

CHAPTER 3. "MEANWHILE..... BACK AT CAMP" 1846-1856

A thousand miles east of the weary marchers of the Mormon Battalion, life went on for Franklin's widowed, remarried and expectant mother and her family. At that time, with their beloved Prophet dead and with the Saints scorned by their enemies, unwelcome in any state, Church leaders determined to leave Nauvoo for a place in the Rocky Mountains where they could establish homes in peace. But in 1846 all looked bleak and ominous. Nevertheless, the exodus from the Nauvoo area by the Mormons produced a monumental effect on the lives of all concerned, and it continues to have a lasting impact on the lives of today's Latter-day Saints everywhere.

1846 - 1847 - Winter Quarters:

Life was hard at best at camps along the Missouri River, and although most of the Saints were strong enough to pull through, sickness and death were common. Across the river from Council Point in the winter of 1846-7 there were 334 sick people and 75 widows.¹ As bad as it was for Martha Weaver Draper and her family, there was yet a contingent of people too poor or sick to leave Nauvoo who were expelled from that city in circumstances far worse than hers. The Mormons in Nauvoo and its dependencies along the Mississippi River had been numbered the year before at over twenty thousand, now had been reduced to less than seven hundred.²

28 October 1846 - Pottawattamie County, Iowa:

Almon "W" Draper was born to Martha Weaver and William Draper, at Kanessville,³ also called Miller's Hollow, and since called Council Bluffs, Pottawattamie County, Iowa, on the east bank of the Missouri River.

21 July 1847 - Conneaut, Crawford County, Pennsylvania:

Back in Pennsylvania, unbeknown to the Weavers on the frontier, Franklin's grandfather, John Weaver died and was buried in the Baldwin-Snyder Cemetery of Conneaut township, Crawford County, Pennsylvania.⁴ Both of his children who had joined with the Mormons (Ann and Edward) had preceeded him in death. One can only wonder about the mail service between Conneaut and the temporary camps near Winter Quarters. Life was so hard for the exiles in Winter Quarters that perhaps a fourth of them died as the result of exposure, bad water, lack of adequate nourishment. "Martha would have been one that would have given her food and blankets to others. She always sacrificed for those around her."⁵

1848 (exact date not available) - Winter Quarters:

Martha Raymer Weaver Draper died at Council Bluffs, Iowa and was probably buried at Winter Quarters. She was only forty years old.⁶ Her infant son would be raised by other remarried widows.

That William Draper had his share of sickness and widows cannot be doubted. At least there were widows in his little community for he married two of them, as plural wives, after Martha's death. They were Mary Ann Manhardt and Marial Thompson Crosby. "This proved to be fortunate for the children of Martha Weaver, for Mary Ann who was young and vigorous and without children `adopted' them as her own and successfully reared both (Carrie and Almon) to full maturity, after which both married and moved away from the main body of the Drapers."⁷ Martha Weaver Draper left three little girls and an infant son, and this reference is confusing as it only mentions two children. It is unclear if "Carrie" was Miranda Bridget Weaver, or Julia Cecelia Weaver. Cecilia would have been about seven years old when her mother died, Marinda would have been about ten. In the history written by Ida Rachel Weaver Haycock she says that "when Wm. Draper reached the valley with father's three sisters, they all lived in Provo for some time. Then he moved and settled the community of Draper and that separated the family again."⁸ (See Supplement)

1848 - Winter Quarters:

Without their mother, and with their two oldest brothers away in the Mormon Battalion, the children of Martha were bereft. Young Gilbert stowed away in his cousin Guernsey Brown's wagon. He was not discovered until the wagon train was a long distance from Council Bluffs. Gilbert Weaver

was fourteen years old at the time of his mother's death. Like most boys of that age, disappointments were hard to take. With the loss of his brothers and now his mother he was desperate so he made up his mind to hide in one of the wagons, ... and was not discovered until they camped the first night. Brown sent back word to Council Bluffs that the Weaver boy was with him and that he would take him on to Salt Lake. [Gilbert] was ever grateful to him and helped all he could by driving the teams and taking his turn driving the cattle. He told this story many times and of his love for Guernsey Brown.⁹

Gilbert is listed among the First Division of the Emigration of 1848 (FHL film # 1259737) in the Third Company of Brigham Young's Division.

1848 - Winter Quarters:

Yet another account of Martha's eldest son: "Horace [Racio Weaver] went with a family who did not go to Salt Lake, but went into the Dakotas. [He first went to Wisconsin.] Years later, Mormon missionaries from the Bear Lake area contacted him. His son, Franklin, joined the Weavers at a reunion."¹⁰ What we know about Horace is that he did eventually go west, settling in Boise, Idaho.

1848 - Salt Lake Valley:

Franklin and his new bride, Rachel, would have arrived in the Salt Lake Valley sometime in late March or early April of 1848. Miles Weaver had been in the Salt Lake Valley since July of 1847. So when news reached the valley of a pioneer party that promised to number the Weavers among them, Miles and Franklin set out to meet them. "When the Weaver boys met this company imagine their sorrow on finding that their mother Martha was not there and learning of her death! There was no mail at that time. But they were glad to meet their brother, Gilbert, and their sisters."¹¹ Franklin "then took charge of the family and accompanied them back to Utah." ¹²

1847 - 1848 - on the trail with the Clark family:

Sarah Clark, future bride of Miles Weaver and later widowed wife of Franklin had been born in Ohio and had traveled with her family and other Saints to the Nauvoo area, then trekked across the plains to the valley of the Great Salt Lake.

The Clarks had buried three daughters in Ohio and one, Rebecca, was buried in Nauvoo. They crossed the Mississippi River on the ice and suffered the hardships with the rest of the Saints... They traveled nine miles and camped at Sugar Creek the first night. Many came with only a few provisions and those who had plenty had to share with the needy.

They stayed in this camp until March 1, 1846. From there they traveled on for one hundred sixty-five miles and made another camp which they called Garden Grove. Some of the Saints pushed on twenty-seven miles farther and called this camp Mt. Pisgah. On June 14th they arrived at Council Bluffs on the banks of the Missouri River. While here a call came to President Brigham Young to furnish five hundred men to go fight with Mexico. They called this the Mormon Battalion. Sarah's brothers, Joseph and Riley Garner Clark and her lover Miles Weaver and his brother Franklin all enlisted. Now our dear and beautiful Sarah was very sad when she saw her loved ones march away to the tune of "The Girl I Left Behind Me." Her beautiful grey eyes would always grow misty when she rehearsed this story.

With the two older boys away part of the responsibility for the family's welfare fell on Sarah and John, as Rebecca had a small child in arms. The Clarks decided to

stay over at Winter Quarters the winter of 1847 and in June of 1848 they commenced their journey to Utah in a company of over six hundred wagons and nearly two thousand souls with their accompanying goods and chattels. Sarah drove a yoke of oxen all the way across the plains and her mother, Rebecca, rode with her. As they traveled along they would milk their cows morning and night. They would then carry the milk in a stone jar and in the evening there would be a lump of butter in the jar. The roads were so rough that the motion of the wagon churned the butter!

John drove another wagon while Mary drove the loose stock. While traveling on the way they encountered a herd of buffalo which stampeded their oxen. The oxen ran and ran and finally stopped on the brink of a deep ravine. Sarah was always excited whenever she rehearsed the episode.

