

Margaret Evans Owens Wardrop 1829 – 1913



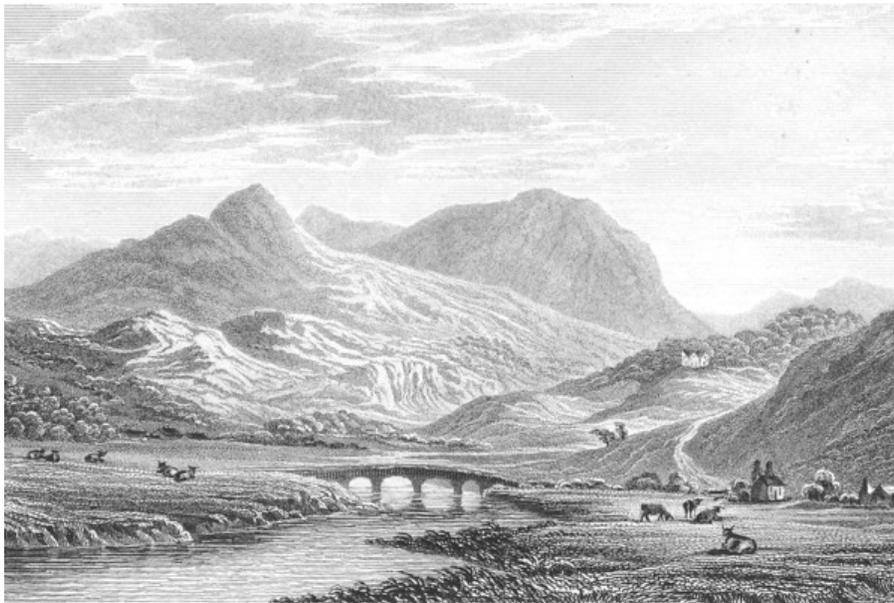
Edited by Ellen Claire Weaver Shaeffer, 2009

This remarkable woman, our pioneer ancestor, had the spirit, tenacity and moral strength to resist danger, hardship and opposition throughout her long and eventful life.

*Margaret Evans Owens Wardrop was born on 26 February 1829 in Festiniog, Merionethshire, North Wales, a daughter of William and Eleanor Evans Owens. She was the fourth child in a family of eleven children. She married Robert Campbell Wardrop on 3 June 1851, and they became the parents of eleven children; Mary Ellen, Robert, Catharine, Margaret, Jane, William, John, Alice Elizabeth, Owen, Allen and Rachel. She died on 1 April 1913 in Salt Lake City and was brought to Wellsville for burial. Such is the thumbnail life sketch¹ of our great great grandmother published in 1985, which hardly reflects a lifetime of incredible obstacles encountered and surmounted by this courageous woman. In the book *The Gathering of Zion* by Wallace Stegner, a non-Mormon writer chronicling the Mormon migration, the author pays tribute to the strength and courage of the pioneers, "...especially their women—their women were incredible." Margaret was such a woman.*

Her father, William Owens, was a farmer in northern Wales; he rented a large tract of land in the slate quarrying district of Ffestiniog for which he paid ninety pounds per year. He was allowed to keep his own livestock on the farm and he usually had from one to two thousand head of sheep and twenty milk cows, necessitating a small dairy. This would lead one to conclude that he was a man of some substance in a village where the chief industry was mining slate. The slate industry in Wales began during the Roman period when slate was used to roof the Roman forts. The industry grew slowly until the early 18th century, then expanded rapidly until the late 19th century. The Oakeley mine at Blaenau Ffestiniog was the largest slate mine in the world.² The town is now (2009) surrounded by Snowdonia National Park, but edited out of park boundaries because of the many unsightly heaps of slag. The Owens family later moved a short distance to Gerynt, Beddgelert, Caernarvonshire, Wales, a rural area even today.

We do not know much about Margaret's earliest years, but we do know that as the eldest daughter she was trained in all the domestic arts and knew a great deal about farming as well. Perhaps it was necessitated by the fact pointed out by a fellow immigrant that her father had become incapacitated in some regard. Margaret was musically inclined as well. Ffestiniog and surrounding communities had strong traditions of music which promoted male voice choirs and brass bands. During the quarrying boom days festivals of music and singing competitions were popular. Wales continues the musical tradition and has produced many musicians of note.



