothy's son-in-law William Jackson would visit some of these relations years later when he served a mission in Great Britain from 1909 to 1911. He wrote home to his wife Mary that he had talked to "Polley," then living in Bath, who "said she had some of the books your Father [Timothy] give her yet" (Jackson 92) and that "all the relations that I have been to see yet has made me feel rite to home" (Jackson 93). William mentions that one relative still had baby photo of Timothy's daughter Anne Johanne that Timothy had left with them over 25 years before. Even though Timothy's relatives showed little interest in the Gospel, he seems to have maintained good relationships with his family in England as attested to by these statements and by their correspondence over the years collected by Minnie Gilbert Heath.

Some histories written about Timothy have suggested that he baptized Ruth Elizabeth Cartwright and her family while he was on this mission. She would later become his third wife. According to LDS records, she was baptized 18 October 1874, not during Timothy's mission to England. However, when "Lizzy" emigrated 1 November 1884, her residence was listed as Birmingham, so perhaps Timothy had become acquainted with her there as he served his mission (LDS Emigration Records).

On 21 April 1884, ten missionaries, including Timothy, were "released from their labors in this land to return home with the company sailing from Liverpool, May 14, 1884" ("Releases" 247). Thirteen total returning elders accompanied 274 emigrating Swiss, German, and British Saints on the steamship *Arizona* sailing from Liverpool on 17 May 1884. President E.H. Williams was in charge of the company and wrote a report of the voyage:

As we bade farewell to you and smoothly glided down the river into the channel, the Saints fairly made the air ring with appropriate hymns and songs of Zion. Our little company seemed to be over joyous in bidding farewell to Babylon. As soon as we got fairly started on our way, I called all the Elders together and explained the difficulties under which we were placed in having so many passengers aboard that did not belong to the Church, and which made it necessary for the Saints to be much scattered through the vessel. I instructed the Elders to find out the location of the Saints from their several Conferences and to look after their necessities. . . . Owing to our scattered condition and the difficulty of convening, we deemed it wisdom not to hold any meetings.

On leaving Queenstown on Sunday at 9 a.m., we had beautiful weather, but we encountered heavy head winds for the first four days; however, as there was a race between two other steamers and ours, which left Queenstown together, our gallant ship went plowing through the mighty waves at a great speed. On Wednesday the wind turned to the north and blew a heavy gale all night, causing our ship to roll considerably, and creating some confusion among the passengers, but more especially among the dishes. By this time all had become quite willing to remain in bed. There was a great deal of sea-sickness; but as Thursday proved to be a much calmer day it also brought a more pleasant and familiar appearance to the faces of the passengers. I think without an exception all have fully recovered, and are well prepared to commence their journey across the Continent. . . .

Our ship has made good time and was the first of the three to reach Sandy Hook by several hours, arriving at 9 p.m. on Sunday, making the trip in eight-and-a-half days.

We were met at the docks this morning by President Hart, and soon got through with the Custom House officers, having no trouble with the luggage. Will leave for the West at 4:30 p.m. (Williams 380)

The company presumably took the train all the way to Utah. Timothy arrived home 1 June 1884, and on 29 June he reported his mission in a meeting of the Thirty-third Quorum of Seventies (LDS Quorum Records).

During his mission, Timothy had left his farm in the care of his two wives, Ann and Johanne. Relief Society minutes of the Riverton Branch from these years show that both Johanne ("Maggie") and Ann were active in the Relief Society and even made donations of cash and of bushels of wheat to the Relief Society while Timothy was gone. However, several entries from the journal of N.T. Silcock, the Gilberts' Riverton neighbor, hint at the difficulty these two women must have had trying to manage things on their own.

Monday, November 27, 1882: "to Day Sister Gilbert came over to see me to get me to Go over to see Sister Gilbert she was freting about the way thay ware Delt with I tould her it whould be all right and for her [not] to woury."

Monday, February 19, 1883: "to Day after breakfast I whent with Br. R. Dawson Down to Br Gilberts thay said the horses did not Due as well as thay should but if thay are properly feed thay will be all right"

Along with Timothy, his two wives Ann and Johanne had made significant sacrifices of their own in handling affairs at home in Riverton so Timothy could serve his mission to Great Britain. All three had courageously accepted and faithfully fulfilled the call to build Zion. Timothy's return must have been a joyous occasion for all, including his young daughter Anne Johanne, but he would be home from his mission for just four years when he would leave Riverton and with his family face the task of starting over in the San Luis Valley of Colorado.

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SAN LUIS VALLEY, COLORADO: 1888-1914

On 3 March 1887, the Edmunds-Tucker Act, an amendment to the Edmunds Act of 1883, extended the definition of polygamy and increased the pressure the federal government could bring against the Saints who were living that doctrine. The results were immediately felt in Utah, and more and more polygamous families sought refuge in Mormon settlements outside of the state (Flower 97-98). While some were pursued to their new locations, the pace of the action against them was never as severe as it was in Utah (Flower 90).

As a polygamist, Timothy was under the threat of federal prosecution and probably felt that he and his family would be safer in one of these outlying Mormon colonies. Partly because of the pressure on polygamists in Utah, during the short span of four years from 1876 to 1879, Church leaders had founded more than 100 new settlements outside of Utah: in Arizona, Nevada, Wyoming, and Colorado (Bradley 116). One of them was Manassa in the San Luis Valley of Colorado, founded in 1879. The leadership of the Church was requesting that families from Utah move there to help strengthen the colony. In the spring of 1888, at the age of 53, Timothy took the challenge to leave his farm in Riverton where he had worked for 28 years and start over again in the San Luis Valley. Salt Lake County land records show that Timothy sold 84 acres of his Riverton land in February 1888 and completed sale of another 65 acres in March 1889.

Several other men from Riverton, including Joseph and Josiah Draper, Alexander B. Kidd and William C. Crump, also chose to sell out and move to the San Luis Valley of Colorado. Both Kidd and Crump would later return to Utah (Bashore and Crump 356-357, 363, 368-369).

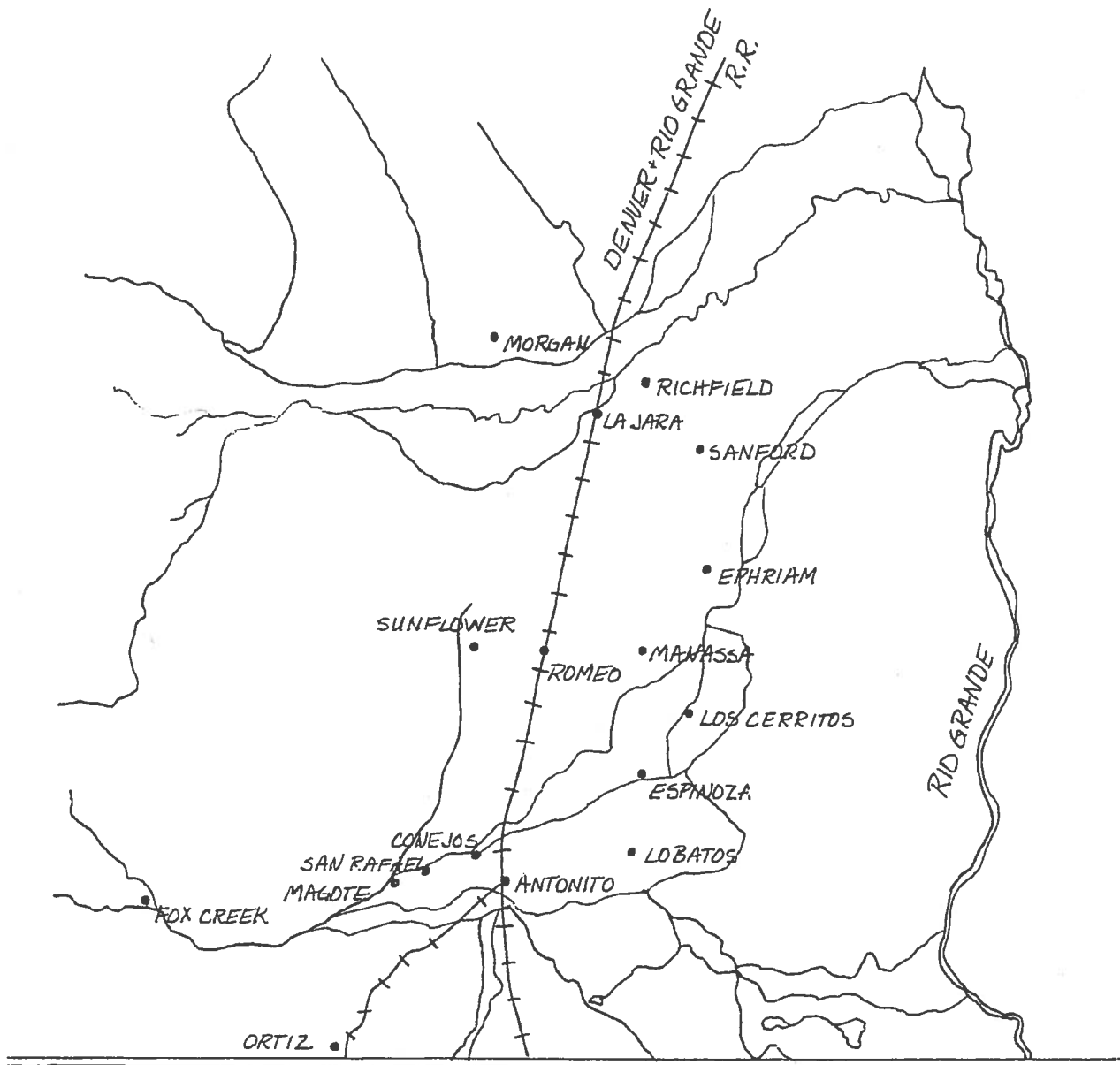
The San Luis Valley had been successfully colonized first in 1854 by Hispanic settlers who came up from New Mexico and built a fort on the north side of the Conejos River across from present-day Conejos. Through the latter 1850s a string of additional settlements sprang up along the river which were filled by a steady influx of new Hispanic settlers (Anderson, Shawcroft, and Compton 14). One of these was San Rafael on the south side of the river where Timothy would eventually settle. There were about 2000 Hispanic Catholics living in these small communities in Conejos County when the first Saints arrived in 1877.

The most compelling factor which brought about the establishment of a Mormon colony in the San Luis Valley was the need to find a home for a large number of poor converts from the Southern States who desired to move West (Flower 21). The first company of Saints, mostly from Georgia and Alabama, was brought in November 1877 by Elder John Henry Morgan who had been a missionary to the Southern States. In the spring of 1878 they began to plow and plant in the Valley, and in the spring of 1879 the first settlers moved onto the Manassa townsite which had been laid out as the Valley's Mormon "hub-colony" (Anderson, Shawcroft, and Compton 18-19). Additional converts continued to arrive from the South, most often brought under the leadership of Elder Morgan, and by April 1883, there were 800 Saints in Manassa and surrounding settlements. But these settlers found it difficult to establish themselves in this remote

**HISPANIC AND MORMON
SETTLEMENTS IN THE SAN LUIS VALLEY**

Conejos County, Colorado

County Seat: Conejos



valley with a climate and geography which were almost the exact opposite of what they had been familiar with in the South. Much credit should be given to the Hispanic settlers who lent or rented their homes, equipment, and other materials to the poor newcomers and offered them a peaceful, helpful welcome (Anderson, Shawcroft, and Compton 28-29).

A report on conditions in the Valley and the progress which had been made by the spring of 1879 is of interest:

Generally speaking the land is rather gravelly, yet it seems to produce good grain; water for irrigation is plentiful, and there is good meadow land in various places; abundance of timber on the mountain slopes and in the canons; distance to it from 12 to 16 miles. The climate is somewhat cold and windy, owing to the high altitude of the valley, it being from 7,000 to 8,000 feet above the level of the sea. (qtd. in Anderson, Shawcroft, and Compton 26)

The Mormon settlers were optimistic about their future in the Valley: the land was plentiful and cheap; there was plenty of water for irrigation; and mining activity in the nearby mountains promised a steady market for their agricultural products. Their principal crops were wheat, oats, and barley, and the Mormon settlers introduced into the Valley new, hardier varieties of these grains (Carlson 124).

The San Luis Valley settlers made early and repeated requests for help from the more experienced Saints in Utah, but lack of cooperation between the Southern converts and the Utah Saints led to long-lasting resentment in the community (Anderson, Shawcroft, and Compton 22, 33). Through the 1880s there was a steady increase in population bolstered by Saints from the South as well as Saints from Utah, like Timothy and his family, who were seeking refuge from prosecution for the practice of polygamy. Timothy's daughter Anne Johanne describes the family's leaving Riverton and arriving in Manassa:

My sister Mary was born 9 April 1885, so she was not quite three when we left Riverton. I was not quite six as it was in March when we left. We lived there with Mother and Father, Lizzy and an older woman I loved very much and called "Grandma" [Ann]. It was very exciting for Mary and me to be going on the train, but then we slept most all the way to the train stop in Colorado. Now the train stop is the town of Romeo, but then it was just sage and rabbit brush and wind. It was March in the year 1888. My father, along with others, had been called by authorities of the Church to settle the town of Sunflower, further west of what is now Romeo, over against the foothills. There were five other families on the same train as us: Brother Nells, Brother Draper, Brother Kidd, Brother Crump, and my father Timothy Gilbert, complete with families.

We were met at the stop by Bishop John Dalton [Bishop of the Manassa Ward] who took care of the mail and passengers if any. Quite a number that day, and his wagon couldn't hold all, so the men walked the three miles to Manassa. Mama and Mary and the other mothers and little children went in Brother Dalton's wagon. The older children were left

at the stop to wait the return of the wagon. Being almost six years old, I was one of them. They gave us a good warm quilt to cuddle up in to keep warm and out of the wind; but we soon found that it was more fun to all get on one side of the blanket and hold it out and have it flutter and fly in the wind. I guess it was the exercise with the blanket that kept us from freezing. The valley has been noted for its wind and in March it is bitter cold. I believe in those early days when there were no trees or buildings to break the wind, it blew harder and colder. As I grew older, I understood more the reason for our move to the valley here.

Polygamy had been practiced but [there was] a lot of hiding and trouble for Father as he had three wives. The Manifesto had been signed and the men with more than one wife was supposed to pick either the first wife or the one with the most children and just discard the rest. When the authorities of the Church decided to divide the Manassa Ward to form another called "The Mountain View Branch," they decided to have a town built (west of what is now the town of Romeo). . . . there was nothing but sage and rabbit brush and wind. (qtd. in Heath 4-3)

Anne Johanne goes onto explain the family situation in the spring of 1888: Johanne Margrethe's daughter Harriett had died the September before, and Lizzy's daughter had just died in February.

So in March when Father was called to go to Colorado, he left his wife of 25 years, Ann, who had become very dear to him and all of us . . . and "Lizzy," his bride of two years, who so recently had lost her only child and now her beloved husband. It was a sad parting. But I was small and remember little of this. . . .

There was a small house on Main Street in Manassa At first mother had one room of it, and the Draper family which was much larger than our family had the other two rooms.