Grandfather Samuel walked alongside the oxen with gun in hand so as to be ready for an attack from any Indians who may decided to do just that. When they came to the Platt River they calked their wagons boxes and floated them across. Some of the oxen and horses swam, but the people and their belongings were ferried across on a ferry boat. The Clark family escaped a lot of the hardships that so many of the Saints endured, as they had adequate supplies and were well equipped with food and clothing. Samuel provided well for his family.¹³

24 September 1848 - Salt Lake Valley:

The Heber C. Kimball company of pioneers, with over two hundred wagons, arrived in the Salt Lake valley. Among them the sweetheart of Miles Weaver, Sarah Clark. Of course Miles, "was made very happy to meet once again the beautiful Sarah Clark,"¹⁴ and "he married his former sweetheart [almost] immediately."¹⁵

23 December 1848 - Salt Lake City, Utah:

Franklin and Rachel Weaver's first child, Franklin Edward Weaver, was born in the city whose population then exceeded five thousand.¹⁶

24 December 1848 - Salt Lake City, Utah:

The very next day, Sarah Clark and Miles Weaver were married. They lived in the old fort for a few months.¹⁷ "The first homes in Salt Lake City were simple cabins built within a stockade. The original adobe fort was expanded twice in 1848 to make room for new arrivals."¹⁸

There was always the fear of the Indians, as they were on the warpath much of the time. Miles Weaver was called as an interpreter to the Indians in war and also in missionary undertakings, as he had mastered their language quite well and in addition had been a great friend to the Indians.

Miles and Sarah spent a fairly peaceful winter in the old fort, but Sarah had the scare of her life one day when the most of the men of the fort were away trying to recover lost cattle that the Indians had driven away. Two young men came galloping their horses

into the fort and gave the Indian war whoop, firing their six-shooters. Grandmother Sarah, thinking them to be Indians, collapsed, falling to the floor. The boys were none other than Brigham Young Jr., and John Taylor. They were very much chagrined when they saw the effects of their practical joke! ¹⁹

March 1849 - the beginning of Colonization:

In March 1849 President Brigham Young called thirty families to form a settlement on the Provo River in Utah Valley, directly south of the Salt Lake valley. Among these colonizers listed by the church historian were fifteen Clarks and Weavers. They included Samuel Clark, Rebecca Clark, Sarah's parents, Joseph Clark, Riley G. Clark, John Clark, her brothers, Mary Clark, Jane Clark, Ann Clark, her sisters, Samuel Clark and Ellen Clark, her brother and his wife... John and Catherine Cownover [or Conover], Sarah Cownover, who would later wed Gilbert Weaver,²⁰ and the two Weaver families.

*The settlers took with them provisions, seed, implements and livestock...mostly oxen and cows. After three days' travel, they arrived at Provo River about March 12, 1849. Three miles from the place where they later built their fort they were met by the Timpanogos Ute Indians who were greatly excited by the advance of the whites in the Indian country. The colonists were ordered to stop and were not allowed to advance further until they had entered into a treaty with the Indians.*²¹

"It was very hard going in this desolate country with so little to do and nothing to buy. They helped each other to build and they bartered with each other. Their village they named Provo." ²²



Above: Kory Shaeffer Olsen, a great-great-great grandson of Franklin Weaver, at Pioneer Park located at 500 West and Center Street in Provo, Utah. Franklin and Miles Weaver's names appear at the bottom of the plaque.

Despite increasing Indian hostility the colony grew rapidly...The first wheat "was a cause of rejoicing by the colonists, as they had been out of bread for about four months." James Bean

*and the Clarks tapped the Provo River [for] the first irrigation ditch...Samuel Clark built the first tannery and commenced tanning hides for shoes. The need for shoes was so great that most of the leather was used before it was properly tanned.*²³

18 March 1849 - Provo, Utah:

Almost immediately the entity which worked so well in transporting the outcast Mormons from the United States to the Rocky Mountains was instituted to organize the settlers of the new valley. The Provo Branch of the Latter-day Saints was formed, with John S. Higbee as president.²⁴

3 April 1849 - Provo, Utah Territory:

The settlers began building Fort Utah. The fort

*consisted of a stockade, fourteen feet high with log houses inside, and an elevation in the center called a bastion, on which was placed a cannon, commanding the surrounding country. The fort ran east and west, its dimensions being about twenty by forty rods. There were two windows for each room, one to the front, and the other to the rear. As the settlers had no glass, a coarse cloth was used as a substitute at the windows. There were gateway at the east and west ends of the fort and at the southeast corner was a large stockade corral in which the cattle were kept at night. Within the corral was a guard house. The logs for the fort were obtained from Box Elder Island, a forty acre tract lying between two channels of the Provo River, about a mile west of the fort. Box Elder was preferred to cottonwood as building material... For many months the Indians were friendly to the settlers but were a source of great annoyance as they were great beggars and the pioneers supplies were meager. In September travelers on the way to California traded guns and ammunition to the Indians for horses. This proved to be unfortunate for the settlers at the fort...[the Indians]...became less friendly, stole cattle and wheat from the fields and molested the men and boys while they were getting wood from the river banks. The settlers' relationship with the Indians had deteriorated into open warfare.*²⁵

When relations resumed normalcy, life went on as usual. Miles and Sarah lived in the adjoining dwelling at the old fort next to Franklin, Rachel and their baby.

*The children of Miles and Sarah were all born at Provo. They were two happy families, and both worked for Brigham Young caring for the Church's cattle. It was hard going--building and moving with little or no provisions--with gold in their trunks but nothing to buy. My grandmother Sarah said there was a lapse of three months when they had no flour and corn meal was rationed in small portions. There also was a scarcity of sugar. The Saints prayed as they always did and there was a dew from Heaven that fell on the willows and it was like icing. They rinsed it off and boiled it down and had sugar. They endured many hardships but stood faithful through them all.*²⁶

24 July 1849 - Salt Lake City, Utah Territory:

Two years had passed since Brigham Young had raised himself from the sickbed of his wagon and beholding the valley of the Great Salt Lake which lay below, declared "This is the place!" The celebration of the second anniversary of this event is described by Washington Cockle, editor and proprietor of the Peoria [Illinois] Democratic Press, in an article he sent back from the Salt Lake Valley that appeared Nov. 28, 1849:

We have had a delightful time since we have been here, the Mormons treat us with great hospitality and friendship, and in fact, though they have been here only two years, they seem to have all the comforts of life around them and are living very happily. There are about 5 or 6 thousand inhabitants in the valley, and their crops look fine....The first day of October last, there was not a house built outside the fort, an enclosure of about twenty acres, and now the city is about ten miles square and there is a comfortable house on almost every lot of 1 3/4 acres, made of Spanish brick and adobes; they are all small, to be sure, but they really present a neat and comfortable appearance. Yesterday was their great anniversary. Two years ago, yesterday, the pioneers first pitched their tents on this ground. We had an invitation from Mr. Hayward to take dinner with them. The whole affair was got up with a good deal of taste. In the morning, at sunrise, a salute was fired, bells rung, flags hoisted, etc. At 7 o'clock the people assembled at the bowery, an immense shed some 200 feet square where they held meetings, a salute was fired, bells rung, and the people called to order under their respective bishops... The escort, consisting of a band of music, 24 old gray-haired men carrying long staves, white with a red ball and white ribbons on it, next 24 young ladies, dressed in white, with broad white scarfs over their left shoulders, and wreaths of flowers on their heads, they were led by two beautiful banners with appropriate inscriptions; next came 24 young men, dressed in white with white bishop caps, led by a large magnificent banner; then came the 20 bishops who were wardens of the city, each bearing the banner of his respective ward... The exercises of the day commenced by prayer then music by the band, then singing a song written for the occasion--the 24 men would first sing, the young ladies joining in chorus. The 24 young ladies would then sing a response, the young men joining in chorus.