Margaret was 19 years old when she and her family first heard the preaching of the missionaries of the Church of Jesus Christ of Latter-day Saints. Her family had been members of the Baptist faith,³ but the younger children were christened in the Bethania Calvinistic Methodist Church.⁴ However, when the Owens family heard the preaching of Able Evans with the message of the Restoration they decided to be baptized.

William Owens was baptized by David Roberts on September 17, 1848; Magdalene and Richard Owens on Oct 12, 1848, by David Peters; Ellen [Eleanor] and Cadwalader Owens on October 15, 1848 by Able Evans; Owen Owens and Catherine Owens on November 5, 1848 by Jason Thomas; Margaret Owens on November 19, 1848 by Able Evans; William Owens and Alice Owens on November 30, 1848 by David Eames.

The foregoing information was found in a small memoranda book kept by David Peters,⁵ who was among the first to hear the message preached by the great Welsh missionary, Able Evans. The Peters family members were baptized in 1846, and a small branch was organized with meetings held in the Peters' home as long as they remained in Wales. The branch's baptisms were performed in the river just below a water wheel that turned the machinery for David Peters' carding and spinning operation, and was the location where all the Owens' age eight and older were baptized. Because of the widespread opposition to the Mormon faith, they were baptized at night.

Noted in the memorandum book were the deaths of two of the Owens children, Magdalene and Catherine Owens, both passing away on the 15th of December 1848 and were buried in the same grave. Magdalene was 17 and Catherine, twin of Owen Owens, was 13 years old. No mention is made of the cause of death.

Earlier that same year two sons of William and Eleanor Owens had passed away: John, age 22, and James, age 20. No mention of the cause of their deaths has been found. Perhaps they died in a mining accident, as the slate mines were a source of local employment. Or perhaps they died in one of the many epidemics that swept through the British Isles from time to time during that era. For William and Eleanor Owens it meant that four of their children died within the year prior to their leaving Wales. Perhaps the tragedy of such painful losses contributed to their motivation to emigrate.

Nevertheless, William and his wife, Eleanor, or Elinor, decided to join with others of the L.D.S. branch at Festiniog who had received “the spirit of gathering” and accepted the proposal to emigrate to Zion,⁶ in the distant mountains of Utah.

The Owens family was part of the first collective group of Welsh converts led by Captain Dan Jones to prepare for emigration. One pound sterling per person was paid by December 31, 1848; the rest was to be paid at the port of embarkation. All Welsh Saints were to meet in Liverpool, England by February 15, 1849. Those in North Wales traveled there as individuals or families.⁷

They were given advance warning of the “sharper” in Liverpool and due to this advice all the Welsh Saints were successful in retaining their possessions. The “Music Hall” a large six-story building was rented to house the 326 Welsh converts for one shilling six pence per person per night for five nights.⁸ Welsh-speaking ministers from Liverpool tried to dissuade the emigrants from going, but were unsuccessful.

On the sixth day, everyone boarded the *Buena Vista*, only to be told that there were 77 too many people on board and some would have to wait a week and sail on the *Hartley*. The Owens family was included in this group and would sail with 161 other English and Scottish converts, one of whom was Robert Campbell Wardrop, a young convert from Scotland. He would later marry Margaret Owens, although they never met onboard ship.⁹ The cost of the voyage was nothing for infants under one year of age, age 1-14 cost 3 pounds; over age 14 cost 3 pounds 12 shilling 6 pence which included supplies.