In the meantime the men were busy planting the farms and hauling logs from the nearby mountains to build cabins for all the new families. Our little cabin was finished as were all the others and everyone but us had moved out to "Sunflower" before July, but we stayed in Manassa until long after 20 August 1888 when my brother, John Timothy Gilbert, was born. We had the little house to ourselves after the Drapers left. We moved out to our home in Sunflower soon after the harvest was in. It was very windy and cold (qtd. in Heath 5-3)

According to ward membership records, Timothy and his family were officially "received" into the Manassa Ward 8 April 1888 "from Utah." The little settlement of Sunflower was located just across the Denver and Rio Grande Railroad tracks about three miles directly west of Manassa. The land in the district had been taken up as early as 1886 by Mormons who organized the Northeastern Ditch Company to bring water to the settlement (Jenson 552-553). The Saints scattered in the area were joined by others in the communities of Antonito and Conejos to form a dependent Mountain View Branch associated with the Manassa Ward (Anderson, Shawcroft, and Compton 51). The branch was organized in 1889 with Timothy Gilbert as presiding elder, and

he served until he was honorably released 7 March 1891 (LDS Ward Records, Mountain View Branch). The meetings were held in a small log house about five miles west of Manassa (Anderson, Shawcroft, and Compton 51). Anne Johanne remembers:

We had no meeting house so we held our meetings across the street from our house at the Draper home as it was the largest in the town. There were no seats so we children would hustle logs, rocks, and boards for benches for all to sit on . . . the little folks had Sunday school first then went out to play. Then the parents could have their meeting. I remember Father taking charge. (qtd. in Heath 5-3)

In his capacity as presiding elder, Timothy was called upon to confirm 13 of the 28 children baptized in the little branch between August 1889 and August 1891 (LDS Ward Records, Mountain View Branch, Record of Members). Sunday School minutes for the branch show that during those years Timothy frequently participated in meetings by giving a prayer, administering the sacrament, or speaking. On 14 June 1891 Timothy “spok a short time on the necessity of Parents Bringing their children to Sunday School.” And on 4 June 1893, “B Timothy Gilbert said that no man had a right to Preach the Gospel except he be called of God as was Aaron.”

The land in the Sunflower district was rocky, and irrigation water was insufficient, so eventually the settlement was abandoned; today nothing of it remains. Timothy decided to buy some land at a place called San Rafael which had been settled by Hispanics on the south bank of the Conejos River. Conejos County land records show that in August 1889 Timothy purchased some land from Oscar F. Smith and over the next year purchased three additional contiguous parcels from individual Hispanic landholders. Anne Johanne writes:

In the winter [1889-1890] Father bought a home (from Frank Smith) up nearer the Conejos River at a place called San Rafael. (There were no other white people, and I remember Mother was always terrified of the Mexicans and nervous all the time.) There was better farming land, land for hay with meadows for the cattle. There was even a warm spring there from which the cattle could drink in the winter time without breaking ice. Later when I turned eight years old, I was baptized in this same spring by my father 20 July 1890. There was space for chickens, ducks, and a good garden, which Mother took advantage of. She was very small, under five feet tall, and never weighed to 100 pounds, but was the hardest, fastest worker I have ever known. (Mother had a light wagon or buggy with one horse, so she soon got a good market for all her produce. She sold to the county seat of Conejos which was about four miles away and to Antonito, and as they were mostly Mexican towns, she was always afraid. She was a very fussy and determined woman. We always had to have our clothes so perfect and fussy with ribbons and braid, so she worked and worked. Mary helped Mother in the house mostly, and since I was older, I helped Father with the heavier farm work. I was a good strong girl and could help in many ways. I could help Father haul hay and then the milking to be done. I was a good cow milker, and then churn butter. Mother always molded it. She sold it to her customers . . . also fresh eggs . . .)

In the meantime, Father had heard of the neglect concerning his two wives he had left at Riverton. He had been given to understand that they would be taken care of for life, but word came that they were being mistreated and starved and reduced to wearing rags. Ann was 86 years old and ill. So Father made the train trip to Salt Lake and brought them to our home at San Rafael. [Riverton Ward Relief Society records show Timothy's wives Lizzy and Ann were attending and making donations to the Riverton Relief Society through the spring of 1889.]

Elizabeth, or Lizzy as we called her, hated the ranch, and being very different from my mother, it couldn't work out. So Father bought her a (little) home in Manassa where she could attend Relief Society and meetings and social gatherings. My sister Mary spent some time in Manassa with her, but I was needed on the ranch. Children learned to help early in those busy days. Ann lived on the ranch with us. When she was well, she was a great help to my mother.

On 8 February 1890 my sister Louvina Rasmine was born at the ranch at San Rafael, Conejos County, Colorado. Ann was a great help at this time, but soon was very feeble. We all loved her, especially me. She was the only "grandma" I ever knew. My mother was always kind and good to "Grandma." (qtd. in Heath 5-3)

Johanne Margrethe writes of this period:

We had chicken, ducks, and a good garden. I had a good market in town for these. The girls helped so much to prepare the chicken and ducks for sale, also churning butter and milking the cows. . . . We had another daughter, Louvina Rasmine, born 8 February 1890, at the San Rafael ranch. Ann delivered her and was a great blessing to me at that trying time. . . . (qtd. in Heath 5-2)

Ann, who had been so dear to the whole family, passed away 7 March 1890 at the San Rafael ranch and was buried in the Old Cemetery in Manassa. Johanne Margrethe continues:

Elizabeth, the youngest wife (the children called her "Aunt Lizzy") hated the ranch, so my husband bought her a nice home in Manassa, where she could attend Relief Society and other meetings and quilting bees. He spent quite a bit of time with her. I was naturally resentful, and then I felt very guilty for feeling this way. I prayed for help to overcome my weakness. My husband had a very bad ulcer on his leg. I would doctor him and nearly get it cleared up, when he would spend more time in Manassa. When he would return, it would be as sore and irritated as possible. I would work so hard to get it to partially heal, and my prayers wouldn't work, and I would be resentful toward Elizabeth again. (qtd. in Heath 5-2)

Sometime about 1894-1896, Timothy's only living son, John, was struck down with poliomyelitis. His mother, Johanne, writes, "I worked with him, night and day, wrapping him in hot, wet, wool blankets" (qtd. in Heath 5-2). Anne Johanne adds these details:

Right about this time, my mother came into the room where Louvina was crying and pleading to her brother, "Don't do that, Shon." She called my brother John "My Shon." He was two years older than she, and she idealized him. "Please don't tease Vinne." My mother almost spanked him for teasing when she discovered he was very ill and delirious and slobbering. They found later that he had an attack of severe poliomyelitis. It left his entire right side paralyzed. They didn't have much medical help for that then. The doctor put him to bed with orders that he must not move at all. But as he got better, he wanted to and would move around, which worried my parents, but a little boy can't be still. So the doctor then put his right arm in a plaster of Paris cast. He wasn't to get out of bed, but he would wait till everyone was busy and crawl out of bed and pull himself all over by crawling on his left arm and leg. Mother spanked him and threatened him to no avail. Then they found that by his exercising accidentally, the leg was regaining some of its strength, some improvement. The doctors had all said that he could never walk or use any of his right side. His speech had been affected, and he had trouble controlling the saliva. They also said if he lived he would never learn anything and that he could never be a father. His mother insisted that he have a patriarch's blessing at this time, 27 August 1896 by J.C. Barthelsen. He was promised all the blessings that the doctors had said were impossible. (They . . . promised him that he would earn his living by using his brain.) When the cast was removed, it was found that his arm was completely useless. So his parents wouldn't allow another cast and allowed him the freedom he insisted on. He wore a sling on that arm and coddled it. He gradually regained the use of his whole body except for his right arm and hand. He was educated, filled a mission, married, and he and his wife had four lovely children. He taught school, became principal of the school in Manassa, all the things the patriarch had promised him.

In the meantime, it was learned that Louvina had a rheumatic heart and would never do much. She and John were younger than Mary and I, and with their afflictions were not expected to be much help, so it all fell to Mary and me. I am sorry and ashamed to admit that at times I felt jealous and put upon. This is one fault I have had to fight all my life, and I pray my Father in Heaven will bless and forgive me and help me to overcome this.

There was a lot of work at the ranch, so I took my part helping Father with a good part of the work I could do, milking, etc. Sister Mary had to help Mother as she had developed a good market for her farm produce and chickens and ducks. There was a lot of plucking and picking, washing and wrapping for market. There was butter to be churned and eggs to take care of for market.

My sister Louvina wasn't supposed to be active, so my father bought her a pony. They were inseparable; he became her feet. She named him Chico. (She just about lived on its back. She used to talk to it all the time as if it were human.)

I remember there was an old Mexican who worked for Father. His name was Tuscarero. San Rafael was a Mexican settlement. The people there belonged to a sect called the Penitent Catholics. When they could not pay money to receive forgiveness for their sins,

they were required to whip themselves to pay penance for their sins. When one of their members died, they would whip themselves to help him gain penance for his sins. Tuscarero belonged to this sect, and there were many days when he could not go to work afterwards. Father, with a big grin on his face, would mischievously pat him on the shoulders, causing the old gent to go to his knees saying, "No, me pretty sickie in the backie." I went once with some of the Mexican children. We sneaked over to watch their whipping parties. The members would emerge from an adobe dwelling called the penitent house into the yard marching and chanting, "Hay you, hay you," all the while whipping themselves, first over one shoulder, then over the other, with rawhide whips. This went on for three nights. Members, all Mexican, came from all the settlements in the area, Vistas, San Juan, San Rafael, and others. The men folk were a sick looking lot for days after this performance. The state humane society has finally put an end to these performances, or drove them underground.

During this time Bishop John Dalton of Manassa got a contract cutting ties for the railroad from Antonito to Albuquerque, New Mexico. The ties were cut up in the mountains and hauled all the way by wagon to Antonito. That took too long, so they found they could cut them in winter and put them in the Conejos River. The spring thaw would bring them down as far as our ranch. Some men would follow the logs down to break up jams and toss them out at our place at San Rafael. (They camped there at our ranch.) The drive by wagon from there to Antonito was very short. Bishop Dalton had a small commissary at Father's place in the spring of 1895. (qtd. in Heath 6-3)

Sometime in 1895, Johanne Margrethe bore the last of her children, twin boys who both died right after birth. No birth or death records exist for these boys, but they were buried in the Old Cemetery in Manassa near Ann. Johanne Margrethe writes of this most difficult time:

. . . I was alone at the ranch. I was so sick and unhappy that I prayed to our Heavenly Father that I could just die. It was like I traveled a long way, but without walking, just moving along. Then I was with someone, very pleasant. I was looking down at myself. I was just lying on the bed, and my children were crying. Anne, our eldest daughter, was trying to console them with "Aunt Lizzie will have to care for us." She was trying so hard to quiet the rest. I promised the person I was with, if he would just let me go back and raise my own children myself, I would never complain about Lizzie again. I was so very sick for some time, but I was given a second chance, and with God's help, I am not resentful to Lizzie any more. After all, I have four living children, and poor Lizzie lost her only one. I have so much to be grateful for. I had no more children after losing the twins, Henry and Georg. I was only 42 years old at the time. (qtd. in Heath 5-2)

Daughter Anne Johanne adds more details about life in San Rafael:

The schooling we had was very poor. The school at San Rafael was mostly Mexican and Mother was afraid we would see too much of them, so she kept us busy doing work for her as much as possible so we wouldn't have any free time. School ran for four months

in winter with one room and one teacher; the only subjects were reading, writing, and arithmetic. Each year was the same as the one before, so there was no way to advance. There was a mission preparation school that was about a two-mile drive from home. [The school was probably in Conejos where there was a large Catholic church, St. Guadalupe, built in 1858, the oldest parish church in Colorado.] It ran for a six-week period after our school was out. As we didn't live in that district, we paid one dollar a month. Mary and I drove there in our buckboard (or one-horse shay) for two winters. It was far better. We learned more by going there. (qtd. in Heath 7-3)

In present-day San Rafael, one can see the foundation of the school which lies on the west side of the north end of the main road which runs through the little settlement. It is just a few hundred feet from where the lane running out of Timothy's ranch joins the main road (Road 10.75), so the girls would have had a very short walk to this school.

In December 1894, Lizzy's mother, Sarah Ann Poole Cartwright, came from Idaho to live with her in Manassa. For the next three years, until Sarah Ann's death in December 1897, she was another added responsibility for Timothy. (Lizzy is always shown in the ward records as "Elizabeth Cartwright," but on her gravestone is identified as "Elisabeth Gilbert.")

About 1898, Timothy and Johanne decided to move their family from the San Rafael ranch to Manassa. Timothy's health was worsening, and it was too difficult for him to continue working the farm and running the commissary. Also, there were much better schools for the children in Manassa. Conejos County land records show that Timothy sold his San Rafael ranch 7 March 1898 to Jose Maria Jaramillo. He and Johanne began building a home on block 35 of the Manassa town plat, on Third Street, just off Main Street. Johanne Margrethe writes:

Anne had gone away to work when she became 13 years old. . . . we had a beautiful home built in Manassa. It took so long to finish that we lived in two other homes in Manassa while it was being finished. There were much better schools for Mary and John and Louvine to attend. I could finally enjoy visiting with close neighbors and attending Relief Society meetings, quilting bees, etc. When we moved into our new home next door to Lizzy, Timothy spent almost all his time at my home now. It was such a nice comfortable home, and Mary and I really dressed it up. (qtd. in Heath 5-2, 6-2)

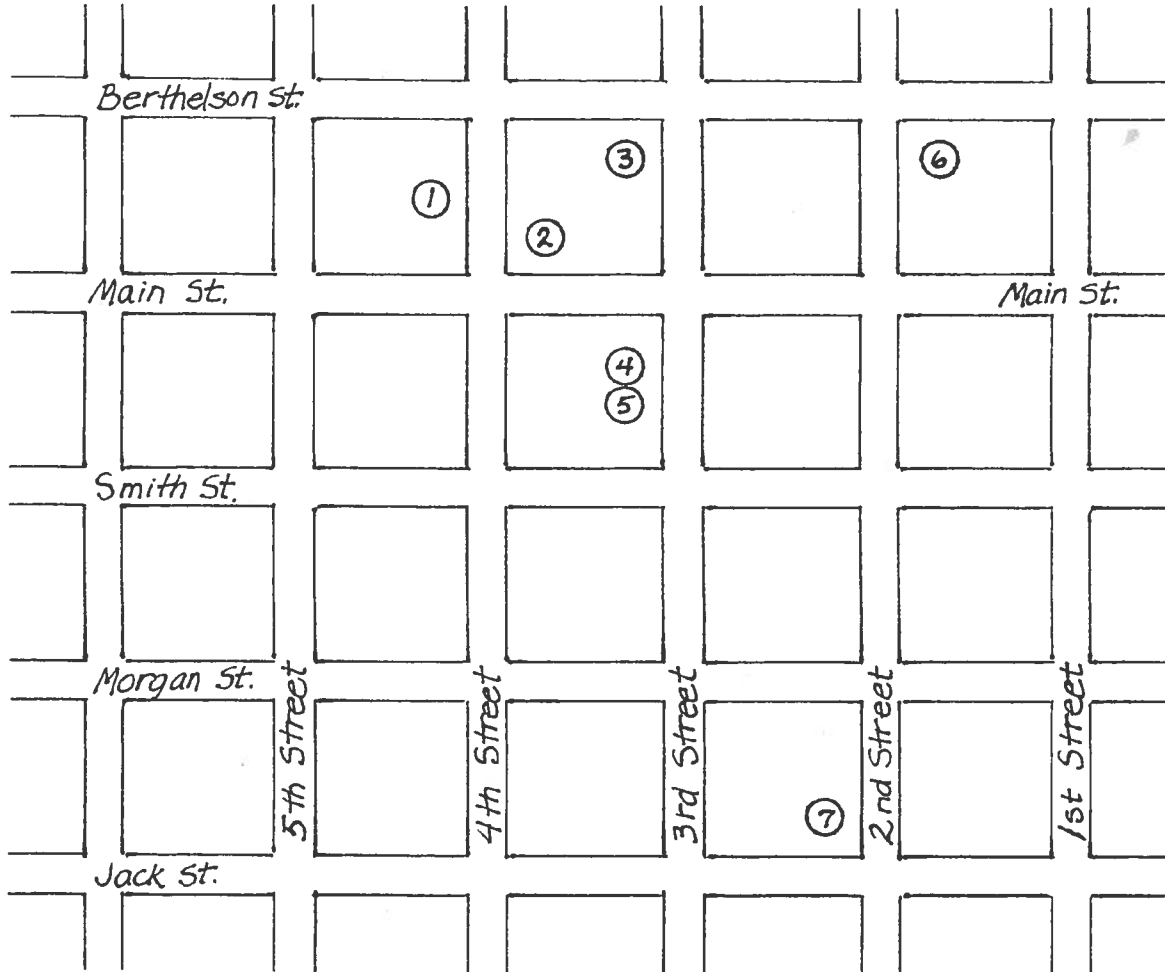
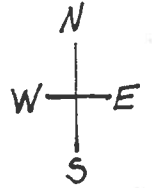
The United States Census for 1900 finds the family living in Manassa, which now had a population of 739: Head of the household was Timothy, age 65, occupation farmer; with wife "Joanna," age 52. Four children were listed: Annie, Mary G, John T, and Louvina.