Then the Declaration of Independence was read, then music, then an oration, singing, speeches, etc. until dinner time. The dinner was called a feast, and a feast it was. There were 25 tables set averaging 175 feet in length. Each ward had its tables furnished by the ladies of the ward. Such an abundance of good things to eat I never saw before; meats roasted, boiled and baked; puddings and pies of all descriptions; cakes too numerous to mention, all kinds of vegetables, potatoes excepted, green corn, sweet meats, pickles, etc. I never ate so much at a meal in all my life, and victuals never tasted so good. The ladies sat on one side of the table and the gentlemen on the other...I had the honor of carving a beautiful saddle of roast lamb and waiting upon the ladies...²⁷

November 1849 - Ft. Utah, Provo, Utah Territory:

"When Parley P. Pratt passed through the settlement...on his way to explore southern Utah, he found `57 log houses built on 17 acres of ground, 100 rods from the Provo River.""²⁸

7 November 1849 - Ft. Utah, Provo, Utah Territory:

Miles Joseph Weaver was born to Miles and Sarah Clark Weaver.

31 January 1850 - Ft. Utah, Provo, Utah Territory:

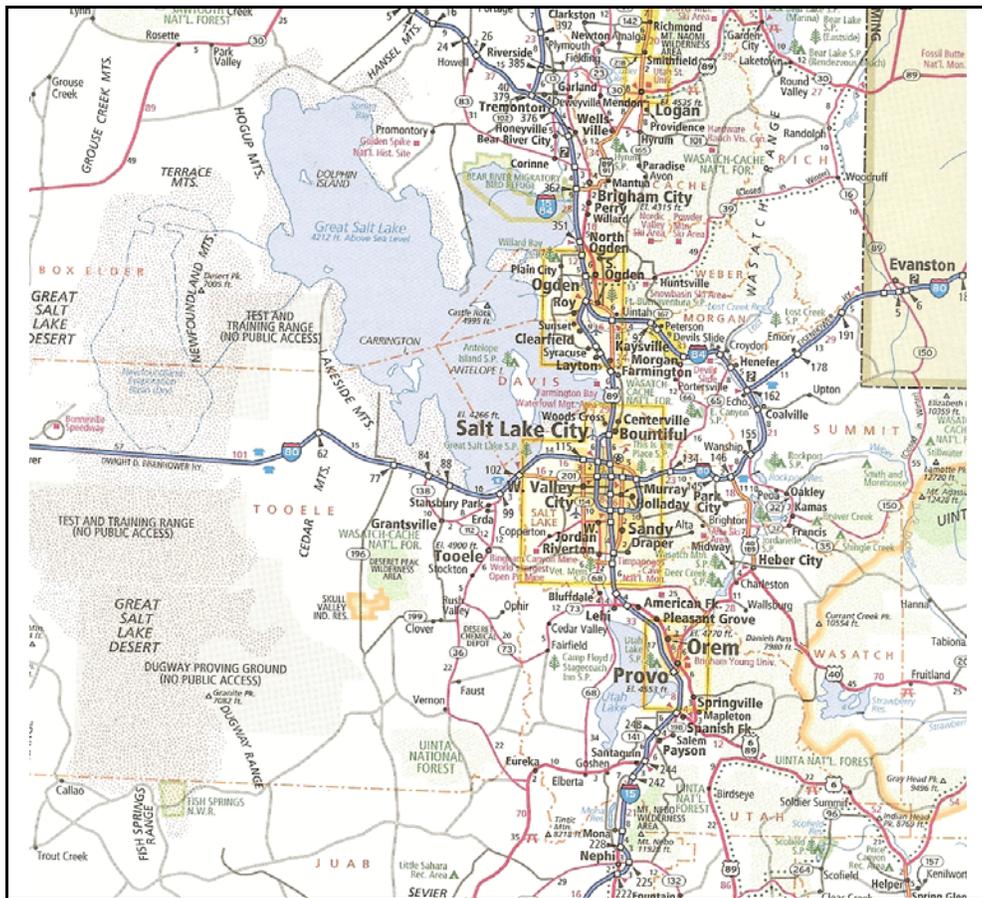
Miles Weaver was sent, with Capt. Peter W. Conover²⁹ by "express," fast horses, from Provo to Salt Lake City to alert Pres. Brigham Young to the settlers plight in regards to their strife with the Indians which had flared again. "The forty mile trip was made in four hours..."³⁰ Miles and Franklin had excellent rapport with the Indians. Miles learned enough of the Indian language to act as interpreter on occasion. He even "adopted" an Native American son.

February 1850 - Ft. Utah, Provo, Utah Territory:

*Conditions were so serious at Ft. Utah that military aid was sought from the Provisional State of Deseret, which by this time had been organized. After serious consideration by the government agents and church leaders, it was decided to send 100 military men to assist and protect the settlers at Ft. Utah and other new communities... The Indians and soldiers had several encounters [and] several battles were fought...a peace parley was held with the Red Men who survived. The parley was long and the Indians were slow to make peace. After the Indians' wrath was somewhat appeased, the white boys divided their dinner with the Redskins and smoked the pipe of peace. A large ox was given to the Indians and peace declared. The Indian troubles were finally settled. Both Brigham Young and Garland Hurt, Indian Agent, expressed the conviction that less money spent for troops to quell the Indians and more spent for presents, farm implements, seeds, teams and agents would go far in solving the Indian problem.*³¹

April 1850 - Fort Utah, Provo, Utah Territory:

The stockade and houses of Ft. Utah were moved to the northwest corner of what was afterwards known as the "Adobe Yard" and is now Sowiette Park, in Provo, Utah.³²



May 1850 - Fort Utah, Provo, Utah Territory:

Not all the settlers' relations with the Indians were hostile. Fun and games were sometimes the order of the day. Although there is no evidence that Franklin or Miles were in any way responsible for troubles with the Indians, they were sure to have witnessed plenty of "action."

President Young was much displeased with the spirit of levity and the gambling propensities of the colonists at the fort, especially the younger men, who delighted in wrestling, running footraces and horse races with the Indians for a shirt against a buckskin or a coat or a pair of pants against an elk skin. Sometimes disputes arose and bad feelings were manifested on both sides. On account of these conditions, President Young did not attempt to negotiate a peace treaty, feeling that he could not ask the Indians to promise to do better when the settlers themselves set a bad example.³³

15 July 1850 - Farmington, Davis County, Utah Territory:

Christiana Martha Weaver was born to Franklin and Rachel Weaver at Farmington, Davis Co., Utah, and named after both her grandmothers.³⁴ None of the family histories explain this temporary move to Davis County. Most likely it was in connection with his work with the Church's livestock herds. It was later that they moved to Antelope Island with the herds. In 1852 Franklin's family is listed in a bishop's report registry³⁵ as living in Ogden City Ward.

1851 - Provo, Utah Co., Utah Territory:

Evidently they were back and forth between Farmington and Provo several times. The United States Federal census enumerates Franklin Weaver, age 22, with Rachel, age 20, Edward, age 2 and Christiana M., 9 months old, all living in Provo. Also in the same dwelling is Evert H. Hansen, age 15, born in New York. The census reports that Franklin had a household of five and a real wealth of \$100, and that his occupation was that of interpreter.³⁶ The Federal Census is a unique tool in providing a "snapshot" view of families and family structure. There is always much that can be gleaned from analysing data provided in the census.

Living in the next dwelling, according to the census, is Miles Weaver, age 24, Sarah 20, Miles J. 1, and Zelnora 2 months old. Also in the Miles Weaver household additional Weavers are listed: Gilbert 16, born in Pennsylvania, Miranda, 12, born in Missouri, Miles' brother and his sister, respectively. Living in the Miles Weaver household is an Ezekiel Weaver, age 20, born in New York.³⁷ Miles Weaver stated that his occupation was a cabinet maker and had a real wealth of \$200.