In sailing on the *Hartley*, March 5th, 1849, the Owens family was separated from their larger group of friends as well as Dan Jones, their illustrious leader. Becky Bartholomew in the *History Blazer*, February 1996 wrote:

One of Utah's more colorful founders was Dan Jones, so beloved by Mormon immigrants from Wales that he was called "the Welsh apostle." Jones was born in northern Wales in 1811. As a speaker he was said to have captivated audiences for up to three hours at a time, wrenching tears and laughter from believer and nonbeliever alike. He saturated Wales with thousand

*of pages in pamphlets, tracts, and translations of Mormon texts so that anyone who read Cymric must have found it difficult not to be aware of Mormonism.*¹⁰

David Bowen was appointed cook for the voyage and had been promised one shilling from every passenger. However, only two paid for Bowen's services. One was Cadwalader Owens, Margaret's brother (75 cents), and the other was David Peters (25 cents), both from the same branch of the church in Wales. Needless to say, Bowen felt cheated—having prepared three meals per day for over 200 passengers for seven weeks.¹¹

William Hulme, President of the Latter-day Saints on board the *Hartley* reported the voyage was more like a pleasure excursion, perhaps an exaggeration. "The weather had been so pleasant and the sea and wind so gentle that only one or two rough days had been experienced in the crossing." The *Hartley* docked at New Orleans on April 28th 1849, 54 days after leaving Liverpool.¹²

But the journey "from hell" was yet awaiting the unwitting passengers. First, they were met in New Orleans by Lucius Scoville who had been sent there on Church assignment. Scoville assisted them through customs and boarding of the steamer *Mameluke*. Next, just a day or so up river, pressing concerns became evident as cholera morbus, a highly infectious bacterial disease became rampant among the passengers as they traveled to St. Louis, claiming the lives of four members of the Owens family.

From a biography of Lucius Scoville we read:

Upon his arrival March 14th, [1848] he immediately took charge of the emigration station. His duties consisted of meeting all ships arriving in that port from foreign countries. Taking care of all Mormon emigrants, seeing that they received their baggage and starting them on their way to Utah. He remained there working until July 13, 1849, when he was released as emigration agent. He left New Orleans, bound for St. Louis, in charge of a company of Scotch and Welsh emigrants, numbering one hundred and thirty. During this trip up the river an epidemic of cholera broke out among the Saints. Elder Scoville was kept very busy administering to the sick and helping care for them. Members of the company who were not stricken were kept busy day and night caring for the sick. However, by the time the boat arrived at St. Louis most all on board were well and able to start almost at once on the long overland route to Utah and the Salt Lake Valley, the land for which they had sacrificed so much and traveled half way around the world to reach.¹³

The foregoing account glosses over the following: upon arriving at St. Louis another steamboat, the *Lightfoot*, was contracted to take the company up the Missouri River to Council Bluffs. While onboard the *Lightfoot* many more people, including two more members of the Owens family died from the dreaded disease. Cholera also claimed the life of the chief pilot and fireman. Lacking a pilot, the boat lay idle for several days. Then, rather than going upstream the remaining 45 miles, the captain, described as a 'base swindler,' decided to go back down stream about seventy five miles to Savannah Landing. There he put all the passengers and freight ashore. Another steamer was hired, the *St. Croix*, to take the hapless immigrants the rest of the way to Council Bluffs.¹⁴

The Owens family was hard hit. Within eleven days, six of their number perished from the disease which could strike down the young and healthy as readily as the old and infirm:¹⁵

7 May 1849 – Jane Owens, age 5 – *Mameluke*, Mississippi River
8 May 1849 – Alice Owens, age 10 – *Mameluke*, Mississippi River
8 May 1849 – William Owens, age 14 – *Mameluke*, Mississippi River
9 May 1849 – Elinore Jones Evans Owens, age 50 – *Mameluke*, Mississippi River
12 May 1849 – William Owens, age 51, *Lightfoot*, Missouri River
18 May 1849 – Richard Owens, age 16, *Lightfoot*, Missouri River

In a tribute to the deceased parents of the Owens children, John D. Peters, son of fellow immigrants wrote:

*I have heard my father and mother say that the coming to Utah was an experience which few people [would] be able to comprehend. That very few of the Welsh Company could speak or understand the English language... I have heard my mother say that William Owens and his wife were a splendid type of humanity. That Elenor, as mother called her, was a woman of wonderful character and will power. When we stop to reflect, it does not need any testimony to proclaim her bravery when we recall that she started out with an invalid husband and seven children to this far western land where everything was undeveloped and she was unable to speak the language of the people among whom she expected to live. I have no way of expressing it better than to say that she must have been a might brave woman.*¹⁶

Only three members of the Owens family survived; Cadwalader, age 24, Margaret, age 20 and Owen, age 13. Margaret became ill but did not succumb to the cholera. However, as they were outfitting for the overland trek from Kanesville, Iowa, they learned it was a requirement for everyone to be able to walk. Margaret was still so sick her brother Cadwalader tied her to the wagon enabling her to stand up and walk out of camp. They were equipped with 1 wagon, 4 oxen, 2 cows and 2 guns.