On 20 March 1901, Mary Georgine would marry William Jackson in the Salt Lake Temple. When the couple arrived in Salt Lake, they found they would have to wait to be sealed until they could get written permission sent from Mary's mother because Mary was not quite sixteen years old. Anne Johanne married Nephi Christensen in the Salt Lake Temple 13 April 1904.

Gilbert Homesites in MANASSA, COLORADO

1. Opera House
2. San Luis Stake Center
3. Bishop's Office/Storehouse
4. Timothy and Johanne M. Gilbert

5. Ruth Elizabeth Cartwright
6. William and Mary G. Jackson
7. Nephi and Anne J. Christensen



In the early spring of 1879, local Church leaders used \$300 in Church funds sent by President John Taylor to make a first payment on two sections of land in the San Luis Valley about five miles north of Los Cerritos, the little Mexican settlement where the first LDS pioneers were temporarily located. The Manassa townsite was then surveyed, being laid out into 64 ten-acre blocks. Each block was comprised of four lots of two and a half acres each. The streets were 100 feet wide and were flanked by 12 foot sidewalks. A three-foot ditch was to run along the east side of each north-south street.



**William Jackson &
Mary Georgine Gilbert
1901**

**Nephi Christensen &
Anne Johanne Gilbert
1904**



**John Timothy Gilbert &
Effie Henrietta Holcomb
1916**

On 6 April 1905, Louvine Rasminne died of the heart trouble with which she had suffered most of her life. Her mother Johanne Margrethe expressed her grief in a short poem:

LOUVINNA RASMENE GILBERT
Born Feb. 8, 1890; Died Apr. 6, 1905
MOTHER'S LONELY FEELING

Louvinna, it's long since I saw you last,
We all miss you here at home,
A shadow on my life is cast,
I miss you in my room.
But I hope my loss it is your gain,
So I will be willing to lonely fare
Until we may see and meet again;
But Oh! I miss you everywhere!

Louvine Rasminne was buried in the Old Cemetery in Manassa, and a lovely, heart-shaped stone marker was placed over her grave. The inscription was likely also written by Johanne Margrethe who often wrote poems for family occasions:

LOUVINNA R. GILBERT . . .
Our loving darling daughter Louvinna dear
How early you left us we miss you here
But now enjoy the heavenly chorus
We soon shall meet to part no more.



Louvine Rasminne
1890-1905

Anne Johanne remembers that Louvine Rasminne's death was especially hard on Timothy. She writes: "It grieved us all greatly . . . Especially my father who had lived all that time and had suffered so much with his bad leg. Louvine had been such a comfort to him" (qtd. in Heath 8-3). Timothy had severe ulcerations of varicose veins on his lower leg which caused him constant pain. It must have been about this time that Timothy experienced a healing of his leg which is described by Anne Johanne:

His leg got so bad he couldn't get any rest in the day or sleep at night. (He asked that the elders come again and administer to him just so he could maybe get a little sleep, he was so worn out.) He had the elders before, and they were some help. He asked that they come again and administer to him according to his wishes. Elder Henry Gibson and others came. He asked that they administer to him that he could get final rest or be cured. Then he told them, "It is my leg that is my trouble, not my head. They always anoint and bless my head." Mother removed the bandages from his leg. There was a raw sore from his knee down. I remember so well. Mother stood on one side of the bed and

I on the other, as witnesses. Elder Henry Gibson took the bottle of oil and poured it on Father's leg, full length from knee down. They crossed their hands over his leg. Brother Gibson blessed him that he should have sleep and rest, and that he should get well and enjoy his last days. And Father thanked the elders. He was tired as soon as Mother replaced the dressings. He went to sleep and rested. It did take some time for something like that to heal, but it did. It improved very fast from then on and healed completely. He was able to get around again, and he and Mother went into the Salt Lake City Temple and did some work for their dead relatives to give them another chance when they are ready to take it. (They did a lot of work dated from 10 April 1906 to 20 April 1906.) (qtd. in Heath 8-3)

Apparently Timothy's leg continued to give him trouble from time to time, and Timothy also experienced some other serious illness in the years before he died. His son-in-law William Jackson, writing home to his wife on 30 November 1909 from his mission in England, responded to her concerns about Timothy's health:

I am indeed sorry to here of your Fathers illness. and the way you write you seam to be a little uneasy a bout him. and of corse he is getting to that age now that we mite look for him to go at any time. and he does suffer so much with that leg. but I am a fraid by the way you write he is verry bad but I hope and pray that he will be better by the time you get this. (Jackson 43)

The seriousness of Timothy's condition at this time is evidenced by Conejos County land records which show that on 30 March 1909 some Manassa property was legally deeded to Lizzy out of Johanne's name. This was, perhaps, part of an effort to provide for a division of Timothy's property between his two wives in the event of his death.

Evidently through these years Johanne continued peddling her garden produce, butter, and poultry which she raised on their big city lot. This helped to sustain the family. Her name appears in the Conejos County land records at least 15 times as she is buying and selling small parcels from 1900 until her husband's death in 1914. She seems to have been deeply involved in the family's financial matters especially after 1902.

Minutes of Church meetings throughout Timothy's years in the San Luis Valley, so faithfully recorded by ward clerks, offer precious glimpses of Timothy's consistent faith and spirituality during these years. There are references to Timothy in the earliest minutes of the Mountain View Branch, and Timothy's name appears frequently in the minutes of the Manassa Ward beginning in 1892.

In 1892 and 1893 there was evidently a concentrated effort across the Church to raise funds for the completion of the Salt Lake Temple. The list of donors recorded in the Manassa Ward included Timothy Gilbert, who gave a relatively very generous \$7. Maggie (Johanne Margrethe), Annie, Mary Georgena, John T., Lavina, and Elizabeth Cartwright also donated.



THE GILBERT FAMILY

**Left to Right: Mary Georgine, Johanne Margrethe Stoutz, John Timothy,
Louvine Rasminne, Timothy, Anne Johanne**

Timothy's name appears frequently in the minutes of the Manassa Ward sacrament meetings and priesthood meetings where he is noted as giving prayers, administering the sacrament, speaking, or bearing his testimony. When he speaks or bears testimony, the clerks usually give a short synopsis of his message. All these notations added up over the years give us a powerful portrait of Timothy's mature faith as he continues in his efforts to build Zion and endures the personal challenges of these years in Colorado.

4 December 1892: "Elder Timothy Gilbert also a home missionary spoke Thirty Minutes on the mission of the Savior of the World."

26 May 1895: Reports of Home Missionaries: "Brother Timothy Gilbert said it give him pleasure to meet with the Saints to day Said we was living in a day when the Lord had set his hand to gather Israel in the last Dispencation of the fullness of times."

16 June 1895: "Elder Timothy Gilbert spoke 20 minutes on the Mission and Ministry of the Savior of the world. Also upon the Mission of Joseph Smith the Prophet of this last dispensation."

8 September 1895: "Elder Timothy Gilbert spoke about 30 minutes on the first principles and the Restoration of the Gospel."

7 June 1896: "Elder Timothy Gilbert spoke 30 minutes on the Gospel or Plan of Salvation."

17 January 1897: "Elder Timothy Gilbert spoke about 10 minutes on the Personality and Attributes of God."

7 November 1897: "Bro Timothy Gilbert spoke bore testimony that Joseph Smith was a prophet of God that the Gospel he was an instrument of establishing is the truth."

17 April 1898: "Timothy Gilbert spoke a few minutes on the organization of the Church, etc."

1 May 1898: "Timothy Gilbert bore testimony of the truthfulness of the Gospel that Joseph Smith was a prophet of God, etc."

At ward conference held 24 December 1898, Timothy Gilbert is named as one of 30 "Visiting [Ward] Teachers" in the ward. Ward conference notes continue to list him in this calling through 13 December 1903.

According to the manuscript history of the Manassa Ward, on 31 December 1900, the Manassa Ward, headed by Bishop Samuel Jackson, had 959 members, 172 member families, and 228 children under the age of 8. And according to Manassa Ward membership records, Timothy was ordained a High Priest 5 May 1900 by Albert R. Smith.

From 1900 until his last illness in 1913, Timothy Gilbert is recorded as bearing his testimony in ward fast meeting at least 34 times. Few other names appear as regularly in the minutes; he always seemed eager to declare his faith concerning a great variety of Gospel principles. Besides these testimonies, he gave numerous major addresses in other sacrament meetings. Taken all together, these testimonies and summaries of other addresses give precious evidence of the breadth of Timothy's Gospel knowledge and the depth of his commitment to Gospel principles. Consider this sampling:

4 March 1900: "Bro Timothy Gilbert spoke saying that he might have a testimony today but if he did not keep the commandments of God it would leave him bore his testimony of the divinity of Joseph Smith's mission."

2 September 1900: Timothy Gilbert bore testimony that "Joseph Smith was a prophet of God."

1 December 1901: "Timothy Gilbert bore his testimony said he Knew God's Authority was on Earth."

5 January 1902: "Timothy Gilbert said he was thankful and pleased to be at fast meeting and bear his testimony and that all of us should bear testimony and let it be on record for it pleased God and strengthened our Brothers and Sisters."

26 January 1902: "Bro Timothy Gilbert was next speaker and said they who are without the Gospel light know but little of God. Admonished the young to seek after the Lord and learn his will."

9 February 1902: "Bro Timothy Gilbert said we should be thankful to God for what he has done for us. Spoke on the Church organization and on the principles of the Gospel said the Church is guided by Continuous revelation."

2 March 1902: "Bro. Timothy Gilbert said he loved to bear testimony for he knew the Gospel we believe is the Gospel of Jesus Christ."

13 July 1902: "Bro Timothy Gilbert, home missionary spoke of the different ways men worship and we worship according to the revelations of Jesus Christ and said we should improve our lives daily. Showed that not doing our will but the will of God that will bring us life and Salvation. Felt well in the Gospel and knew it was true."

4 January 1903: "Bro. Timothy Gilbert said it is 46 years ago since I bore my first testimony and still rejoiced in the Gospel and know it is true."

1 February 1903: "Bro Timothy Gilbert said we should be bold and not be ashamed and bear our testimony. Bore testimony that men knew the Savior, the Prophets and the Gospel by the Holy Ghost. Said he knew the Gospel is true and Joseph Smith is true Prophet."

1 March 1903: "Bro Timothy Gilbert said we gain a knowledge of the Gospel by obeying it. Bore testimony that the Gospel is true."

7 November 1903: Timothy gave the opening prayer. Then "Bro Timothy Gilbert said we should testify to what we really know Bore testimony that the Gospel is true and that Joseph Smith was a Prophet of God. Also that Bro Joseph F. Smith is a Prophet of the Living God."

10 January 1904: "Bro. Timothy Gilbert said we meet here to worship the Lord Spoke of setting up of the Kingdom of God in the Last days Showed what it takes to constitute a Kingdom either spiritual or temporal. Set forth many beliefs of the Latter-day Saints. Told how the Gospel was formulated in former and latter days and we are to receive the Laws and ordinances of the Gospel. Testified and [?] God that Joseph Smith was a Prophet of God."

7 February 1904: "Bro. Timothy Gilbert said I know the Gospel is true."

5 June 1904: "Bro. Timothy Gilbert said he bore testimony because God had given him one and required him to bear it."

4 September 1904: "Bro. Timothy Gilbert bore testimony to the truth of the Gospel and showed how we receive the Holy Ghost."

7 May 1905: "Bro Timothy Gilbert bore testimony and said we should fast and pray and look for the Savior. Spoke of the many destructions of men on every hand by so many ways on the Earth."

11 June 1905: "Bro Timothy Gilbert said it takes the Spirit of God to know the things of God bore a faithfull testimony that God lives that Joseph Smith was a true prophet and of things the Saints have and are performing Spoke on the first principals of the Gospel and of the coming of the Lord Jesus. We must live right each day if we in joy the spirit of the gospel. Showed that signs follow the believers or those who have faith. Spoke on church organization and the authority of the holy priesthood. Spoke on prophesy and its fullfillment by ancient Prophets, etc."

3 December 1905: Some were called on and some volunteered to testify. Timothy was among those who "volenturd" and "bore testimony of the goodness and mercies of the Lord to them."

7 November 1907: "Bro Timothy Gilbert was first speaker and referd to the buties of the gospel and how butiful it was when it first came to many out in the world and how good it seemed to many when they first heard it bore his testimony to the truthfullness of the gospel."

In March 1908 Timothy spoke at the funeral of Brother William Nelum whom he had known for 15 years and told of his "good qualities." And in May 1908, he spoke at the funeral of Sister Elizabeth Nelum: "Bro Timothy Gilbert referd to the missions we are on in this life."

3 January 1909: "Bro. Timothy Gilbert Referred to a dream in which he had recently Said he knew Joseph Smith was a true prophet of God."

7 February 1909: "Bro. Timothy Gilbert Said the Lord expected us to declair him before men and Said he certainly was not ashamed to bear testimony of the Lord Said we should be proud to bear testimony one to another."

8 August 1909: "Elder Timothy Gilbert was cald to Speak and referd to how the Lord is helping his children in various ways warnd all against temptation."

2 July 1910: Timothy was the first one to respond when the meeting was "turned over to all who desire to speak." "Elder Timothy Gilbert spoke for some time referd to his recent Illness and how He has been blessed of the lord."

24 November 1910: "Elder Timothy Gilbert Said if eny body should be thankfull it was him to be here as a year ago He was Sorely afflicted and was praying to die but through the Lord He was heald and is here today Praise the Lord that Hes a well man."

14 April 1912: "Elder Timothy Gilbert was cald to speak and said he knew the gospel was true gave some reasons why he knew it true. Referd to a vision he had in regard to his being heald from his affliction By the Power of the Lord."