In the same census for Utah County, we find James Casteel, age 18, living in the household of his parents, Jacob R. and Sarah Casteel.³⁸ He would later marry Miranda Bridget Weaver, Franklin's sister, in 1855.

John R. Stoddard, age 23, born in Canada, the future husband of Martha Elizabeth Weaver lived alone in a household next door to the Samuel and Rebecca Clark home. The Clarks were the parents of Miles Weaver's wife, Sarah.

It is also interesting to note that in the 1851 census of Salt Lake County, at the community of Draper, Guernsey Brown, age 26, Franklin's cousin, is enumerated with Phebe Brown, age 53, John Brown, age 13, and Martha W. [Weaver] age 12. Martha Elizabeth Weaver, Franklin's sister was in the same town, but not in the same household as her sister "Carrie." Her brother Gilbert, who had stowed away with the Guernsey Brown family, was now living with his brother Miles and family in Provo. In this territorial frontier the openness of the immediate family circle was balanced within a tighter but larger circle of kinship. It is also interesting to note that the census used the term "Deseret" for place of birth of the children born in the Utah Territory. The provisional State of Deseret, which existed for two years, was replaced with the Territory of Utah by the federal government.

Undated:

"When William Draper reached the valley with father's three³⁹ sisters, they all lived in Provo for some time. Then he moved and settled the community of Draper and that separated the family again." ⁴⁰ Mary Ann Manhardt Draper "adopted" the Weaver children as her own and reared them to full maturity.⁴¹ Other family members also settled in the area, among them Franklin's uncle, Ebenezer Brown. "It was in 1849 that Ebenezer Brown with his two sons recognized the splendid cattle feeding grounds offered by the area surrounding Willow Creek and settled there, naming their homestead after the stream. Later it was renamed Draper in honor of a prominent pioneer, William Draper...the community is approximately twenty miles [south] from Salt Lake City."⁴²

In the 1850 [actually April or May of 1851] census of the Great Salt Lake County, which included the community of Draper, however, William Draper and his wife Elizabeth do not have any of the Weaver children enumerated with their family.⁴³ In the 1860 census William Draper is enumerated (on page 219) in the town of Spanish Fork, Utah County, while some of the Manhard relatives are still living near three young Draper families in Draper, Utah.⁴⁴ William Draper was again listed in Spanish Fork in 1852.⁴⁵

Late in 1851 - Draper, Utah:

Ebenezer Brown, Franklin's uncle,

*was called, together with many others, to form a settlement in Iron county [in southern Utah], and thus became one of the founders of Parowan...Later he filled a mission to Carson Valley, where he remained until 1858, when the Carson Valley missionaries were released on account of the Johnston Army troubles, and Brother Brown then returned to his former home in Draper, where he spent the remainder of his days and where he died Jan. 25, 1878. Brother Brown was numbered among those who through the vicissitudes of an eventful life never faltered in his faith in the principles of the gospel. He was alive to the interests of the Church of Christ and always ready to do whatever was necessary on his part to sustain it. He left a large family and a very wide circle of friends.*⁴⁶

2 February 1851 - Provo, Utah Territory:

Zelnora Weaver was born to Miles and Sarah Clark Weaver.

21 February 1851 - Salt Lake City, Utah Territory:

Franklin Weaver and Christiana Rachel Reed were sealed husband to wife.⁴⁷ Since the temple in Salt Lake City would not be completed for forty years, evidently this ceremony took place in the Old Council House, the first permanent public building erected in Salt Lake City. The structure, begun in February of 1849 and completed by December 1850, served as headquarters for the Church, as a state house for the provisional State of Deseret, and it was also used for sacred purposes.⁴⁸ The sealing ceremony itself, as one of several sacred ordinances, "gave the Saints new insight into their relationship with God, their eternal destinies, and their earthly responsibilities."⁴⁹

22 April 1851 - Salt Lake City to the southern settlements:

President Brigham Young and a number of others left Salt Lake City to visit the southern settlements of Church colonists and to explore the Sevier Valley and other places in the heart of Utah's wilderness. The party consisted of five carriages, 15 wagons, 63 horses and 8 mules. The group proceeded to Utah Fort and thence proceeded along a southerly route, stopping in Provo to enlist the services of Miles Weaver. Miles, along with Elijah Ward and George W. Bean served as interpreters to facilitate communications between the Indians and the President's party.⁵⁰

6 March 1852 - Salt Lake City, Utah Territory:

Miles and Sarah Clark Weaver were endowed and sealed in the Endowment House in Salt Lake City.⁵¹

10 May 1852 - Provo, Utah Territory:

Elmina Ann Weaver was born to Franklin and Rachel Reed Weaver.⁵² Franklin and family had moved from Davis County back to Provo earlier in 1852.⁵³

19 May 1852 - Provo, Utah Territory:

In a community petition from the citizens of Provo to the Church authorities in Salt Lake City, it was made known that the Provoans were unhappy because not one Church authority was living in Provo at that time, except Bishop Blackburn. "Your petitioners are desirous for the welfare of this place and...we should be heartily glad if Bro. Geo. A. Smith could be appointed to take the lead of matters here, and if so...and we feel disposed to contribute...towards building him a house and other improvements provided that he would come..."⁵⁴ Among the many (over 125) subscribers whose signatures appeared on the petition were Franklin Weaver, Miles Weaver, Samuel Clark, and Riley Clark.

28 July 1852 - Salt Lake City, Utah Territory:

Both Franklin and Rachel Reed Weaver were endowed at the Endowment House in Salt Lake City.⁵⁵ Following their endowments, they were sealed as a couple on the same day.

2 December 1852 - Provo, Utah Territory:

Sarah Jane Weaver was born to Miles and Sarah Clark Weaver. She lived less than five months.

14 February 1853 - Salt Lake Valley, Utah Territory:

Sarah Elizabeth Holmes, daughter of Marietta Carter and Jonathan Harriman Holmes, and future second wife of Miles Weaver, and consequently third wife of Franklin Weaver, was married to John Porter Barnard. Arlen Clement, in his book, The Valiant Ones, the Clement and Weaver Families, wrote:

Sarah Elizabeth Holmes had been sealed to John Porter Barnard February 14, 1853 and much later divorced. They probably never lived together or consummated the marriage. The family account says that Sarah Elizabeth, barely fifteen years old, was taken by "old Barnard," sealed as a plural wife and then taken to his home. He pushed Sarah Elizabeth inside his house while he stood in the doorway sheepishly telling his wife he had brought someone home to help her with the housework. Sarah Elizabeth sized up the situation in a flash and knew she had made the wrong decision when she had

submitted to being sealed to this "old buzzard." She didn't ask him to move out of the door[way] so she could leave and go home, she just jumped out the window and ran home to Jonathan and Elvira.⁵⁶

February 1853 - Provo, Utah County, Utah Territory:

"On the second Monday in February, the city election occurred and the following named persons were elected: Mayor, Evan M. Green...Counselors,...Miles Weaver...Samuel Clark..."⁵⁷

27 September 1853 - Salt Lake City, Utah Territory:

Writing in the *Deseret News*, Pres. George A. Smith said:

Provo contains over two hundred families, three saw mills, one grist mill, one shingle machine propelled by water, one carding machine and fulling mill, and one manufactory of brown earthenware. There is also a turning lathe for turning wooden bowls, one thrashing machine, propelled by water power and two cabinet shops. A meeting house, eighty feet by forty-seven, to be finished with a gallery and steeple tower, has been commenced. Last week I let the brethren who are newcomers have fifty town lots, which cost them only the expense of recording and surveying--one dollar and a half each. Bishop Blackburn is about finishing a tithing house, thirty-six feet long by twenty-four wide, two stories high with good cellar underneath... Provo river affords a great amount of water power for machinery. We occasionally get a taste of trout from Utah Lake, which are very fine.