Despite their grief and suffering, these three young people felt their only choice was to look forward not back. They put their “shoulder to the wheel” and moved ahead with the George A. Smith 4th Company comprising 447 people, 120 wagons and numerous livestock. Of this number 84 were Welsh. They were presided over by their beloved Dan Jones. Wm. I. Appleby served as secretary and journalist, and his entire trail diary can be read on-line.¹⁷ Leaving Kanesville July 4, 1849, they arrived in the Salt Lake valley October 26, 1849.

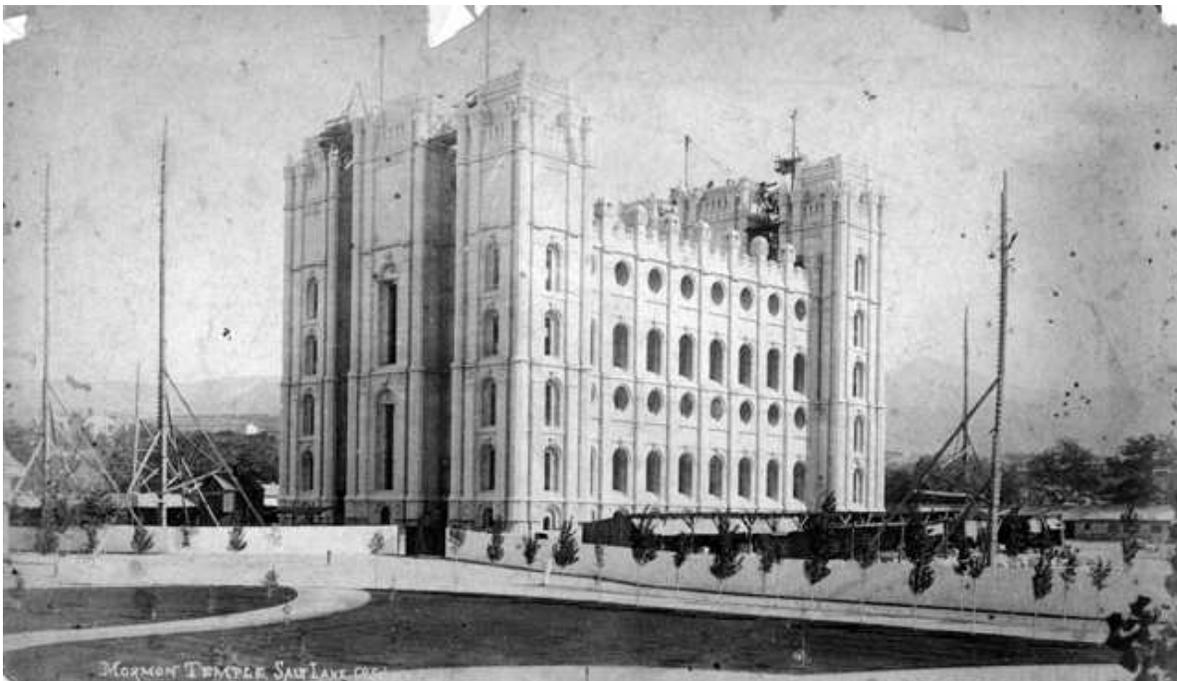
The Welsh adapted well to the difficulties of the overland journey and won praise from all the other camps for their organization, virtue and skill, and especially for their singing.¹⁸ The Welsh were later asked by Brigham Young to form a choir in Salt Lake City which eventually evolved into the famed Mormon Tabernacle Choir.¹⁹

The three young Owens arrived in the valley of the Great Salt Lake eight and a half months after having left their native village. They spent their first winter in a dugout across the Jordan River with a number of other immigrants forming a kind of Welsh colony. Permission

was granted by President Brigham Young to establish a Welsh speaking branch—the first of several foreign language branches established later.²⁰