28 July 1912: "Elder Timothy Gilbert was next Speaker Referd to seeing an Angel of God who talked to him and He knew it was true"

3 March 1913: "Elder Timothy Gilbert Said this might be the last time he would ever have the chance of bearing testimony and therefore feels to testify and Say the gospel is true."

30 March 1913: "Elder Timothy Gilbert was first Speaker and gave us a lot of his Experience in the gospel."

29 June 1913: "Elder Timothy Gilbert spoke for some time on the buties and goodness of the gospel."

On 27 July 1913 Timothy gave the opening prayer in sacrament meeting, and that is the last time his name appears in the ward general minutes until 14 May 1914 when his funeral is reported. His obituary indicates that he had been ill "for six months" and probably couldn't get to church. The record of these testimonies is a beautiful illustration of Timothy's enduring and vibrant belief in the Gospel of Jesus Christ. Through all these 27 years in the San Luis Valley from 1888 to 1914, Timothy continued to be faithful and outspoken in his declaration of belief in the Restoration of the Gospel by Joseph Smith and the mission of Jesus Christ. These pages of ward minutes unequivocally exhibit his unflinching eagerness to express his testimony and contribute to the building of Zion.

As we read the minutes of Timothy's funeral, we can make some inferences from the speakers' remarks about Timothy's standing in the community. Apparently Timothy was esteemed for his great faithfulness and his concern for his kindred dead. He seemed to be respected not for worldly wealth but for his faith and righteousness.

14 May 1914: "Minutes of Funeral Services over the remains of Elder Timothy Gilbert held in the Stake house at 10 O'clock A.M. Bishop Samuel Jackson in charge and Presiding Sang "Oh My Father" Prayer was offered By Hugh L. Sellers Sang "Beautiful City" Bp. Christen Jensen was first speaker referred to the very faithful life the diseased had lived and his work for the salvation of his kindred dead Choir Sang "Shall we meet beyond the river" Elder Jesse L. Mortensen Next Speaker Referred to the position some men will hold in the hereafter and with reference to the human family . . . and the relationship we should hold towards each other. Pres. E.S. Christensen Referred to the great faith of Bro Gilbert and can Say He has a good chance of a glorious resurrection Bp S. Jackson testified that all the good things Said about Bro Gilbert here today was true Sang "Farewell all earthly honours" Benediction By A.M. Hanyie. The grave was dedicated by Christen Jensen."

In a family record book, Timothy's daughter Mary Georgine recorded this information about her father: "At middle age, Timothy was 6 feet tall, weighed 180 pounds, had a chest size of 46, had blue eyes and light brown hair. He died of kidney trouble."

Timothy passed away 12 May 1914 in Manassa. His obituary, probably written by his wife Johanne Margrethe, printed on the front page of the 15 May 1914 issue of the *Manassa Free Press* describes his passing and funeral. Although some of the dates are not quite correct, it presents a fitting summary of Timothy's life:

DEATH COMES TO THE RELIEF OF MR. TIMOTHY GILBERT / Had Lived an Ideal Life And Goes to a Sure Reward / DIED TUESDAY NIGHT / Leaves Many Friends And Relatives to Mourn His Departure.

Mr. Timothy Gilbert passed into eternity after a long sickness of six months. At ten minutes after eight P.M. on the twelfth of May he found relief in death. He was born Aug 27th 1834, in Great Cheveral, Wiltshire, England. At the age of eighteen he joined the Church of Jesus Christ of Latter-Day Saints and emigrated to this country the next year. He landed in New York on New Years Day 1856. He remained there three years and then went to Salt Lake City where he lived for 33 years. He then came to this valley and has resided here ever since. Had he lived until the 27th day of next August he would have been 80 years of age.

Four children and many relatives preceded him to the other side. Brother Gilbert was a faithful man in the Lord, always proving faithful to his calling. He was Sunday School Superintendent for many years while in Utah and was also a faithful Sunday School

worker here for a year. He was then set apart to preside over the Mountain View Branch and did so faithfully until the branch was joined to Manassa Ward. He always bore a strong testimony to the truthfulness of God's work in these latter days and spent many days explaining the Gospel to strangers.

Three years ago he was miraculously healed thru the mercy and power of the Almighty from a severe illness of 23 years' standing. In 1881 he went back to his native country on a mission and preached the Gospel to his kindred but failed to convert any of them. However, many others believed his message and joined the church. Besides his wife he leaves three children; Annie J. Christensen, Mary G. Jackson, and John T. Gilbert, who is now on a mission. It will be quite a severe shock for him to hear of his father's death but we trust he will remember and emulate his father's example. He certainly lived an exemplary life before his family and before all men, no one ever heard profanity from his lips. The family have lost an ideal father and the community a most worthy and highly respected man. The funeral was held at 10 o'clock Thursday, Bishop Jensen, Jesse L. Mortensen and E.S. Christensen being the speakers. They all paid glowing tributes to his splendid Christian character, but no eloquence could add anything to the well rounded life he has completed. He was laid away in the Manassa cemetery to await the resurrection of the just. His memory will long remain among this people and the world will always be a little better because he has lived.

Timothy's son-in-law William Jackson paid a sweet tribute to him in a letter several years before Timothy's death:

we must be thankfull that he is a good man and we know that he [h]as all ways lived a good life I am shure there isent any one that can say that he ever did them wrong in any way knowingly. he is one that I think [h]as made a success in life, and one of the few that has, and when he is called to pass a way he will be able to take [h]is fortune with him. this worlds goods is no comparison with the rightus life he [h]as lived. (Jackson 43)

AFTER WORD

On Thursday, May 14, Timothy was buried in Manassa's Old Cemetery, row 16 plot 9. Also buried in the row are his three wives; Lizzy's mother, Sarah Ann Cartwright; his daughter Louvinna; the twins Henry and Harold (aka George), and Johanne Margrethe's brother Johan Conrad Stoutz. No death certificate exists for Timothy. Though some death certificates were filed in these early years, filing was not mandated by law at this time and was left up to the discretion of the family.

By the time of his death, Timothy had 12 grandchildren from his daughters' families. His son John Timothy would marry Effie Henrietta Holcomb 28 June 1916 after returning from his mission.

Timothy left two wives, Johanne Margrethe and Lizzy. Lizzy would marry Zebedee Vance 1 April 1921. She lived out her remaining years in Manassa and died there 27 March 1931.

Johanne writes of her own last years as a widow:

From this time on [after her son John's marriage], I spent my years between Salt Lake laboring in genealogy and temple work and home in Manassa with my daughter Anne's family. I helped deliver most of Anne's and Mary's children. . . . Mary had 12 living children (four girls and eight boys) and Anne had 10 living children (three boys and seven girls). So [along with John and Effie's four children] I have 26 grandchildren (25 still living). (qtd. in Heath 6-2)

Johanne's granddaughter Minnie Gilbert Heath continues:

One day in 1926, Grandma [Johanne Margrethe, who was living with John's family in Salt Lake City] left to catch the street car for the farmers market. Our dog, "Old Shad," a huge St. Bernard, who always went to the street car stop with Mother or Grandma, came to our door and put on such a show that Mother followed him and found out Grandma had been struck with a car. She spent the rest of the time in Salt Lake in the Salt Lake General Hospital. . . . Aunt Mary Jackson came and took her home to Manassa, Colorado, where she spent the remainder of her life with Aunt Anne, Uncle Nephi Christensen and family. She died of pneumonia in February, 1928. (qtd. in Heath 8-2)

It is one thing for an author to invent the story of a fictional character by letting his imagination lead him. But it is quite a different adventure to try to discover and tell the story of a real man; the author must honestly follow the course of that man's life, wherever it leads. The process will inevitably reveal some new understandings, some surprises, and, perhaps, some disappointments.

As I tried to discover and tell Timothy Gilbert's story, it took extra effort to understand his "world"--the circumstances in which he moved were so different from mine. I realized my

perceptions were subject to distortions and shadows created by the years that separate us. But, on the other hand, the distance gave perspective which had its own advantages. As I was forced to observe Timothy's life from a distance of 150 years, often in terms of unbiased documents and outside observations, I could discover patterns and destinies in his choices which were, perhaps, not evident even to his contemporaries.

In my research I found many surprises, but, honestly, no disappointments. I found Timothy to be a man without guile, who lived his life in consistent patterns of humility, integrity and unusual faithfulness. He knew the hopelessness of poverty and limited opportunity as an agricultural laborer in rural England. He displayed courageous idealism and unusual spiritual sensitivity in responding to the message of the Restored Gospel. He demonstrated humility and stamina in patiently earning his way step by step Zionward through Birmingham, New York, and across the Plains to the Great Basin. He was an honest-to-goodness pioneer who lived in a dugout, grubbed sagebrush, and homesteaded a future for himself and his posterity. He was a consistent promoter of both secular and gospel scholarship through his Sunday School service. Most prominently, I found Timothy to have been valiant in his testimony of the Gospel: in forsaking the familiar for the challenge to gather to Zion, in accepting an inconvenient mission call, in submitting to the difficult doctrine of polygamy, in enduring to the very end still eager to declare his faith. His was a humble life, but it was ennobled by his unfailing devotion to something much greater than self: the building of Zion.

I have been humbled by my research; the more I have learned of Timothy, the more inadequate I have felt to tell his story. I hope its power can be felt through these pages. Would that the story of my life 150 years hence could bear up as brilliantly under the scrutiny of my posterity.

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Timothy Gilbert

APPENDIX

PATRIARCHAL BLESSINGS TIMOTHY GILBERT

[75: 42]

G.S.L. City April 9th 1860

A Patriarch Blessing by C. M. Hyde on the head of Timothy Gilbert son of John & Mary Gilbert born in Wiltshire England Augst 27th 1834

Brother Gilbert I place my hands upon your head and seal upon you a Fathers blessing because thou has wadd thru much tribulation on the Earth, thou shall do much good in this kingdom in proclaiming the gospel to nations kindreds & tongues for thou art of Joseph and a Rightful heir to the Priesthood with your companion & posterity for ever the Lord had his Eye upon you before the world was you are one of his chosen to do a great & mighty work upon the Earth you shall confound kings & rulers by the Almighty power of God for thou shall be shut up in Prison and after many days thou shall come out rejoicing in God for a Holy Angel shall be by thy side thou shall be led into a widow womans house and shall baptize the household, therefore not a hair of your head shall fall to the ground unnoticed you shall lead many to Zion with songs of Everlasting Joy there you shall have an Inheritance and great vinyards and shall Eat the fruit thereof in Peace and you shall help to Redeem your Fathers household Inasmuch as you continue faithful you shall be saved with all your Fathers household. Amen

[31: 532]

No 493

South Jordon, Salt Lake Co Utha

October 29th 1881

A blessing given by Wm J Smith Patriarch upon the head of Timothy Gilbert Son of John Gilbert and Mary Lancaster Born Wilts Co England

Brother Timothy I place my hands upon thy head in the name of Jesus Christ the Son of the living God as a patriarch to bless you with a Fathers Blessing that you may have power with God and prevail like Jacob of old The blessings of the Fathers shall be upon thy head you shall have power to comfort the afflicted in Israel thou shall have power to heal the sick and cast out devils and have faith to perform any miricle for the salvation of Israel Thou shall have power over the elements to command them at pleasure and they shall obey thy voice and the winds and the waves shall not have power over you to destroy you thou shall proclaim the gospel even the peaceable things of the kingdom by the convinsing power of the holy Ghost that shall be upon you that the honest in heart may rejoice and thousands shall call you blessed of the Lord for thou shall prophesy to many people for the spirit of revelation shall be upon you thou shall have

power to discern wicked devils and spirits wherever thou goest and have power over them thou shall stand at the head of as a savior to thy progenitors thou shall minister in all the ordinances of salvation for their redemption and a king and a priest thou shall reign over them and thy posterity in the House of Israel forever I bless you with the blessings of a natural life that you may have wherewith to feed the hungry and cloth the naked Your last days shall be your best days and your years shall be many upon the earth peace shall be in your habitation I bless you with every desire of your heart and seal you up to eternal life to a holy resurrection according to the Holy order and sealing power that binds on earth and binds in Heaven in the name of the Father Son and Holy Ghost Amen

[194: 7] Recorded Sunday Dec. 29th, 1901

A Patriarchal blessing given by Elihu K. Ball Feb. 11th 1899 upon the head of Timothy Gilbert son of John Gilbert and Mary Lancaster Gilbert Born Willts Shien England Aug. 27th, 1834

Bro. Timothy in the name of the Lord Jesus Christ and by the power of the priesthood invested in me. I the servant of the Lord lay my hands upon thy head and bless thee with a patriarchal blessing, after the order of Christ Thou art one of the noble sons of God who has come down from the eternal world to tabernacle in the flesh. Thou art one of the noble spirits which carefully held in reserve to come forth at this present time to aid in the salvation of the innumerable hosts of heaven who has come to the earth in your day and time. Thou hast labored for the salvation of the living and the dead, and your labors thus far have been accepted of the Lord, And your skirts are clear of the blood of this generation. Thou hast been a man of great faith and works. Thou hast had thy ups and downs in life. The Lord has had his eye over thee and has preserved thy life in sickness and health, on the land and on the sea, by day and by night He will continue to watch over thee thruout the journey of life, And thou shall live as long as thou desires to remain in mortality. I seal upon your head the gift and power of faith which shall go with you thruout the remainder of your life and thruout Eternity. By this power thou will be able to heal the sick and cast out devils and speak and prophecy in the name of the Lord. And thou will become like unto Abraham of old, for thou art of the chosen seed of Israel and a literal heir to the priesthood of the son of God. Thou art of the lineage of Ephraim the son of Joseph. Thou wilt become one of the great highpriests of the son of God. Thy posterity will become very numerous, even that it can not be counted for multitude. Thou wilt still continue to labor in the priesthood which thou tabernacles in the flesh, and will continue to labor in the same after thou passes behind the vail. I

seal upon your head the blessings of health and strength and the peaceful influence of the Lord for your guide in life. When thou hast finished thy work and run thy race, thou will be handed down to thy grave in peace and thou will sleep the good good sleep of the righteous, And will come forth in the morning of the first resurrection with your wives and lovedones, and thou will enter into your exaltation in the Celestial kingdom of thy Father. Principalities and powers will be given thee and there thou will remain in the presence of the Lord for ever and ever. These blessings I seal upon your head in the name of Jesus /// Amen /// Alta A. Ball Recorder

Family Group Record

Husband **Timothy GILBERT**

Born-6	27 Aug 1834	Place	Great Cheverell, Wiltshire, England	LDS ordinance dates	Temple
Chr.-7,8	2 Oct 1834	Place	Great Cheverell, Wiltshire, England	Baptized-1,2,3	20 Jan 1854
Died-9,10	12 May 1914	Place	Manassa, Conejos, Colorado	Endowed-4	12 Apr 1862
Buried-11,12	14 May 1914	Place	Manassa, Conejos, Colorado	SealPar-5	13 Apr 1948
Married-13,14,15	4 Apr 1863	Place	Salt Lake City, Salt Lake, Utah	SealSp-16	4 Apr 1863
Other Spouse	Johanne Margrethe STOUTZ				
Married-17	20 Nov 1879	Place	Salt Lake City, Salt Lake, Utah	SealSp-18,19	20 Nov 1879
Other Spouse	Ruth Elizabeth CARTWRIGHT				
Married-20	28 May 1886	Place	Salt Lake City, Salt Lake, Utah	SealSp-21,22	28 May 1886
Husband's father	John Timothy GILBERT				
Husband's mother	Mary Ann LANCASTER				