13 October 1853 - Salt Lake City, Utah Territory:

Franklin's sister, Martha Elizabeth Weaver, married John Rufus Stoddard.

He was born in Canada, January 15, 1827 and immigrated to the United States when a small boy, with his parents Nathaniel Stoddard and Jane McMann Stoddard. His father died leaving his wife with four boys to rear. The mother and sons started for Utah but when they got to Council Bluffs, John Rufus joined the Battalion... He stayed in California a year after he was released from service; came to Utah, but returned to San Bernardino for about three years, after which time he and his family returned to Santa Clara, Utah. He died in Vernal, Utah.⁵⁸

John and Martha Weaver Stoddard's first child was born in San Bernadino, California, in 1856, and all their other children were born in Santa Clara, Washington County, Utah.

4 March 1854 - Provo, Utah:

Rebecca Weaver was born to Miles and Sarah Clark Weaver.

16 November 1854 - Salt Lake City, Utah:

Cancellation of the sealing of Sarah Elizabeth Holmes to John Porter Barnard took place on this date.⁵⁹ She would soon wed Miles Weaver, becoming his second, and plural, wife.

December 1854 - Utah Valley, Utah:

Because of lack of forage on Antelope Island, in Great Salt Lake, the church moved its herds to Utah Valley in December, 1854.⁶⁰ John Clark Dowdle relates that he

*'began [sic] work for Miles and Franklin Weaver, who were engaged at that time in herding stock for the church, they proffered giving me fifteen dollar per month which offer I accepted...riding on horse back in coold [sic] rain, snow, sleat [sic] or wind enduring many hardships from cold and storm...spending our evening in song, singing and many other inocent [sic] amusements, our company was not made up of rougths, our associates were of such as the Weaver Bros., two or three of President Youngs sons, Heber C. Kimball, Garr boys, [and] the Sisters Weaver.'*⁶¹

Household	Name	Age	Gender	Occupation	Value	Notes
175	Miles Weaver	24	M	Cabinet Maker	200	Sec: N.Y., Deseret
	Sarah	20	F			Offis
	Miles J	1	M			Deseret
	Jehuara	1/2	F			
	Epilbert	16	M	Subsiver		Pison
	Heinenda	12	F			Mi
176	Franklin Weaver	22	M			N.Y.
	Kachel	20	F			
	Edward	2	M			Deseret
	Christian M.	7 1/2	M			
	Evert H. Hanson	15	M			N.Y.

The 1850 federal census for the Territory of Utah, p. 131

1855 - 1859 - Provo, Utah:

*Few years have been more eventful for Provo than those between 1855 and 1859. The grasshoppers of '55 scoured the country bare, and the bitter cold and high-drifting snows of the winter completed the work of devastation. Cattle died everywhere of cold and starvation. The year that followed was a famine year. The people of Provo lived largely on roots, greens and fish. Flour sold for a dollar a pound, yet some traded it to their fellows at the standard tithing price of \$6 a hundredweight. Privation was great, but nobody starved; the people retained their humane integrity, [and] the fellowship by which they had builded their community....They knew that a better time would come. They had around them the fruits of their six years' labor; a solidly built, partially walled city of some 2,000 inhabitants, networked by canals and bulwarked by broad farms, proud in the possession of a town hall, a church and bowery, a tithing office, five schools, two hotels, a number of mills, a public library, a musical society, and a dramatic association.*⁶²



Photo above: Miles Weaver

15 December 1854 - Provo, Utah:

Mary Jane Weaver was born to Franklin and Rachel Weaver.⁶³

7 January 1855 - Salt Lake City, Utah:

Miles Weaver married Sarah Elizabeth Holmes as a plural wife. "At that time, many men in the Church were taking plural wives, usually pursuant to instruction from the brethren. And, Miles Weaver was advised to do so." ⁶⁴ Of course, this had an impact upon his wife, Sarah, but wisely she made the following comment: "When I see another woman with whom I can live polygamy properly, and with love and respect, I will give my consent." Not long after that when Miles and Sarah were at a dance, she met Sarah Holmes. She told Miles that if he could win THAT girl, she would be willing to give her consent.⁶⁵ Thus strengthened by his wife's approval, Miles married Sarah Elizabeth. However, before the year was out, both Sarahs would become widows. Sarah Elizabeth Holmes

was born January 24, 1838, at Kirtland, Ohio, the daughter of Jonathan and Marietta Carter Holmes. Her father was a bodyguard for the Prophet Joseph Smith; and Sarah was raised [after Marietta's death] at the Mansion House by Elvira Cowles, a wife of the Prophet. Her first memories were of life there. She remembered seeing the Egyptian Mummies and the Urim and Thummin, and she was a friend of Porter Rockwell. She never forgot the last words of the Prophet to her: "God bless my little Sarah, you shall grow up and live to testify to my name in Zion."⁶⁶

Miles Weaver and Sarah Elizabeth Holmes were sealed by proxy after his death.⁶⁷ From the union of Miles Weaver and Sarah Elizabeth Holmes there were no children.⁶⁸ The full text of her very interesting life story is to be found in Appendix B.

19 January 1855 - Salt Lake City, Utah:

The Territorial Assembly [of Utah] granted the Weaver Brothers and the entire west shore of Utah Lake as a herd ground.⁶⁹ "President Young was very fond of the Weaver boys and kept them in his employ. At one time he pointed Miles out and said, 'There goes a man that will be one of the wealthiest men in the Church.' Then he hesitated and said, 'If he lives.'"⁷⁰

Antelope Island, an island mountain separated from the Wasatch Front by the Great Salt Lake, was the site that Brigham Young commissioned Fielding Garr to build a ranch headquarters for the Church's cattle. The Weaver brothers also maintained the Church's tithing herd of cattle pastured on the island. The Weaver house was about three miles from the Garr house.⁷¹ (Antelope Island hosted more than 5,000 visitors during Pioneer Days in 1995.⁷²)

At one time Miles and Sarah lived on an island in Great Salt Lake and they cared for the church cattle, milking some of the cows. Grandmother churned cream to make butter. They saved the milk in wooden homemade tubs as that was the best they could do. I think they lived on the island only in the summer. They called it Church Island.⁷³

March 1855 - Salt Lake City, Utah:

Some of the proceeds from the sale of the Church's cattle were used for the Perpetual Emigrating Fund which helped to provide passage funds for immigrants from the eastern United States and from overseas. In a circular from the First Presidency, Church members are urged to assist the Church by delivering cattle to Miles and Franklin Weaver at the Jordan Ranch which was located about two miles west of where the city of Lehi is now situated:

...We request the Presidents and Bishops, in their respective locations, to ascertain what amount of means, and kind, whether money, cows, or oxen can be obtained, and forward the information to us immediately; and all means collected should be delivered here by the first of May next. Our herd is kept by Brothers Miles and Frank Weaver, on the west side of Jordan, in Utah County, near Lehi City, on Dry Creek, where cattle coming in from any place south of this city can be delivered and appraised. All north and west may be delivered and appraised at this place.