The federal census of 1850 listed Margaret Owens, 22, and her brother Cadwallader, 26, in a household with two other people, a Nizy Jones, 22 and Owen Roberts, 22. Their younger brother, Owen Owens, was enumerated with the Dan Jones family and was one of 14 members of that household which included the Jones family and others.²¹

Margaret found employment as a cook for some of the men working on the temple.²² One of those men was an immigrant from Scotland, Robert Campbell Wardrop, 22. Robert, a master stone mason, was responsible for all the stone coping around the doors and windows of the east side of the temple. Robert and Margaret were both amazed and delighted to discover that they had actually sailed on the same ship to cross the ocean, but had not met previously.



They were married the 3rd of June, 1851, in Salt Lake City. Margaret continued cooking for the workmen throughout much of the next year. Robert continued his work on the temple; he also worked on the courthouse in Filmore, Utah. Robert had joined the Church, March 12, 1848, in Edinburgh, Scotland, incurring the wrath of his family who turned him away. However, they gave him enough money to immigrate to Utah. He never heard from his mother or father after he left Scotland, but his sister Janet wrote to him once a year with family news. Robert's brother, James, had immigrated to America in 1842 and resided in Michigan for a time. Another brother, William, went to India.

Margaret's brother, Cadwallader Owens, married Elizabeth Jones the 13th of August, 1855 in Salt Lake City. She may have been a widow with children, as they are listed in the 1860

census of Willard, Box Elder County, Utah with children having been born in New York.²³ Owen Owens married Jane Parsons October 2, 1857 in Salt Lake City. They too, lived in Willard, Utah. Quite a number of Welsh immigrants settled Willard where the renowned Evan Stephens began what was later to become the Mormon Tabernacle Choir.

Margaret and Robert Wardrop were married for three years before Robert took a second wife, a custom then widely practiced in the territory by members of the Mormon faith. The second wife's name was Mary Margaret Reese Morris, a widow with four children, whose husband, Ebenezer Morris, had died in Wales, prior to her immigration in 1853. Mary was almost 7 years older than her new husband and her "sister" wife.²⁴ Perhaps this marriage more nearly conformed to the ideal of providing for the widows and the fatherless than many of the other polygamous unions among their peers. No mention is made of how Margaret felt about her husband taking a second wife, but it is likely she was consulted prior to the event and granted a consent that may or may not have been reluctant.

When the stonework was completed on the temple, Robert Wardrop moved his family to Brigham City. The 1860 federal census of Brigham City, Cache County, Utah shows a single household with all 13 family members enumerated. By that time Margaret had given birth to five children, and Mary to three Wardrop children. In their household there were two two-year-olds, two three-year-olds, two four-year-olds, two 8-year-olds and two teenagers!²⁵

The family lived in Brigham City, Utah, for a short time and then moved to Wellsville, Utah in the spring of 1863. Many of the Scottish families had gravitated to Wellsville, and it was known as "Scotch Town" around Cache Valley.



Robert took up making slates and pencils for the school children of the county from slate he quarried in Harper's Canyon north of Brigham City. They lived in a dugout their first year there, and when Wellsville City was laid out, they moved about seven blocks south into the "New Fort" area. In 1874 Robert built the first log house at the mouth of Wellsville Canyon near Mt. Sterling,²⁶ as part of a homestead where he raised hogs and dairy cattle. He also

made grindstones and headstones from stone found in Wellsville Canyon. The family assisted him in this endeavor, sandpapering the finish on the stones, slates, and pencils. It was tedious and painstaking work.

The federal census of 1870 indicated that the Wardrops by that time had split into two households, Robert living with Margaret as far as the census was concerned, and Mary as head of her own separate household. The same arrangement existed in the 1880 census as well.²⁷ The latter census indicated that Margaret and Robert Wardrop were living next door to their daughter, Jane Wardrop Duncan and her family. Jane had married Moroni Duncan in 1875 and had two children by 1880.