Wife **Ann ROGERS**

Born-27,28	26 Feb 1802	Place	Dodderhill, Worcestershire, England	LDS ordinance dates	Temple
Chr.-29	21 Mar 1802	Place	Hadzor, Worcestershire, England	Baptized-23,24	Nov 1842
Died-30,31	7 Mar 1890	Place		Endowed-25	4 Apr 1863
Buried-32	Mar 1890	Place	Manassa, Conejos, Colorado	SealPar-26	18 Jun 1981
Other Spouse	Humphrey BRADLEY				
Married		Place		SealSp	
Other Spouse	Henry RICHARDSON				
Married		Place		SealSp	
Wife's father	John ROGERS				
Wife's mother	Ann WEAVER				

Sources

1. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*, Self-published; Salt Lake City, Utah; 1984.
2. Church of Jesus Christ of Latter-day Saints, LDS Branch Membership Records, West Lavington, England, 1845-1863, Salt Lake City; Filmed by the Genealogical Society of Utah, page 22, entry 88, Family History Library, 35 N West Temple Street, Salt Lake City, UT 84150 USA, fhl#087038 (13).
"Timothy Gilbert; S[ingle]; [no parents' names listed]; (When and where born) 27/8/1833, Chiverel, Wilts, England; (When and where baptised) 20/1/1854, West Lavington, Wilts, England; (By whom) Jesse Nuttane [?d]; (When and where confirmed) 24/1/1854, West Lavington, Wilts, England; (By whom) John Dudman; Emigrate[d]."
3. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)* (25 Jan 2000 Edition).
This source lists later, proxy baptisms 4 Sep 1996, OAKLA and 24 Feb 1999, MTIMP.
4. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
This source lists later, proxy endowment 22 Oct 1997, OAKLA.
5. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
This source lists other sealings to parents: 8 Dec 1967, OAKLA and 19 Mar 1998, OAKLA.
6. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
7. Church of England, Parish Register: England, Wiltshire, Great Cheverell, Salt Lake City; Filmed by the Genealogical Society of Utah, 1834, Family History Library, 35 N West Temple Street, Salt Lake City, UT 84150 USA, fhl#1279344 (12-19) and fhl#1526646 (6-7).
fhl#1279344: general register 1653-1754; baptisms and burials 1671-1860; marriages 1754-1936; burials 1813-1892.
fhl#1526646: baptisms, 1861-1987; burials 1892-1987.
"Baptisms solemnized in the Parish of Great Cheverell in the County of Wilts in the Year 1834; No. 396; Oct. 2nd ; Timothy; son of John [and] Mary Gilbert [of] Great Cheverell, Labourer. A. Bassett, Curate."
8. Church of England; Wiltshire Family History Society, Parish Register Transcription: England, Wiltshire, Great Cheverell, baptisms, Wiltshire Family History Society, 1990, Family History Library, 35 N West Temple Street, Salt Lake City, UT 84150 USA, 942.31 G1 K2w.
Covers 1622 to 1837. This transcription is taken from all available parish records and bishop's transcripts. It is indexed and is accurate for all the events I have been able to check in the microfilms of the original records. Also available on fiche from the WFHS. Transcript also available on film, fhl#1526617 (18).
9. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
Minnie Heath consistently shows Timothy's death date as 13 May 1914. However, his obituary notice on page 1 of the Manassa Free Press published Friday, 15 May 1914 says he died at 8:10 p.m. on Tuesday, 12 May and that his funeral was conducted on Thursday, 14 May 1914. Manassa Ward General Minutes confirm this as the day of Timothy's funeral. I think it unlikely his death would have occurred on 13 May.
10. Colorado Bureau of Vital Statistics; Colorado Department of Public Health and Environment, Colorado, State of, Certification of Vital Record.
Very few birth and death records were filed in Colorado prior to 1910. In Conejos County the earliest birth filings date from the mid 1870s and are very sparse. In Conejos County the earliest death filing is 1915. Though the filings were to be made beginning in 1910, few were actually done unless initiated by the family.
There is no death record on file in Conejos County or with the state of Colorado for Timothy Gilbert.
11. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
Timothy is buried in the "Old Cemetery" just outside Manassa in space 16-9. A large, upright stone reads "GILBERT." Two flat stones on either side read: "FATHER/TIMOTHY/1834-1914" and "MOTHER/JOHANNA M. 1852-1928."
12. Church of Jesus Christ of Latter-day Saints, LDS Ward Membership Records, Manassa Ward, Colorado, Salt Lake City; Filmed by the Genealogical Society of Utah, Family History Library, 35 N West Temple Street, Salt Lake City, UT 84150 USA, fhl#002733.

Family Group Record

Husband **Timothy GILBERT**

Wife **Ann ROGERS**

Sources (Continued)

- Manassa Ward General Minutes show funeral conducted and grave dedicated 14 May 1914.
13. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
 14. Church of Jesus Christ of Latter-day Saints, LDS Temple Records, Salt Lake City; Filmed by the Genealogical Society of Utah, fhl#1267443, Family History Library, 35 N West Temple Street, Salt Lake City, UT 84150 USA. Located in the restricted "Special Collections" of the Family History Library.
"Index Card to End. House Temple Records, No 2095, Book D, Page 104
Gilbert, Timothy; Born 7 Aug. 1834, Chivril, Wilts, Eng.; Died 13 May 1914 (lvg.); Father John Gilbert (1811); Mother Mary Ann Lancaster; When Married 4 Apr 1863 to (1) Ann Rogers; Heir Self; When baptized 17 Jan 1855 [sic]; When endowed 12 Apr. 1862; When sealed Husband/Wife 4 Apr 1863."
 15. Church of Jesus Christ of Latter-day Saints, LDS Temple Records, fhl#1149514, part D (22 Nov 1861-22 Dec 1866), page 207-8, entry 5807, 4 Apr 1863.
"Gilbert, Timothy: 27 Aug 1834, Great Chiverell, Willshire [sic], Eng'd; Rogers, Ann: 26 Feby 1802, Dodderill [sic], Worcester., do.; (Sealed) 4 Apl 1863; (Sealed By) D.H. Wells; (Where Sealed) Endowment House; (Names of Witnesses) W. Woodruff, S L Sprague." Fourteen couples were married in the Endowment House on 4 April 1863; 10 by Brigham Young and 4 by D H Wells.
 16. Church of Jesus Christ of Latter-day Saints, LDS Temple Records, fhl#1149S14, part D (22 Nov 1861-22 Dec 1866), page 207-8, entry 5807, 4 Apr 1863.
Salt Lake Temple and Endowment House Records, Sealings Records, Living.
In one of her life histories, Anne Johanne Gilbert (Timothy's daughter) writes that Ann and Timothy were not sealed because Ann wanted to be sealed to her first husband, Humphrey Bradley. However, I found this record of their sealing. Some other entries in the Endowment House records were recorded with the notation "for time," but theirs was not so noted. They were sealed.
 17. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
 18. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
 19. Church of Jesus Christ of Latter-day Saints, LDS Temple Records, fhl#0183402, Endowment House Sealings, Book L (1878-1883), page 127-8, 20 Nov 1879.
"Timothy Gilbert, 27 Aug 1834, Great Chiverell, Wilts, England; Johanna Margaret Stands [sic], 27 Dec 1852, Sunderberg [sic], Jutland, Denmark; (Sealed) 20 Nov 1879; (Sealed By) Jos. F. Smith; (Where Sealed) Endowment House, Salt Lake City; (Names of Witnesses) J. Smith, E. Smith."
Fourteen couples were married that day.
 20. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
 21. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
 22. Church of Jesus Christ of Latter-day Saints, LDS Temple Records, fhl#0183402, Endowment House Sealings, Book M (1883-1889), page 83, 28 May 1886.
"Timothy Gilbert, 27 Aug 1830, Gt. Cheverell, Wilts, England; Ruth Elizabeth Cartwright, 13 Mar 1859, Lye, Worcester, do.; (Sealed) 28 May 1886; (Sealed By) F.D. Richards; (Where Sealed) Endowment House, Salt Lake City; (Witnesses) John Aird."
Timothy and Ruth Elizabeth were the only couple being sealed that day.
 23. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
Shows date for LDS baptism Nov 1842; also LDS proxy baptism 13 Aug 1980 SLAKE.
 24. Church of Jesus Christ of Latter-day Saints, LDS Ward Membership Records, South Jordan Ward, Utah, Salt Lake City; Filmed by the Genealogical Society of Utah, Family History Library, 35 N West Temple Street, Salt Lake City, UT 84150 USA, fhl#027285.
Shows date for LDS baptism Oct 1842.
 25. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
 26. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
 27. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
 28. Church of Jesus Christ of Latter-day Saints, LDS Ward Membership Records, South Jordan Ward, Utah.
 29. Church of England, Parish Register: England, Worcestershire, Hadzor, Salt Lake City; Filmed by the Genealogical Society of Utah, vol. 2, Family History Library, 35 N West Temple Street, Salt Lake City, UT 84150 USA, fhl#0352019.
"[1802] Bapt March 21st Ann Daugr of John & Ann Rogers from Huntingtrap."
The parish of Hadzor is adjacent to the south of the parish of Dodderhill.
 30. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
Minnie Gilbert Heath consistently gives Ann's death date as 7 Mar 1893. However, both Ann's original grave stone as well as the wooden replacement marker show the death year as 1890. Also, the Manassa Ward membership records, fhl#002733, show 1890, not 1893.
 31. Church of Jesus Christ of Latter-day Saints, LDS Ward Membership Records, Manassa Ward, Colorado.
 32. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
Ann is buried in the "Old Cemetery" just outside Manassa. There is an upright stone, broken and mended, and also a white-painted wood marker on her grave, space 16-7. "ANN GILBERT/BORN/FEB. 26, 1802/DIED/MAR. 7, 1890".

Family Group Record

Husband Timothy GILBERT			
Wife Johanne Margrethe STOUTZ			
Children	List each child in order of birth.	LDS ordinance dates	Temple
6	F	Louvine Rasminne GILBERT	
	Born-89,90,91	08 Feb 1890	Place San Rafael, Conejos, Colorado
	Chr.		Place
	Baptized-83,84,85	03 Jul 1898	
	Endowed-86,87	11 Apr 1906	SLAKE
	Died-92,93	06 Apr 1905	Place San Rafael, Conejos, Colorado
	Buried-94		Place Manassa, Conejos, Colorado
	Spouse	Silas SMITH	
	Married	SLD 11 Apr 1906	Place
	SealSp-95	11 Apr 1906	SLAKE
7	M	Henry GILBERT (TWIN)	
	Born-97,98	1895	Place San Rafael, Conejos, Colorado
	Chr.		Place
	Baptized		Child
	Endowed		Child
	Died-99,100	1895	Place San Rafael, Conejos, Colorado
	Buried-101	1895	Place Manassa, Conejos, Colorado
	Spouse		
	Married		Place
	SealSp		
8	M	Harold GILBERT (TWIN)	
	Born-105,106	1895	Place San Rafael, Conejos, Colorado
	Chr.		Place
	Baptized-102		Child
	Endowed-103		Child
	Died-107,108	1895	Place San Rafael, Conejos, Colorado
	Buried-109	1895	Place Manassa, Conejos, Colorado
	Spouse		
	Married		Place
	SealSp		

Sources

1. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*, Self-published; Salt Lake City, Utah; 1984.
2. Church of Jesus Christ of Latter-day Saints, LDS Branch Membership Records, West Lavington, England, 1845-1863, Salt Lake City; Filmed by the Genealogical Society of Utah, page 22, entry 88, Family History Library, 35 N West Temple Street, Salt Lake City, UT 84150 USA, fhl#087038 (13).
"Timothy Gilbert; S[ingle]; [no parents' names listed]; (When and where born) 27/8/1833, Chiverel, Wilts, England; (When and where baptised) 20/1/1854, West Lavington, Wilts, England; (By whom) Jesse Nutlane [?d]; (When and where confirmed) 24/1/1854, West Lavington, Wilts, England; (By whom) John Dudman; Emigrate[d]."
3. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)* (25 Jan 2000 Edition).
This source lists later, proxy baptisms 4 Sep 1996, OAKLA and 24 Feb 1999, MTIMP.
4. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
This source lists later, proxy endowment 22 Oct 1997, OAKLA.
5. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
This source lists other sealings to parents: 8 Dec 1967, OAKLA and 19 Mar 1998, OAKLA.
6. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
7. Church of England, Parish Register: England, Wiltshire, Great Cheverell, Salt Lake City; Filmed by the Genealogical Society of Utah, 1834, Family History Library, 35 N West Temple Street, Salt Lake City, UT 84150 USA, fhl#1279344 (12-19) and fhl#1526646 (6-7).
fhl#1279344: general register 1653-1754; baptisms and burials 1671-1860; marriages 1754-1936; burials 1813-1892.
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8. Church of England; Wiltshire Family History Society, Parish Register Transcription: England, Wiltshire, Great Cheverell, baptisms, Wiltshire Family History Society, 1990, Family History Library, 35 N West Temple Street, Salt Lake City, UT 84150 USA, 942.31 G1 K2w.
Covers 1622 to 1837. This transcription is taken from all available parish records and bishop's transcripts. It is indexed and is accurate for all the events I have been able to check in the microfilms of the original records. Also available on fiche from the WFHS. Transcript also available on film, fhl#1526617 (18).
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10. Colorado Bureau of Vital Statistics; Colorado Department of Public Health and Environment, Colorado, State of, Certification of Vital Record.
Very few birth and death records were filed in Colorado prior to 1910. In Conejos County the earliest birth filings date from the mid 1870s and are very sparse. In Conejos County the earliest death filing is 1915. Though the filings were to be made beginning in 1910, few were actually done unless initiated by the family.
There is no death record on file in Conejos County or with the state of Colorado for Timothy Gilbert.
11. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
Timothy is buried in the "Old Cemetery" just outside Manassa in space 16-9. A large, upright stone reads "GILBERT." Two flat stones on either side read: "FATHER/TIMOTHY/1834-1914" and "MOTHER/JOHANNA M. 1852-1928."