Brethren, lend us your aid, and be energetic in assisting us at this time in behalf of our brethren, that the blessings of Heaven may continue with us, and also be extended to others in their necessity. BRIGHAM YOUNG, HEBER C. KIMBALL, JEDEDIAH M. GRANT.⁷⁴

6 December 1855 - Lehi City, Utah County, Utah:

Miles Weaver received his patriarchal blessings at the hand of Patriarch Emer Harris.⁷⁵ Emer Harris was an ordained patriarch, selected to give worthy church members a blessing according to the old Biblical manner that began with Jacob, who gave blessings to his twelve sons, predicting what would happen to them and their posterity after them. Although the actual blessings are held in the Church Historian's Office and are confidential, the card index to each name can contain valuable data. Miles Weaver's patriarchal blessing (Vol. 210:222) reads: "No. 178; Lehi City, Dec. 6th, 1855; A Blessing by Emer Harris, Patriarch, upon the head of Miles Weaver son of Edward and Martha Weaver, born May 22nd 1826, supposed to be in Alagaina [Allegany] County, State of N. Y. [N.] A." and there the blessing stops. It was not recorded beyond this heading. The page is a blank with only a few ink stains upon it. Occasionally blessings were given that were not recorded by the patriarch. The fact that Miles died the following day may have had a bearing on Patriarch Harris's neglect to record it. Or perhaps he only proceeded that far with the actual blessing, due to Miles condition, whatever it was.

7 December 1855 - Lehi City, Utah County, Utah:

Miles Weaver died.⁷⁶ He was only twenty-eight years old. Funeral, burial or cemetery data is not available as of this writing. His brother-in-law, Joseph Clark, "Helped to wash and prepare him for interment and assisted in his burial."⁷⁷ Many of the graves near the old fort in

Provo were moved or abandoned at a later date and the records are very incomplete. Miles left two widows, one, Sarah Clark Weaver, with four children aged six to one. The other wife, also a Sarah, married to Miles less than a year, had no children.

*Miles received a medal from the government for fighting in the Indian war. He mastered the Indian language and was sent by the church as an interpreter both in trouble and in missionary work among the Indians. He was loved very dearly by them. Once Solomon H. Hale [a local resident] was captured by the Indians. They bound him and as they tried him for his alleged offense he told them he lived with Miles Weaver. He was immediately released. Miles had at one time befriended an Indian chief and the Indians always remembered that. Solomon Hale met Anna Clark at the Miles Weaver home where she was staying with her sister Sarah. He later married her.*⁷⁸

To enlarge this story about the Indians, D. Gary Christians wrote that:

Both the Weaver brothers were known to the Indians. And Miles particularly was known as respected by them. He was known to the Indians as "Sadiodes." Around the time of Miles' death, the Indians were causing a great deal of trouble, and it became necessary to take the women and children to Provo for safety..."The Indians kept getting worse all the while," Sol [Solomon Hale] wrote, "and by the spring of 1856, they had killed young Hunsaker and the Carson brothers. In spite of our watchful care, they slipped in one night and drove away our band of about 26 saddle horses, which left us in a rather serious situation. The boys at the ranch began praising me and saying how brave I was and what a young hero I would be if I should recover our saddle horses. They finally offered me a pistol and a pair of new spurs if I would undertake the venture."

Sol was not quite 17 years old at the time, and unmindful of the hazards of the undertaking, saddled his pony...and struck out on the search...He went south from the ranch scouring the country as he proceeded...when morning finally came...he came upon the tracks of a large number of horses leading into a canyon... He could distinctly hear the sound of the bell on the "bell-mare" of his string of saddle horses. As he looked up into the thickly timbered canyon, he could see columns of smoke climbing into the stillness of the morning air....

As he stood there musing upon the risk of further pursuit of the horses and the thieves who took them, an Indian stepped from behind a nearby tree... He came forward with his arm extended, his bow taut, and a feathered shaft notched in the string. Sol, recognizing that accommodation was the better part of prudence, especially at arrow point, rode ahead of his "host" into the Indian encampment. The Indians instructed him to dismount, which he did. They immediately began to appropriate the riding accoutrements from his horse. Just as it appeared to him that all might be lost, including his life, the old chief came out of his tent... What was said between the two was recalled years later by Solomon Hale:

Chief: "What you come here for?"

Sol: "I come for Sadiodes' horses."

Chief: "You lie! Sadiodes dead."

Sol: "Yes, Sadiodes dead; but he has squaw and four papooses. They sent me for horses."

Chief: (to his men) "Let him have horses."

The Chief began to talk loudly and harangue his men, swinging his body, and gesticulating freely with his hands. Sol understood that he was telling the other Indians how "Sadiodes" had befriended the Chief and saved his life.⁷⁹

Before he died, Miles had requested Franklin to take his wives and families and care for them. This request must have seemed almost overwhelming to Franklin, not only because of the additional responsibility, but also because the burden of grief over the loss of his brother and best friend. It was a shattering blow to Franklin and to the others.

8 and 9 December 1855 - Provo, Utah:

That Franklin and others in the Weaver family felt the need of spiritual comfort and assistance at this time is evidenced by the Patriarchal Blessings given by same Priesthood Patriarch, Emer Harris, that had blessed Miles just prior to his death. Blessings were given to Franklin Weaver, Christiana Rachel Weaver, Julia Cecelia Weaver, Franklin's almost-fourteen-year-old sister, and Gilbert Weaver, his brother, aged 20.⁸⁰

The three blessings that follow are Nos. 179, 180 and 181, given in Provo City to Sarah Weaver, Sarah Elizabeth Weaver and Franklin Weaver, respectively, and were dated December 8th and 9th of 1855. Because these blessings support the establishment of Dec. 7, 1855 as the date of death of Miles Weaver they are included here:

No. 179; Provo City, Dec. 9th 1855; A Blessing by Emer Harris, Patriarch, upon the head of Sarah Weaver, daughter of Samuel and Rebecca Clark, born January 24th 1831, Clinton County, Ohio, N A.

Sister Sarah I lay my hands upon your head in the name of Jesus of Nazareth and confer upon you a father's blessing. Thou are a daughter of Sarah of old and by lineage a descendant of Ephraim, the son of Joseph, who was sold into Egypt by his brethren; and are a legal heir of the Priesthood in connection with thy companion and are entitled to the fruits of the earth, which shall be given unto you even until you shall be satisfied therewith, and thy posterity shall become numerous upon the earth and thou shalt be called a holy Mother in Israel, and thy children shall rise up and call thee blessed; although thou are afflicted and art a widow yet the Lord shall be thy husband and will see that thou are provided for; and his spirit shall be a comfort and consolation unto you in your lonely moments and because of the integrity of thy heart innumerable blessings shall be given unto you, and thou shalt also have power to administer to the sick of thine own family and they shall be healed and by the authority of the Holy Priesthood I seal this a father's blessing upon thy head, and in the name of Jesus Christ, I seal thee up unto eternal lives. Even so, Amen.⁸¹

No. 180; Provo City, Dec. 8th, 1855; A Blessing by Emer Harris, Patriarch upon the head of Sarah Elizabeth Weaver, daughter of Jonathan Harriman and Marietta Holmes, born January 26th 1838, Kirtland, Chicago County, Ohio, N. A.

*Sister Sarah Elizabeth I lay my hands upon your head in the name of Jesus of Nazareth and confer upon you a father's blessing; thou art a descendant of Ephraim of old which was the son of Joseph which was sold into Egypt by his brethren; therefore thou are entitled to a portion of the Priesthood in connection with a companion. Thou also shalt become a Mother in Israel and like Sarah of old, thy posterity shall become numerous on the earth and the good things of the earth shall be given unto you; thou art a widow and thou are sorely afflicted. Be comforted my daughter, for the Lord will not leave thee nor forsake thee inasmuch as thou shall put thy whole trust in him. Call upon the Lord often and he shall bless thee above thy expectations and thou shall stand upon the earth when the Savior cometh. And by the authority of the Holy Priesthood I seal this a father's blessing upon thy head together with all former blessings which hath been placed upon you through the Holy Priesthood and in the name of Jesus Christ I seal you up unto eternal lives. Even so, Amen.*⁸²

No. 181; Provo City, Dec. 8th 1855; A Blessing by Emer Harris, Patriarch, placed upon the head of Franklin Weaver, son of Edward and Martha Weaver, born May 28th 1828, Allegany County, State of New York, N. A.

*Brother Franklin I lay my hands upon your head in the name of Jesus of Nazareth and place upon you a father's blessing; thou art an orphan, but thou shalt now have a father; thou art an Ephramite by descent and therefore thou are an heir to the Priesthood which hath come down through the lineage of thy fathers even unto thee, the blessings of Abraham, Isaac and Jacob. I confirm upon your head which is a numerous posterity, and a plenty of the fruits of the earth, which shall be confirmed unto you and thy children shall bear off the Priesthood after thee and magnify it and make it honorable and glorify God thereby, and thou shalt have the manifestations of the Spirit of God to direct you in all your ways inasmuch as you shall seek it with all your heart and keep all the commandments of God and continue in the faith the powers of earth and hell shall not have power to take them from you without your own consent thereunto; not a hair of thy head shall fall [by] an enemy. And by the authority of the Holy Priesthood I seal this a father's blessing upon thy head together with all former [a portion of the blessing was destroyed by fire] which thou hast received through the [?] in the name of Jesus Christ [I seal you up unto] eternal lives. Even [so, Amen.]*⁸³

Franklin sought the counsel of Brigham Young, and heeded his advice to marry both of his brother's widows. This religious precedent of "raising up seed unto his brother" is noted in the Bible, both Old and New Testaments.⁸⁴ For a young man not yet thirty years old it must have seemed quite an awesome responsibility.

NOTES FOR CHAPTER 3:

1. Andrew Jenson, Church Chronology, (Salt Lake City: Deseret News, 1914), p. 32.
2. B. H. Roberts, The History of the Church, (Provo, Utah: Brigham Young University Press, 1965), Vol. 3, p. 134-136: "The remnant expelled from Nauvoo under circumstances of such great cruelty, was made up of those who were either too poor to purchase an outfit with which to leave the city, or else of those who could not dispose of property to buy teams with which to remove. When driven from their homes by the mob they took refuge on the Iowa side of the Mississippi, where they bivouacked as best they could on the river bottoms. They numbered about six hundred and forty...tents were constructed by stretching quilts and blankets over frames made of small poles...and here huddled women and children destitute of both food and adequate clothing. It was the latter part of September, and the cold fall rains frequently drenched them. It was the sickly season of the year and most of the camp suffered from alternating chills and fever...Their camp from the general destitution that prevailed is called in the church annals the poor camp. In the midst of their greatest distress for want of food, a most remarkable circumstance, yet well, attested, happened. This was no other than the falling into their camp--and for several miles up and down the river of immense numbers of quails. The birds are quite common in that country, but these flocks were so exhausted, evidently from a long flight, that the women and children and even the sick, since they came tumbling into the tents or bowers, could take them up with their hands. Thousands were caught, and the sick and the destitute were fed upon daintiest food. No sooner was the news of the results of the Battle of Nauvoo carried to the headquarters of Brigham Young, on the Missouri, and the destitute condition of the expelled saints made known, than a relief company was organized consisting of teams with tents and provisions to make the journey back to the Mississippi, to gather up the victims of the mob's hate and violence."
3. *Ibid.*, p. 306: "Kanesville, a settlement so named in honor of their friend Colonel Thomas L. Kane, but since called Council Bluffs."
4. William B. Moore, ed., Crawford County, PA Cemetery Inscriptions, (Meadville, PA, 1983: Crawford Co. Gen. Soc. & Crawford Co. Histo. Soc.), Vol. 2, p. 38. We do know that some of the Weaver family were still living in Crawford County, PA at the time. Forty seven acres are granted to Henry Weaver from John Weaver in Conneaut Twp., Crawford Co., PA. The deed was recorded June 30, 1848. John Weaver, Jr. deeded land to Orson Barber which was recorded Jan. 4, 1850. Both Henry and John Jr. were brothers of Edward Weaver, as recorded in the Crawford County, Pennsylvania, Court Records, Direct Deed Index 1800-1925.
5. Arlen Clement, The Valiant Ones, (Orem, Utah: s.n., 1990), p. 85.
6. The Family Group Record of Ruth Haycock Wynder states that Martha died about 1847 after childbirth, (Almon Draper, born 22 Oct. 1846), in Council Bluffs.
7. Delbert Morley Draper, The Mormon Drapers (Salt Lake City: Draper, 1958), p. 129.
8. Ida Rachel Weaver Haycock, History of Gilbert Weaver Utah Pioneer of 1848 (Arlington Camp, California Daughters of Utah Pioneers), p. 3.
9. *Ibid.*, p. 3.

10. Ibid., p. 1.
11. Sarah Harris Mickelson, History of Sarah Clark, (MMS, 1957) p. 3. However, Gilbert, who had stowed away in the wagon of his cousin, Guernsey Brown, may not have been with his sisters at that time.
12. Daines & Weaver, p. 4.
13. Mickelson, Sarah Clark, p. 3.
14. Ibid.
15. Daines & Weaver, p. 4. It was exactly two months later that the couple wed.
16. Roberts, History of the Church, Vol. 3, p. 320.
17. National Archives Pension file, Mexican War No. A-11198: Affidavit by Sarah's brother Joseph Clark stated that Sarah and Miles were married on this date, the ceremony performed by Heber C. Kimball. Sarah Clark was also called Sarah Bergion Clark (Susan E. Black, Membership of the Church 1830-1848.)
18. Allen & Leonard, p. 249.
19. Mickelson, Sarah Clark, p. 3.
20. Andrew Jenson, "The Building of Utah and Her Neighbors," Deseret News, January 21, 1935.
21. Jensen, History of Provo, p. 33.
22. Mickelson, Sarah Clark, p. 4.
23. Works Projects Administration for the State of Utah, Provo, Pioneer Mormon City, (Portland: Binfords & Mort, 1942), p. 54. [FHLC#1059491]
24. J. M. Jensen, History of Provo, p. 34.
25. Kate B. Carter, Heart Throbs of the West, (Salt Lake City: Daughters of the Utah Pioneers, 1939-1951, 12 Vol.) Vol. 6, p. 115.
26. Ibid.
27. "Early Letter Describes July Twenty-Fourth," Deseret News, June 22, 1938.
28. WPA, p. 54.
29. Captain Conover's daughter, Sarah, married Gilbert Weaver, younger brother of Franklin and Miles. The wedding, 18 July 1855, was performed by Brigham Young, at Salt Lake City.
30. WPA, p. 54.
31. Carter, Heart Throbs, p. 115.
32. Ibid.