Family Group Record

Husband Timothy GILBERT

Wife Johanne Margrethe STOUTZ

Sources (Continued)

12. Church of Jesus Christ of Latter-day Saints, LDS Ward Membership Records, Manassa Ward, Colorado, Salt Lake City; Filmed by the Genealogical Society of Utah, Family History Library, 35 N West Temple Street, Salt Lake City, UT 84150 USA, fhl#002733. Manassa Ward General Minutes show funeral conducted and grave dedicated 14 May 1914.
13. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
14. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
15. Church of Jesus Christ of Latter-day Saints, LDS Temple Records, Salt Lake City; Filmed by the Genealogical Society of Utah, fhl#0183402, Endowment House Sealings, Book L (1878-1883), page 127-8, 20 Nov 1879, Family History Library, 35 N West Temple Street, Salt Lake City, UT 84150 USA. Located in the restricted "Special Collections" of the Family History Library. "Timothy Gilbert, 27 Aug 1834, Great Chiverell, Wilts, England; Johanna Margaret Stands [sic], 27 Dec 1852, Surderberg [sic], Jutland, Denmark; (Sealed) 20 Nov 1879; (Sealed By) Jos. F. Smith; (Where Sealed) Endowment House, Salt Lake City; (Names of Witnesses) J. Smith, E. Smith." Fourteen couples were married that day.
16. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
17. Church of Jesus Christ of Latter-day Saints, LDS Temple Records, fhl#1267443. "Index Card to End. House Temple Records, No 2095, Book D, Page 104 Gilbert, Timothy; Born 7 Aug. 1834, Chivriell, Wilts, Eng.; Died 13 May 1914 (lvg.); Father John Gilbert (1811); Mother Mary Ann Lancaster; When Married 4 Apr 1863 to (1) Ann Rogers; Heir Self; When baptized 17 Jan 1855 [sic]; When endowed 12 Apr. 1862; When sealed Husband/Wife 4 Apr 1863."
18. Church of Jesus Christ of Latter-day Saints, LDS Temple Records, fhl#1149514, part D (22 Nov 1861-22 Dec 1866), page 207-8, entry 5807, 04 Apr 1863. "Gilbert, Timothy: 27 Aug 1834, Great Chiverell, Willshire [sic], Eng'd; Rogers, Ann: 26 Feby 1802, Dodderill [sic], Worcester., do.; (Sealed) 4 Apr 1863; (Sealed By) D.H. Wells; (Where Sealed) Endowment House; (Names of Witnesses) W. Woodruff, S L Sprague." Fourteen couples were married in the Endowment House on 4 April 1863; 10 by Brigham Young and 4 by D H Wells.
19. Church of Jesus Christ of Latter-day Saints, LDS Temple Records, fhl#1149514, part D (22 Nov 1861-22 Dec 1866), page 207-8, entry 5807, 04 Apr 1863. Salt Lake Temple and Endowment House Records, Sealings Records, Living. In one of her life histories, Anne Johanne Gilbert (Timothy's daughter) writes that Ann and Timothy were not sealed because Ann wanted to be sealed to her first husband, Humphrey Bradley. However, I found this record of their sealing. Some other entries in the Endowment House records were recorded with the notation "for time," but theirs was not so noted. They were sealed.
20. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
21. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
22. Church of Jesus Christ of Latter-day Saints, LDS Temple Records, fhl#0183402, Endowment House Sealings, Book M (1883-1889), page 83, 28 May 1886. "Timothy Gilbert, 27 Aug 1830, Gt. Cheverell, Wilts, England; Ruth Elizabeth Cartwright, 13 Mar 1859, Lye, Worcester, do.; (Sealed) 28 May 1886; (Sealed By) F.D. Richards; (Where Sealed) Endowment House, Salt Lake City; (Witnesses) John Aird." Timothy and Ruth Elizabeth were the only couple being sealed that day.
23. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
24. Church of Jesus Christ of Latter-day Saints, LDS Branch Membership Records, Århus, Denmark, Salt Lake City; Filmed by the Genealogical Society of Utah, page 182, Family History Library, 35 N West Temple Street, Salt Lake City, UT 84150 USA, fhl#041938. "Johanne Margrethe Staûs, (birthplace) Keilstrûp, (birthdate) 27 Decbr. 1852, (baptized) Århûûs, 2 Aûg 1874 (by) I P Meilstrûp, (confirmed) 2 Aug 1874, (by) I P Meilstrûp."
25. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*. This source lists a proxy baptism 7 Mar 1995, JRIVE.
26. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
27. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*. This source lists a proxy endowment 28 July 1995, JRIVE.
28. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
29. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*. This source lists additional sealings 14 May 1948, SLAKE; 29 Aug 1995, JRIVE.
30. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
31. Church of Jesus Christ of Latter-day Saints, LDS Ward Membership Records, South Jordan Ward, Utah, Salt Lake City; Filmed by the Genealogical Society of Utah, Family History Library, 35 N West Temple Street, Salt Lake City, UT 84150 USA, fhl#027285.
32. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
33. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert. Minnie Heath gives death date as 11 February 1928.
34. Colorado Bureau of Vital Statistics; Colorado Department of Public Health and Environment, Colorado, State of, Certification of Vital Record. "State of Colorado, Bureau of Vital Statistics, Certificate of Death (1369) Place of death: Conejos County; Manassa; Registration District No. 40; Registered No. 70. Johannah M. Gilbert; female, white, widowed; wife of Timothy Gilbert; Born December 27th, 1852; Age 76 years, 1 month, 13 days; Birthplace, Headegar, Denmark; father, Geo. F. Stouts; Birthplace of father, Denmark; Maiden name of mother, Ingar M. Hansen; Birthplace of mother, Denmark: Informant, Mary G. Jackson, Manassa, Colorado; filed, 2/12, 1928, G. Wayne Robers, Registrar; Date of death, February 10th 1928. I hereby certify, that I attended deceased from Feb. 8th, 1928, to Feb 9th, 1928 that I last saw her alive on Feb 9th, 1928 and that death occurred, on the date stated above, at 12:31 [?] A.M. The cause of death was as follows: Volvulus, duration 3 days. Did an operation precede death? No; Was there an autopsy? No; (signed) James R. Hurley, M.D., Antonito, Colo.; Place of burial, cremation or removal, Manassa Cemetery; Date of burial, 2/13/1928; Undertaker, Earl H. Hoznir, Manassa."

Family Group Record

Husband **Timothy GILBERT**

Wife **Johanne Margrethe STOUTZ**

Sources (Continued)

- "Volvulus" is a twisting in the intestines which results in an obstruction of the bowels.
35. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
Johanna is buried in the "Old Cemetery" just outside Manassa in sapce 16-9. A large, upright stone reads "GILBERT." Two flat stones on either side read: FATHER/TIMOTHY/1834-1914" and "MOTHER/JOHANNA M./1852-1928."
 36. Colorado Bureau of Vital Statistics; Colorado Department of Public Health and Environment, Colorado, State of, Certification of Vital Record.
Colorado death certificate states burial date as 13 February 1928.
 37. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 38. Church of Jesus Christ of Latter-day Saints, LDS Ward Membership Records, South Jordan Ward, Utah.
 39. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 40. Church of Jesus Christ of Latter-day Saints, LDS Ward Membership Records, South Jordan Ward, Utah.
 41. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)* (1 Mar 1993 Edition).
 42. Church of Jesus Christ of Latter-day Saints, LDS Ward Membership Records, Manassa Ward, Colorado.
Baptism and confirmation performed by Timothy Gilbert.
 43. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
 44. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
 45. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
Proxy sealing performed 26 Jan 1979, OGDEN.
 46. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 47. Colorado Bureau of Vital Statistics; Colorado Department of Public Health and Environment, Colorado, State of, Certification of Vital Record.
Certified death certificate shows birth 19 Apr 1882, Riverton, Utah.
 48. Church of Jesus Christ of Latter-day Saints, LDS Ward Membership Records, South Jordan Ward, Utah.
Name shown as "Annie Jo Gilbert." LDS blessing 18 June 1882 by Timothy Gilbert.
 49. Colorado Bureau of Vital Statistics; Colorado Department of Public Health and Environment, Colorado, State of, Certification of Vital Record.
Certified death certificate shows Anna Johanna Christensen died 8 April 1963 in Manassa, Conejos, Colorado. Father Timothy Gilbert; mother Johanna Stoutz.
 50. Colorado Bureau of Vital Statistics; Colorado Department of Public Health and Environment, Colorado, State of, Certification of Vital Record.
Certified death certificate shows burial 13 Apr 1963, New Manassa Cemetery, Manassa, Conejos, Colorado.
 51. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
 52. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
 53. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
Proxy sealings performed 17 May 1996, OAKLA; 29 May 1997, SGEOR.
 54. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 55. Church of Jesus Christ of Latter-day Saints, LDS Ward Membership Records, Manassa Ward, Colorado.
Baptism performed by Timothy Gilbert.
 56. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
 57. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 58. Colorado Bureau of Vital Statistics; Colorado Department of Public Health and Environment, Colorado, State of, Certification of Vital Record.
Certified death certificate shows birth 9 Apr 1885, Riverton, Utah.
 59. Church of Jesus Christ of Latter-day Saints, LDS Ward Membership Records, South Jordan Ward, Utah.
LDS blessing 29 May 1885 by Timothy Gilbert.
 60. Colorado Bureau of Vital Statistics; Colorado Department of Public Health and Environment, Colorado, State of, Certification of Vital Record.
Certified death certificate shows death 6 August 1930, Alamosa, Alamosa, Colorado. Father Timothy Gilbert; mother Johann Stoutz.
 61. Colorado Bureau of Vital Statistics; Colorado Department of Public Health and Environment, Colorado, State of, Certification of Vital Record.
Certified death certificate shows burial 8 Aug 1930, Manassa, Conejos, Colorado.
 62. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
 63. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
 64. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
Proxy sealing performed 21 May 1996, OAKLA.
 65. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 66. Church of Jesus Christ of Latter-day Saints, LDS Ward Membership Records, South Jordan Ward, Utah.
 67. Church of Jesus Christ of Latter-day Saints, LDS Ward Membership Records, Manassa Ward, Colorado.
 68. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 69. Church of Jesus Christ of Latter-day Saints, LDS Ward Membership Records, South Jordan Ward, Utah.
 70. Church of Jesus Christ of Latter-day Saints, LDS Ward Membership Records, Manassa Ward, Colorado.
 71. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 72. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 73. Church of Jesus Christ of Latter-day Saints, LDS Ward Membership Records, Manassa Ward, Colorado.
Baptism performed by Jens C. Berthelsen.
 74. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 75. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 76. Colorado Bureau of Vital Statistics; Colorado Department of Public Health and Environment, Colorado, State of, Certification of Vital Record.

Family Group Record

Husband Timothy GILBERT

Wife Johanne Margrethe STOUTZ

Sources (Continued)

- There is no birth record on file in Conejos County for John Timothy Gilbert.
77. Church of Jesus Christ of Latter-day Saints, LDS Ward Membership Records, Manassa Ward, Colorado.
LDS blessing 4 Oct 1888 by Timothy Gilbert.
78. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
79. Colorado Bureau of Vital Statistics; Colorado Department of Public Health and Environment, Colorado, State of, Certification of Vital Record.
Certified death certificate shows death 23 March 1930, Durango, LaPlata, Colorado. Father John T. Gilbert [sic]; mother Johanna Stout [sic]. Cause of death, Labor Pneumonia; contributory, ulcer stomach; operation preceding death, 19 March 1930.
80. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
Burial in "New Cemetery."
81. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
82. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
83. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
84. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
85. Church of Jesus Christ of Latter-day Saints, LDS Ward Membership Records, Manassa Ward, Colorado.
LDS baptism performed by Samuel Jackson. Confirmation performed by Curtis. B. Smith 3 July 1898.
86. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
87. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
88. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
Proxy sealing performed 21 May 1996, OAKLA.
89. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
This name is spelled several ways in different records: Louvina, Louvine, etc.
90. Colorado Bureau of Vital Statistics; Colorado Department of Public Health and Environment, Colorado, State of, Certification of Vital Record.
There is no birth record on file in Conejos County for Lavine Rasminne Gilbert.
91. Church of Jesus Christ of Latter-day Saints, LDS Ward Membership Records, Manassa Ward, Colorado.
LDS blessing 3 Apr 1890 by Timothy Gilbert.
92. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
93. Colorado Bureau of Vital Statistics; Colorado Department of Public Health and Environment, Colorado, State of, Certification of Vital Record.
There is no death record on file in Conejos County for Lavine Rasminne Gilbert.
94. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
She was buried in the "Old Cemetery" just outside Manassa in space 16-9. An upright, heart-shaped stone reads "LOUVINNA R./ GILBERT/FEB.8, 1890/APR. 6, 1905/ . . .
95. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
Timothy and Johanne Gilbert went to Salt Lake in April 1906 to do temple work for their relations and ancestors. Apparently at this time they had this sealing performed for their daughter who had died without being married.
96. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
Proxy sealing performed 19 Apr 1996, OAKLA.
97. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
98. Colorado Bureau of Vital Statistics; Colorado Department of Public Health and Environment, Colorado, State of, Certification of Vital Record.
There is no birth record on file in Conejos County for Henry Gilbert.
99. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
100. Colorado Bureau of Vital Statistics; Colorado Department of Public Health and Environment, Colorado, State of, Certification of Vital Record.
There is no death record on file in Conejos County for Henry Gilbert.
101. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
These twins are buried in the "Old Cemetery" just outside Manassa in space 16-11. A flat, angled stone reads "GILBERT/HENRY & HAROLD/1895".
102. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
Proxy baptism performed 4 Sep 1996, OAKLA.
103. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
Proxy endowment performed 22 Oct 1997, OAKLA.
104. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
Proxy sealing performed 19 Mar 1998, OAKLA.
105. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
106. Colorado Bureau of Vital Statistics; Colorado Department of Public Health and Environment, Colorado, State of, Certification of Vital Record.
There is no birth record on file in Conejos County for Harold Gilbert.
107. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
108. Colorado Bureau of Vital Statistics; Colorado Department of Public Health and Environment, Colorado, State of, Certification of Vital Record.
There is no death record on file in Conejos County for Harold Gilbert.
109. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
These twins are buried in the "Old Cemetery" just outside Manassa in space 16-11. A flat, angled stone reads "GILBERT/HENRY & HAROLD/1895".

Family Group Record

Husband **Timothy GILBERT**

Born-6	27 Aug 1834	Place	Great Cheverell, Wiltshire, England	LDS ordinance dates	Temple
Chr.-7,8	02 Oct 1834	Place	Great Cheverell, Wiltshire, England	Baptized-1,2,3	20 Jan 1854
Died-9,10	12 May 1914	Place	Manassa, Conejos, Colorado	Endowed-4	12 Apr 1862 EHO
Buried-11,12	14 May 1914	Place	Manassa, Conejos, Colorado	SealPar-5	13 Apr 1948 SLAK
Married-13	28 May 1886	Place	Salt Lake City, Salt Lake, Utah	SealSp-14,15	28 May 1886 EHO
Other Spouse	Johanne Margrethe STOUTZ				
Married-16	20 Nov 1879	Place	Salt Lake City, Salt Lake, Utah	SealSp-17,18	20 Nov 1879 EHO
Other Spouse	Ann ROGERS				
Married-19,20,21	04 Apr 1863	Place	Salt Lake City, Salt Lake, Utah	SealSp-22	04 Apr 1863 EHO
Husband's father	John Timothy GILBERT				
Husband's mother	Mary Ann LANCASTER				

Wife **Ruth Elizabeth CARTWRIGHT**

Born-29,30,31	13 Mar 1859	Place	Lye, Worcestershire, England	LDS ordinance dates	Temple
Chr.-32	17 Apr 1859	Place	Old Swinford, Worcestershire, England	Baptized-23,24	18 Oct 1874
Died-33,34,35	27 Mar 1931	Place	Manassa, Conejos, Colorado	Endowed-25,26	27 May 1886 LOGA
Buried-36	30 Mar 1931	Place	Manassa, Conejos, Colorado	SealPar-27,28	10 Jan 1918 SLAK
Other Spouse	Zebedee VANCE				
Married-37	01 Apr 1921	Place		SealSp	
Wife's father	Thomas CARTWRIGHT				
Wife's mother	Sarah Ann POOLE				

Children List each child in order of birth.

				LDS ordinance dates	Temple		
1	F	Sarah Pricilla GILBERT					
		Born-38	03 Jan 1888	Place	Riverton, Salt Lake, Utah	Baptized	Child
		Chr.		Place		Endowed	Child
		Died-39	02 Mar 1888	Place	Riverton, Salt Lake, Utah	SealPar	BIC
		Buried		Place			
		Spouse					
		Married		Place		SealSp	

Sources

- Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*, Self-published; Salt Lake City, Utah; 1984.
- Church of Jesus Christ of Latter-day Saints, LDS Branch Membership Records, West Lavington, England, 1845-1863, Salt Lake City; Filmed by the Genealogical Society of Utah, page 22, entry 88, Family History Library, 35 N West Temple Street, Salt Lake City, UT 84150 USA, fhl#087038 (13).
"Timothy Gilbert; S[ingle]; [no parents' names listed]; (When and where born) 27/8/1833, Chiverel, Wilts, England; (When and where baptised) 20/1/1854, West Lavington, Wilts, England; (By whom) Jesse Nuttane [?d]; (When and where confirmed) 24/1/1854, West Lavington, Wilts, England; (By whom) John Dudman; Emigrate[d]."
- The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)* (25 Jan 2000 Edition).
This source lists later, proxy baptisms 4 Sep 1996, OAKLA and 24 Feb 1999, MTIMP.
- The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
This source lists later, proxy endowment 22 Oct 1997, OAKLA.
- The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
This source lists other sealings to parents: 8 Dec 1967, OAKLA and 19 Mar 1998, OAKLA.
- Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
- Church of England, Parish Register: England, Wiltshire, Great Cheverell, Salt Lake City; Filmed by the Genealogical Society of Utah, 1834, Family History Library, 35 N West Temple Street, Salt Lake City, UT 84150 USA, fhl#1279344 (12-19) and fhl#1526646 (6-7). fhl#1279344: general register 1653-1754; baptisms and burials 1671-1860; marriages 1754-1936; burials 1813-1892. fhl#1526646: baptisms, 1861-1987; burials 1892-1987.
"Baptisms solemnized in the Parish of Great Cheverell in the County of Wilts in the Year 1834; No. 396; Oct. 2nd; Timothy; son of John [and] Mary Gilbert [of] Great Cheverell, Labourer. A. Bassett, Curate."
- Church of England; Wiltshire Family History Society, Parish Register Transcription: England, Wiltshire, Great Cheverell, baptisms, Wiltshire Family History Society, 1990, Family History Library, 35 N West Temple Street, Salt Lake City, UT 84150 USA, 942.31 G1 K2w.
Covers 1622 to 1837. This transcription is taken from all available parish records and bishop's transcripts. It is indexed and is accurate for all the events I have been able to check in the microfilms of the original records. Also available on fiche from the WFHS. Transcript also available on film, fhl#1526617 (18).
- Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
Minnie Heath consistently shows Timothy's death date as 13 May 1914. However, his obituary notice on page 1 of the Manassa Free Press published Friday, 15 May 1914 says he died at 8:10 p.m. on Tuesday, 12 May and that his funeral was conducted on Thursday, 14 May 1914. Manassa Ward General Minutes confirm this as the day of Timothy's funeral. I think it unlikely his death would have occurred on 13 May.
- Colorado Bureau of Vital Statistics; Colorado Department of Public Health and Environment, Colorado, State of, Certification of Vital Record.
Very few birth and death records were filed in Colorado prior to 1910. In Conejos County the earliest birth filings date from the mid 1870s and are very sparse. In Conejos County the earliest death filing is 1915. Though the filings were to be made beginning in 1910, few were actually done unless initiated by the family.

Family Group Record

Husband **Timothy GILBERT**

Wife **Ruth Elizabeth CARTWRIGHT**

Sources (Continued)

- There is no death record on file in Conejos County or with the state of Colorado for Timothy Gilbert.
11. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
Timothy is buried in the "Old Cemetery" just outside Manassa in space 16-9. A large, upright stone reads "GILBERT." Two flat stones on either side read: "FATHER/TIMOTHY/1834-1914" and "MOTHER/JOHANNA M. 1852-1928."
 12. Church of Jesus Christ of Latter-day Saints, LDS Ward Membership Records, Manassa Ward, Colorado, Salt Lake City; Filmed by the Genealogical Society of Utah, Family History Library, 35 N West Temple Street, Salt Lake City, UT 84150 USA, fhl#002733.
Manassa Ward General Minutes show funeral conducted and grave dedicated 14 May 1914.
 13. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 14. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 15. Church of Jesus Christ of Latter-day Saints, LDS Temple Records, Salt Lake City; Filmed by the Genealogical Society of Utah, fhl#0183402, Endowment House Sealings, Book M (1883-1889), page 83, 28 May 1886, Family History Library, 35 N West Temple Street, Salt Lake City, UT 84150 USA.
Located in the restricted "Special Collections" of the Family History Library.
"Timothy Gilbert, 27 Aug 1830, Gt. Cheverell, Wilts, England; Ruth Elizabeth Cartwright, 13 Mar 1859, Lye, Worcester, do.; (Sealed) 28 May 1886; (Sealed By) F.D. Richards; (Where Sealed) Endowment House, Salt Lake City; (Witnesses) John Aird."
Timothy and Ruth Elizabeth were the only couple being sealed that day.
 16. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 17. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 18. Church of Jesus Christ of Latter-day Saints, LDS Temple Records, fhl#0183402, Endowment House Sealings, Book L (1878-1883), page 127-8, 20 Nov 1879.
"Timothy Gilbert, 27 Aug 1834, Great Chiverell, Wilts, England; Johanna Margaret Stands [sic], 27 Dec 1852, Sunderberg [sic], Jutland, Denmark; (Sealed) 20 Nov 1879; (Sealed By) Jos. F. Smith; (Where Sealed) Endowment House, Salt Lake City; (Names of Witnesses) J. Smith, E. Smith."
Fourteen couples were married that day.
 19. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 20. Church of Jesus Christ of Latter-day Saints, LDS Temple Records, fhl#1267443.
"Index Card to End. House Temple Records, No 2095, Book D, Page 104
Gilbert, Timothy; Born 7 Aug. 1834, Chivriell, Wilts, Eng.; Died 13 May 1914 (lvg.); Father John Gilbert (1811); Mother Mary Ann Lancaster; When Married 4 Apr 1863 to (1) Ann Rogers; Heir Self; When baptized 17 Jan 1855 [sic]; When endowed 12 Apr. 1862; When sealed Husband/Wife 4 Apr 1863."
 21. Church of Jesus Christ of Latter-day Saints, LDS Temple Records, fhl#1149514, part D (22 Nov 1861-22 Dec 1866), page 207-8, entry 5807, 04 Apr 1863.
"Gilbert, Timothy: 27 Aug 1834, Great Chiverell, Willshire [sic], Eng'd; Rogers, Ann: 26 Feby 1802, Dodderill [sic], Worcester., do.; (Sealed) 4 Apr 1863; (Sealed By) D.H. Wells; (Where Sealed) Endowment House; (Names of Witnesses) W. Woodruff, S L Sprague."
Fourteen couples were married in the Endowment House on 4 April 1863; 10 by Brigham Young and 4 by D H Wells.
 22. Church of Jesus Christ of Latter-day Saints, LDS Temple Records, fhl#1149514, part D (22 Nov 1861-22 Dec 1866), page 207-8, entry 5807, 04 Apr 1863.
Salt Lake Temple and Endowment House Records, Sealings Records, Living.
In one of her life histories, Anne Johanne Gilbert (Timothy's daughter) writes that Ann and Timothy were not sealed because Ann wanted to be sealed to her first husband, Humphrey Bradley. However, I found this record of their sealing. Some other entries in the Endowment House records were recorded with the notation "for time," but theirs was not so noted. They were sealed.
 23. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)* (1 Mar 1993 Edition).
 24. Church of Jesus Christ of Latter-day Saints, LDS Ward Membership Records, Manassa Ward, Colorado.
 25. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
This source shows date 20 May 1886 EHOUS.
 26. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
This source shows endowment 27 May 1886 LOGAN; also subsequent proxy endowment.
 27. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
This source shows additional proxy sealing 28 Apr 1971 ALBER.
 28. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
This source shows additional proxy sealing 3 Sep 1998 DENVE; 6 Nov 1996 OAKLA.
 29. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 30. Colorado Bureau of Vital Statistics; Colorado Department of Public Health and Environment, Colorado, State of, Certification of Vital Record.
Colorado death certificate verifies birth date.
 31. Church of Jesus Christ of Latter-day Saints, LDS Ward Membership Records, Manassa Ward, Colorado.
 32. Church of England, Parish Register: England, Worcestershire, Old Swinford, Salt Lake City; Filmed by the Genealogical Society of Utah, item 2: baptisms 1852-1859, Family History Library, 35 N West Temple Street, Salt Lake City, UT 84150 USA, fhl#0533994.
The parish of Lye was created from an eastern section of the original parish of Old Swinford in 1839. The current parishes of Lye and Old Swinford are adjacent. In this record, father Thomas Cartwright is identified as a chainmaker, and the family's abode is identified as "Baldwins Green."
 33. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 34. Colorado Bureau of Vital Statistics; Colorado Department of Public Health and Environment, Colorado, State of, Certification of Vital Record.
Certified death certificate for "Elizabeth Vance".
 35. Church of Jesus Christ of Latter-day Saints, LDS Ward Membership Records, Manassa Ward, Colorado.
 36. Colorado Bureau of Vital Statistics; Colorado Department of Public Health and Environment, Colorado, State of, Certification of Vital Record.
Certified death certificate for "Elizabeth Vance." Ruth Elizabeth is buried in the "Old Cemetery" just outside Manassa in space 16-13. An angled, upright stone reads "ELISABETH GILBERT/1859-1931".

Family Group Record

Page 3 of 3

Husband Timothy GILBERT

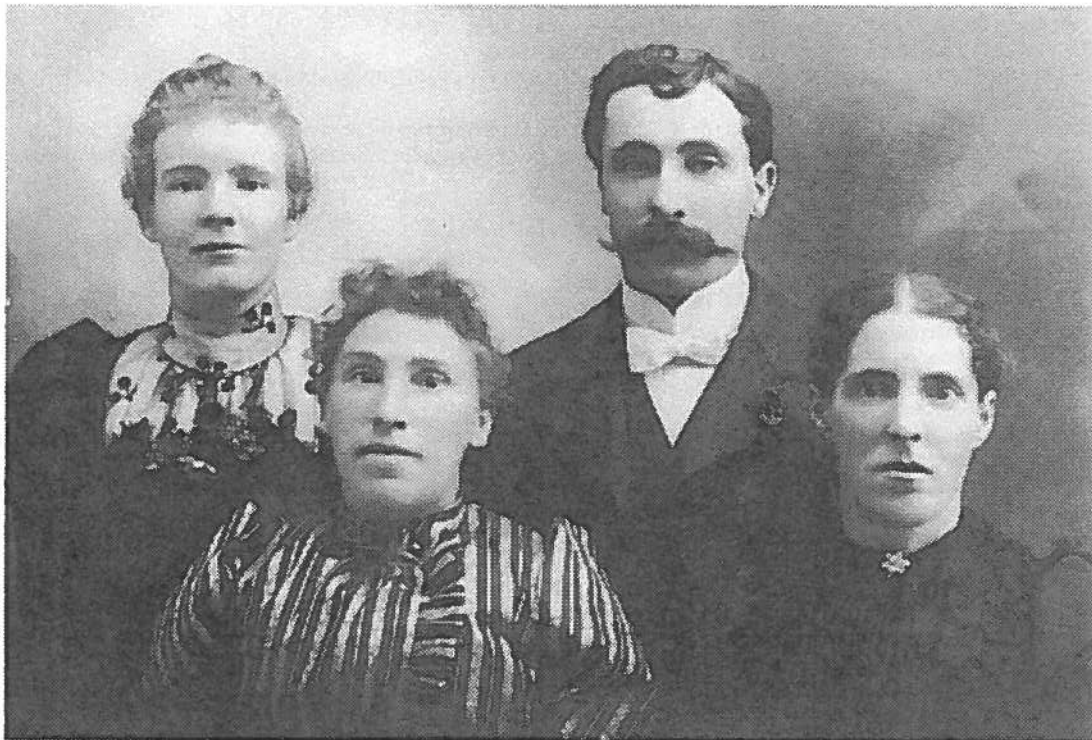
Wife Ruth Elizabeth CARTWRIGHT

Sources (Continued)

37. The Church of Jesus Christ of Latter-day Saints, Ancestral File (TM), June 1998 (c), data as of 5 Jan 1998, Family History Library, 35 N West Temple Street, Salt Lake City, UT 84150 USA.

38. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.

39. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.



CARTWRIGHT FAMILY

**Children of Thomas Cartwright and Sarah Ann Poole Cartwright
Sarah Ann Cartwright, Ruth Elizabeth Cartwright, William Cartwright,
Annie (William's wife)**

Family Group Record

Husband John Timothy GILBERT				
	Date	Place	LDS ordinance dates	Temple
Born-6	11 Sep 1811	Great Cheverell, Wiltshire, England		
Chr.-7,8	1 Oct 1811	Great Cheverell, Wiltshire, England	Baptized-1,2	10 Apr 1906 SLAKE
Died-9,10	8 Feb 1891	Great Cheverell, Wiltshire, England	Endowed-3,4	13 Apr 1906 SLAKE
Buried-11,12	11 Feb 1891	Great Cheverell, Wiltshire, England	SealPar-5	31 Jan 1933 SLAKE
Married-13,14	20 Oct 1831	Great Cheverell, Wiltshire, England	SealSp-15,16	13 Apr 1906 SLAKE
Husband's father Timothy GILBERT				
Husband's mother Anne GIDDINGS				

Wife Mary Ann LANCASTER				
	Date	Place	LDS ordinance dates	Temple
Born-24	1 Aug 1808	Great Cheverell, Wiltshire, England		
Chr.-25,26	30 Oct 1808	Great Cheverell, Wiltshire, England	Baptized-17,18	10 Apr 1906 SLAKE
Died-27	1 Dec 1878	Great Cheverell, Wiltshire, England	Endowed-19,20	13 Apr 1906 SLAKE
Buried-28	8 Dec 1878	Great Cheverell, Wiltshire, England	SealPar-21,22,23	17 May 1948
Wife's father James LANCASTER				
Wife's mother Elizabeth LEONARD				

Children List each child in order of birth.	LDS ordinance dates	Temple
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1 F Georgiana Ann GILBERT				
	Date	Place	LDS ordinance dates	Temple
Born			Baptized-29	29 Feb 1924
Chr.-34,35	15 Apr 1832	Great Cheverell, Wiltshire, England	Endowed-30,31	3 Aug 1924 SLAKE
Died-36	11 Nov 1916		SealPar-32,33	8 Dec 1967 OAKLA
Buried				
Spouse John TENNANT				
Married	11 Mar 1861		SealSp	

2 M Timothy GILBERT				
	Date	Place	LDS ordinance dates	Temple
Born-42	27 Aug 1834	Great Cheverell, Wiltshire, England	Baptized-37,38,39	20 Jan 1854
Chr.-43,44	2 Oct 1834	Great Cheverell, Wiltshire, England	Endowed-40	12 Apr 1862 EHOUS
Died-45,46	12 May 1914	Manassa, Conejos, Colorado	SealPar-41	13 Apr 1948 SLAKE
Buried-47,48	14 May 1914	Manassa, Conejos, Colorado		
Spouse Johanne Margrethe STOUTZ				
Married-49	20 Nov 1879	Salt Lake City, Salt Lake, Utah	SealSp-50,51	20 Nov 1879 EHOUS
Spouse Ann ROGERS				
Married-52,53,54	4 Apr 1863	Salt Lake City, Salt Lake, Utah	SealSp-55	4 Apr 1863 EHOUS
Spouse Ruth Elizabeth CARTWRIGHT				
Married-56	28 May 1886	Salt Lake City, Salt Lake, Utah	SealSp-57,58	28 May 1886 EHOUS