33. Carter, Heart Throbs, Vol., 6, p. 461-5.
34. Church of Jesus Christ of Latter-day Saints, FamilySearch, "Ancestral File 4.15", 1995.
35. Church of Jesus Christ of Latter-day Saints, Registry of Names of Person Residing in the Various Wards as to Bishop's Reports, G.S.L. City, Dec. 28th 1852, p. 80, p. 93.
36. United States Census 1851, Utah Territory, p. 131.
37. It is unclear who this could be. No other reference to Ezekiel Weaver has been located. Unless his age is stated incorrectly he would not have been one of the unidentified children in the Weaver household in the 1830 census of Scio, Allegheny, New York.
38. United States Federal Census, Utah Territory, 1850, p. 146.
39. Draper, p. 132: It is indicated that only one of the girls was under the care of William Draper. She was called "Carrie" (probably Julia Cecelia Weaver). From p. 132: "That William Draper had his share of sickness and widows cannot be doubted...for he married two of them. They were Mary Ann Manhardt and Marial Thompson Crosby. This proved to be fortunate for the children of Martha Weaver, for Mary Ann who was young and vigorous and without children `adopted' them as her own and successfully reared both [Almon Draper and "Carrie" Weaver] to full maturity, after which both married and moved away from the main body of the Drapers. Many years later Carrie came to Moroni, Utah, to visit her foster mother, Mary Ann. When they met there was a moment of embarrassment for Mary Ann failed to recognize Carrie at once, but when recognition came they fell in each other's arms and cried as women will."
40. Daines & Weaver, p. 3.
41. Draper, p. 132. It is noteworthy that in 1860 Mary Ann Draper is enumerated on page 277 of the Salt Lake county (which included the community of Draper) and that Charles Manhard, much older, possibly her father, is enumerated on the same page.
42. Cache Co. Utah D.U.P. Museum scrapbooks, [FHLC# 1421953, item 13]
43. U.S. Federal Census 1850, Salt Lake County, p. 66.
44. U.S. Federal Census 1860, Utah County, p. 219, Salt Lake County, p. 277.
45. A. I. S. (Accelerated Indexing Systems compiled from census, tax and other records.)
46. Jenson, Biog. Encyc., Vol III, p. 608.
47. Sealings, FHLC# 0183393, #646. The notation on this film also indicated that they were sealed again on 24 Apr. 1855.
48. Roberts, Vol. 4, p. 13.
49. James B. Allen, and Glen M. Leonard, The Story of the Latter-day Saints, (Salt Lake City: Deseret Book Co., 1976), p. 169, 170.
50. Christian, p. 35, 36.

51. "In the northwest corner of the temple square stood the Endowment House... dedicated in May 1855," is quoted from Roberts, Vol. 4, p. 15. One wonders if their sealing ceremony was performed in the Old Council House, and not the Endowment House. In any case the Temple Index Bureau records state that: "All prev. Ch. blessings reconfirmed & ratified in the Salt Lake Temple 25 Sep. 1967; proxy, Bernice V.C. Goeckeritz." Also see Susan E. Black, Membership of the Church 1830-1848.
52. Ancestral File, FamilySearch, 1994.
53. Church of Jesus Christ of Latter-day Saints, Registry of Names of Persons Residing in the Various Wards as to Bishop's Reports, G.S.L. City, Dec. 28th 1852, (Salt Lake City, Utah: Filmed by the Genealogical Society of Utah, 1959) p.80, p. 93.
54. Christian, p. 37.
55. Again, this date and place is puzzling for two reasons. Ordinarily an endowment is given previous to a sealing of husband to wife. We also note that at this date the Endowment House had not yet been completed. But the Temple Index Bureau states: Rec. no.1202, Bk. A-lvg, p.45, "All prev. Ch. blessings reconfirmed & ratified in the Salt Lake Temple 6 Dec. 1967; proxy: William E. Dunn. Sealed to parents 11 Feb. 1944, AZ:" IGI Batch #7430901/80 Source call #935235.
56. Arlen Clement, The Valiant Ones, the Clement and Weaver Families,(Salt Lake City: By the author, 1990), p. 97.
57. J. R. Booth, A History of the Fourth Provo Ward, (Provo, Utah: Copied by Brigham Young University, 1941), p. 24, 25. [FHL#1059491/3].
58. Carter, The Mormon Battalion, p. 95.
59. This record was found in the office of Howard H. Hunter on 20 May 1965 and noted by Warren Clyde Scott, of Idaho Falls, ID, on his family group record. (Family Group Record of Warren Clyde Scott, 1410 S. Lee, Idaho Falls, ID.)
60. A.J. Simmonds, "Blizzard decimated Elkhorn Ranch herds," The Herald Journal/Cache, (Logan: Sunday, August 9, 1992) p. 8.
61. W.P.A., Provo, Pioneer Mormon City, p. 83.
62. Ibid.,p. 85.
63. Ancestral File, FamilySearch, 1994.
64. Christian, p. 38.
65. Ibid., p. 39.
66. Millville Memories, p. 388.
67. Temple Index Bureau, Bk-A34 p. 44.
68. Stevenson, p. 5.

69. Ibid.
70. Mickelson, p. 7.
71. Clement, p. 95: According to Arlen Clement the old Weaver home is still standing [1994] on Antelope Island in the Great Salt Lake.
72. Church News, Week Ending July 29, 1995, p. 6. The ranch house at the state park is open two weekends a month during the summer.
73. Mickelson, p. 6.
74. James R. Clark, Messages of the First Presidency, 3 Vols. (Salt Lake City: Bookcraft, 1965), Vol. 2, p. 158.
75. Church Historian's Office, Patriarchal Blessings, Vol. 210:222.
76. Thus far the editor has been unable to locate a grave marker for Miles Weaver. Some old graves were removed from the old fort and also from temple hill, but not all. The list of graves is incomplete, especially for the earlier dates. There is no complete and comprehensive cemetery records listing for Provo as of this writing. A variety of dates for the death of Miles Weaver, both days and years, have been recorded in various records including:
 Susan E. Black, Membership of the Church 1830-1848: Dec. 7, 1854, Variant Dec. 8, 1854;
 MSS 1164, BYU, p. 9: "Sarah Holmes married Miles Weaver 7 Jan. 1855. Within the year Miles died."
 Patriarchal Blessing Index, Vol. 210:222, 223, 224: Miles, Sarah Clark & Sarah E. Holmes received blessings 6, 8 Dec. 1855;
 Susan E. Black, Membership of the Church 1830-1848: Sealed to spouse #2, 7 Jan. 1855 (TIB).
- Various dates recorded that Franklin married the two Sarah's, widows of Miles:
 Susan E. Black, Membership of the Church 1830-1848: 8 May 1855 (TIB);
 Susan E. Black, Membership of the Church 1830-1848: 9 May 1856 (Esshom, Pioneers & Prominent Men of Utah).
- Not all of this data can be correct. The most substantive proof that December 7, 1855 was the death date of Miles Weaver is from the affidavit of Joseph Clark made. This affidavit is part of the Mexican War pension file no. A-11198 filed by Sarah Clark Weaver, widow of Miles: "I knew him after his discharge, and up to Dec. 7, 1855, when he died at Lehi, Utah. I personally helped to wash and prepare him for interment and assisted in his burial." This death date is also supported by Endowment House Sealings by Proxy 1856-1857, Book B [FHLC#183389/3], p. 24: "Name of Proxy, Weaver, Franklin b. May 29, 1828 Allegany, NY, Sarah Clark, b. 27 Jan. 1832 Clinton, OH, Sarah Elizabeth Holmes, b. 24 Jan. 1838, Kirtland, OH; Solemnized by Heber C. Kimball; Place, Endowment House; Time, 9 May 1856; Witnesses, W. W. Phelps, F. Kesler; Name of Deceased, **Miles Weaver**; When Died, **7 Dec. 1855**; Place, **Lehi City**." This data is supported by the record that Miles received his Patriarchal Blessing the day before his death in Lehi, Utah, under the hand of Emer Harris, patriarch, who then gave Patriarchal Blessings, in Provo, three days later, to the mourners. Miles death date is crucial to the story of Franklin, who subsequently married the two widows of Miles.
77. National Archives Mexican War Pension File #A-11198 for Miles Weaver.
78. Stevenson, p. 4.
79. Christian, p. 40-42.
80. Church Historian's Office, Patriarchal Blessings, Vol. 210, p. 224, 226, 228.

81. Ibid, Vol. 210:223.

82. Ibid, Vol. 210:224.

83. Ibid, Vol. 210:225. The editor obtained copies of patriarchal blessings for those who were direct line ancestors, or sealed to direct line ancestors.

84. Matthew 22:24 "...Master, Moses said, if a man die, having no children, his brother shall marry his wife and raise up seed unto his brother. (See Deut. 25:5-6). Also see Mark 12:19.