3 M William GILBERT				
	Date	Place	LDS ordinance dates	Temple
Born-64	3 Mar 1837	Great Cheverell, Wiltshire, England	Baptized-59,60	20 Nov 1923
Chr.-65,66	2 Apr 1837	Great Cheverell, Wiltshire, England	Endowed-61,62	6 Dec 1923
Died-67	26 Oct 1909	Great Cheverell, Wiltshire, England	SealPar-63	13 Apr 1948 SLAKE
Buried-68	30 Oct 1909	Great Cheverell, Wiltshire, England		
Spouse Jane BOULTER				
Married-69	1859		SealSp	

4 F Betsey GILBERT				
	Date	Place	LDS ordinance dates	Temple
Born-74	1 Dec 1839	Great Cheverell, Wiltshire, England	Baptized-70,71	10 Apr 1906 SLAKE
Chr.-75	29 Dec 1839	Great Cheverell, Wiltshire, England	Endowed-72	20 Apr 1906 SLAKE
Died			SealPar-73	8 Dec 1967 OAKLA
Buried-76,77	23 Feb 1851	Great Cheverell, Wiltshire, England		
Spouse Timothy BRADLEY				
Married-78	20 Apr 1906		SealSp-79	20 Apr 1906 SLAKE

Sources

1. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)* (25 Jan 2000 Edition).
2. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*, Self-published; Salt Lake City, Utah; 1984.
3. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
4. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
5. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
6. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
7. Church of England; Wiltshire Family History Society, Parish Register Transcription: England, Wiltshire, Great Cheverell, baptisms, Wiltshire Family History Society, 1990, Family History Library, 35 N West Temple Street, Salt Lake City, UT 84150 USA, 942.31 G1 K2w.
Covers 1622 to 1837. This transcription is taken from all available parish records and bishop's transcripts. It is indexed and is

Family Group Record

Husband **John Timothy GILBERT**

Wife **Mary Ann LANCASTER**

Sources (Continued)

- accurate for all the events I have been able to check in the microfilms of the original records. Also available on fiche from the WFHS. Transcript also available on film, fhl#1526617 (18).
"privately the said John was received into the church 13 Oct 1811."
Given name just "John".
8. Church of England, Parish Register: England, Wiltshire, Great Cheverell, Salt Lake City; Filmed by the Genealogical Society of Utah, Family History Library, 35 N West Temple Street, Salt Lake City, UT 84150 USA, fhl#1279344 (12-19) and fhl#1526646 (6-7). fhl#1279344: general register 1653-1754; baptisms and burials 1671-1860; marriages 1754-1936; burials 1813-1892. fhl#1526646: baptisms, 1861-1987; burials 1892-1987.
 9. General Register Office, England, British Civil Registration, Certified copies of of entries of deaths.
"(No.) 99 (When and where died) Eighth February 1891 Great Cheverell (Name and surname) John Gilbert (Sex) male (Age) 80 years (Occupation) Farm Laborer (Cause of death) Chronic Bronchitis 1 year. 2 months [?] Certified by John [?] (Signature, description and residence of informant) [?] Lancaster Sister in Law present at the death Great Cheverell (When registered) Eleventh February 1891 . . ."
 10. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 11. Church of England, Parish Register: England, Wiltshire, Great Cheverell, item 19.
"John Gilbert (Abode) Great Cheverell (When buried) Feb 11th 1891 (Age) 80."
 12. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 13. Church of England, Parish Register: England, Wiltshire, Great Cheverell.
"John Gilbert of this Parish Bachelor and Mary Lancaster of this Parish Spinster were married in this Church by Banns . . . this Twentieth Day of October in the Year One thousand eight hundred and Thirty one . . . [John Gilbert signs his name, Mary puts her mark]."
 14. Church of England; Carter, Barbara; Carter, Jenny, Nimrod Index of Wiltshire Marriages, www.nimrod-index.fsnet.co.uk.
I found this source on the Internet. Jenny Carter can also be contacted by email: nimrod.index@btinternet.com. This is a well-established data base that is endorsed by the local Wiltshire Family History Society. It includes marriages in all of Wiltshire (essentially all the existing records) plus some rogue marriages from bordering counties. Searches are done for a fee and delivered by email. I have found the information provided by the service to be accurate, but it is recommended that this be used as a finding tool, and that original parish records and/or bishop's transcripts also be consulted when possible.
"20 OCT 1831 Great Cheverell by Banns
GROOM: GILBERT John BACH Of this parish
BRIDE: LANCASTER Mary SPIN Of this parish."
 15. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
 16. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 17. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 18. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
This source identifies Mary Ann as born 1803. Temple work was initiated by Timothy Gilbert and Johanne M. Stoutz Gilbert who were only guessing at birthdate.
 19. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 20. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
 21. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 22. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
This source shows another proxy sealing 21 May 1996, OAKLA.
 23. The Church of Jesus Christ of Latter-day Saints, Ancestral File (TM), June 1998 (c), data as of 5 Jan 1998, Family History Library, 35 N West Temple Street, Salt Lake City, UT 84150 USA.
 24. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 25. Church of England; Wiltshire Family History Society, Parish Register Transcription: England, Wiltshire, Great Cheverell, baptisms.
"1808 Oct 30 LANCASTER Mary d James & Elizabeth."
 26. Church of England, Parish Register: England, Wiltshire, Great Cheverell.
 27. General Register Office, England, British Civil Registration.
"(No.) 10 (When and where died) First December 1878 Great Cheverell (Name and surname) Mary Gilbert (Sex) Female (Age) 70 Years (Occupation) Wife of John Gilbert General Labourer (Cause of death) Cancer of Uterus Bronchitis Exhaustion Certified by Wm H Lush . . . (Signature, description and residence of informant) X The Mark of Mary Ann Giddings Sister in Law of deceased present at the death Great Cheverell (When registered) Fourth December 1878 . . ."
 28. Church of England, Parish Register: England, Wiltshire, Great Cheverell.
"Mary Gilbert (Abode) Great Cheverell (When buried) 8th Dec. (Age) 70."
 29. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 30. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)* (1 Mar 1993 Edition).
 31. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
Source lists additional proxy endowment 26 Aug 1926, SLAKE.
 32. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
 33. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
This source lists sealing "pre-1970."
 34. Church of England, Parish Register: England, Wiltshire, Great Cheverell.
 35. Church of England; Wiltshire Family History Society, Parish Register Transcription: England, Wiltshire, Great Cheverell, baptisms.
 36. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 37. Heath, Minnie Gilbert, The Descendants of Timothy and Johanne Gilbert.
 38. Church of Jesus Christ of Latter-day Saints, LDS Branch Membership Records, West Lavington, England, 1845-1863, Salt Lake City; Filmed by the Genealogical Society of Utah, page 22, entry 88, Family History Library, 35 N West Temple Street, Salt Lake City, UT 84150 USA, fhl#087038 (13).

Family Group Record

Husband John Timothy GILBERT

Wife Mary Ann LANCASTER

Sources (Continued)

- "Timothy Gilbert; S[ingle]; [no parents' names listed]; (When and where born) 27/8/1833, Chiverel, Wilts, England; (When and where baptised) 20/1/1854, West Lavington, Wilts, England; (By whom) Jesse Nuttane [?d]; (When and where confirmed) 24/1/1854, West Lavington, Wilts, England; (By whom) John Dudman; Emigrate[d]."
39. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
This source lists later, proxy baptisms 4 Sep 1996, OAKLA and 24 Feb 1999, MTIMP.
 40. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
This source lists later, proxy endowment 22 Oct 1997, OAKLA.
 41. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
This source lists other sealings to parents: 8 Dec 1967, OAKLA and 19 Mar 1998, OAKLA.
 42. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
 43. Church of England, Parish Register: England, Wiltshire, Great Cheverell, 1834.
"Baptisms solemnized in the Parish of Great Cheverell in the County of Wilts in the Year 1834; No. 396; Oct. 2nd ; Timothy; son of John [and] Mary Gilbert [of] Great Cheverell, Labourer. A. Bassett, Curate."
 44. Church of England; Wiltshire Family History Society, Parish Register Transcription: England, Wiltshire, Great Cheverell, baptisms.
 45. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
Minnie Heath consistently shows Timothy's death date as 13 May 1914. However, his obituary notice on page 1 of the Manassa Free Press published Friday, 15 May 1914 says he died at 8:10 p.m. on Tuesday, 12 May and that his funeral was conducted on Thursday, 14 May 1914. Manassa Ward General Minutes confirm this as the day of Timothy's funeral. I think it unlikely his death would have occurred on 13 May.
 46. Colorado Bureau of Vital Statistics; Colorado Department of Public Health and Environment, Colorado, State of, Certification of Vital Record.
Very few birth and death records were filed in Colorado prior to 1910. In Conejos County the earliest birth filings date from the mid 1870s and are very sparse. In Conejos County the earliest death filing is 1915. Though the filings were to be made beginning in 1910, few were actually done unless initiated by the family.
There is no death record on file in Conejos County or with the state of Colorado for Timothy Gilbert.
 47. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
Timothy is buried in the "Old Cemetery" just outside Manassa in space 16-9. A large, upright stone reads "GILBERT." Two flat stones on either side read: "FATHER/TIMOTHY/1834-1914" and "MOTHER/JOHANNA M. 1852-1928."
 48. Church of Jesus Christ of Latter-day Saints, LDS Ward Membership Records, Manassa Ward, Colorado, Salt Lake City; Filmed by the Genealogical Society of Utah, Family History Library, 35 N West Temple Street, Salt Lake City, UT 84150 USA, fhl#002733.
Manassa Ward General Minutes show funeral conducted and grave dedicated 14 May 1914.
 49. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
 50. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
 51. Church of Jesus Christ of Latter-day Saints, LDS Temple Records, Salt Lake City; Filmed by the Genealogical Society of Utah, fhl#0183402, Endowment House Sealings, Book L (1878-1883), page 127-8, 20 Nov 1879, Family History Library, 35 N West Temple Street, Salt Lake City, UT 84150 USA.
Located in the restricted "Special Collections" of the Family History Library.
"Timothy Gilbert, 27 Aug 1834, Great Chiverell, Wilts, England; Johanna Margaret Stands [sic], 27 Dec 1852, Sunderberg [sic], Jutland, Denmark; (Sealed) 20 Nov 1879; (Sealed By) Jos. F. Smith; (Where Sealed) Endowment House, Salt Lake City; (Names of Witnesses) J. Smith, E. Smith."
Fourteen couples were married that day.
 52. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
 53. Church of Jesus Christ of Latter-day Saints, LDS Temple Records, fhl#1267443.
"Index Card to End. House Temple Records, No 2095, Book D, Page 104
Gilbert, Timothy; Born 7 Aug. 1834, Chivriell, Wilts, Eng.; Died 13 May 1914 (lvg.); Father John Gilbert (1811); Mother Mary Ann Lancaster; When Married 4 Apr 1863 to (1) Ann Rogers; Heir Self; When baptized 17 Jan 1855 [sic]; When endowed 12 Apr. 1862; When sealed Husband/Wife 4 Apr 1863."
 54. Church of Jesus Christ of Latter-day Saints, LDS Temple Records, fhl#1149514, part D (22 Nov 1861-22 Dec 1866), page 207-8, entry 5807, 4 Apr 1863.
"Gilbert, Timothy: 27 Aug 1834, Great Chiverell, Wiltshire [sic], Eng'd; Rogers, Ann: 26 Feby 1802, Dodderill [sic], Worcester., do.; (Sealed) 4 Apl 1863; (Sealed By) D.H. Wells; (Where Sealed) Endowment House; (Names of Witnesses) W. Woodruff, S L Sprague."
Fourteen couples were married in the Endowment House on 4 April 1863; 10 by Brigham Young and 4 by D H Wells.
 55. Church of Jesus Christ of Latter-day Saints, LDS Temple Records, fhl#1149514, part D (22 Nov 1861-22 Dec 1866), page 207-8, entry 5807, 4 Apr 1863.
Salt Lake Temple and Endowment House Records, Sealings Records, Living.
In one of her life histories, Anne Johanne Gilbert (Timothy's daughter) writes that Ann and Timothy were not sealed because Ann wanted to be sealed to her first husband, Humphrey Bradley. However, I found this record of their sealing. Some other entries in the Endowment House records were recorded with the notation "for time," but theirs was not so noted. They were sealed.
 56. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
 57. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
 58. Church of Jesus Christ of Latter-day Saints, LDS Temple Records, fhl#0183402, Endowment House Sealings, Book M (1883-1889), page 83, 28 May 1886.
"Timothy Gilbert, 27 Aug 1830, Gt. Cheverell, Wilts, England; Ruth Elizabeth Cartwright, 13 Mar 1859, Lye, Worcester, do.; (Sealed) 28 May 1886; (Sealed By) F.D. Richards; (Where Sealed) Endowment House, Salt Lake City; (Witnesses) John Aird."
Timothy and Ruth Elizabeth were the only couple being sealed that day.
 59. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
 60. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
This source indicates only "pre-1970."

Family Group Record

Husband **John Timothy GILBERT**

Wife **Mary Ann LANCASTER**

Sources (Continued)

61. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
62. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
This source indicates only "pre-1970."
63. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
This source lists additional sealing dates 14 May 1948, SLAKE; 8 Dec 1967, OAKLA.
64. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
65. Church of England; Wiltshire Family History Society, Parish Register Transcription: England, Wiltshire, Great Cheverell, baptisms.
66. Church of England, Parish Register: England, Wiltshire, Great Cheverell.
67. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
68. Church of England, Parish Register: England, Wiltshire, Great Cheverell, item 7.
"1909 William Gilbert (Abode) Great Cheverele (When buried) 30 Oct (Age) 73."
69. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
This source says Jane born 1834 in Tilshead, Wiltshire, England and died 1910, Great Cheverell.
70. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
71. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
72. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
73. The Church of Jesus Christ of Latter-day Saints, *Ordinance Index (TM)*.
74. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
75. Church of England, Parish Register: England, Wiltshire, Great Cheverell.
76. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
This source shows burial 1 Feb 1856, but burial not found in Great Cheverell on this date.
77. Church of England, Parish Register: England, Wiltshire, Great Cheverell, item 19: burials 1813-1892.
Burial shown for Elizabeth Gilbert 23 Feb 1851, age 12. I think this must be our Betsy Gilbert.
78. Heath, Minnie Gilbert, *The Descendants of Timothy and Johanne Gilbert*.
Timothy and Johanne Gilbert went to Salt Lake in April 1906 to do temple work for their relations and ancestors. Apparently at that time they had a proxy sealing performed for Timothy's sister Betsey (who had died without having been married) and Timothy Bradley, a son of Ann Rogers Bradley Richardson Gilbert (who had also died without being married).
79. The Church of Jesus Christ of Latter-day Saints, Ancestral File (TM).
This sealing not found in the Ordinance Index.



LANCASTER HOME

Great Cheverell, Wiltshire, England