Robert Campbell Wardrop, the father of 17 children, passed away September 24, 1884 at the age of 60, and was buried in the Wellsville Cemetery.²⁸

Deseret News, Oct. 10, 1888 p. 624, Col. 5 (Family History Library film # 0026603):

Deaths – Wardrop -- On Monday Sept. 24th, 1888 at his residence in Wellsville at the age of 69 years 7 months and 8 days Robert Wardrop; born at Stewarton, Ayrshire, Scotland, and joined the Church of Jesus Christ of Latter-day Saints in 1848; came to Salt Lake City in the fall of 1849 where he was employed as a stone cutter on the Temple and other public works for some years, when he moved to Cache Valley and engaged in the occupation of farming – Logan Journal



Other data from the Early Church Information File.²⁹

Mary Morris Wardrop had passed away six months prior to Robert on the 27 of March, 1888. She, too, was buried in the Wellsville Cemetery, predeceased by three of her Morris children and one Wardrop child, Janet Reece Wardrop who died at the age of five in 1862.

The Wardrop family stayed in Wellsville after the death of Robert. Margaret enjoyed her family and her home, kept a tidy house and raised wonderful gardens of flowers and vegetables. However, it must be noted that she was pre-deceased by several of her children: Robert died as a 10-month-old infant in 1854, the same age as Owen in 1866. Allen died in 1874 as a 5-year-old, and Rachel died the following year at the same age. Two of her adult children died before Margaret did: Alice died of diphtheria at age 31 in 1897 and William was killed in Reno, Nevada in 1908 at age 47.

The family of Robert C. and Margaret E. Owens Wardrop:

Husband Robert Campbell WARDROP		
Born	16 Mar 1828	Place Stewarton, Ayr, Scotland
Died	24 Sep 1888	Place Wellsville, Cache, Utah
Buried	27 Sep 1888	Place Wellsville, Cache, Utah
Married	3 Jun 1851	Place Salt Lake City, Salt Lake, Utah
Husband's father	James Lyle WARDROP	
Husband's mother	Catherine Henderson CAMPBELL	
Wife Margaret Evans OWENS		
Born	26 Feb 1829	Place Llanfrothen, Merioneth, North Wales, Wales
Chr.	1 Mar 1829	Place Festiniog, Merioneth, North Wales, Wales
Died	1 Apr 1913	Place Salt Lake City, Salt Lake, Utah
Buried		Place Wellsville, Cache, Utah
Wife's father	William OWENS	
Wife's mother	Elinore Jones EVANS	
Children List each child in order of birth.		
1	F	Mary Ellen WARDROP
	Born	10 Aug 1852 Place Salt Lake City, Salt Lake, Utah
	Died	8 Oct 1934 Place Clearfield, Davis, Utah
	Buried	12 Oct 1934 Place Layton Cemetery, Kaysville, Davis, Utah
	Spouse	Henry ROBERTS
	Married	29 Sep 1870 Place Kaysville, Davis, Utah
2	M	Robert WARDROP
	Born	16 Jan 1854 Place Salt Lake City, Salt Lake, Utah
	Died	27 Oct 1854 Place Salt Lake City, Salt Lake, Utah
3	F	Catherine Owen WARDROP
	Born	29 Sep 1855 Place Salt Lake City, Salt Lake, Utah
	Died	16 Mar 1934 Place Wellsville, Cache, Utah
	Buried	19 Mar 1934 Place Wellsville, Cache, Utah
	Spouse	Levi Clutcher GARRETT
	Married	12 Jan 1875 Place Wellsville, Cache, Utah
4	F	Margaret WARDROP
	Born	12 Jul 1857 Place Salt Lake City, Salt Lake, Utah
	Died	23 Nov 1915 Place Salt Lake City, Salt Lake, Utah
	Spouse	Henry John TAUFER
	Married	24 Dec 1878 Place
5	F	Jane Owens WARDROP
	Born	7 Apr 1859 Place Salt Lake City, Salt Lake, Utah
	Chr.	15 Apr 1859 Place Salt Lake City, Salt Lake, Utah
	Died	6 Jun 1951 Place Raymond, Alberta, Canada
	Buried	9 Jun 1951 Place Raymond, Alberta, Canada
	Spouse	Moroni Pitcon DUNCAN
	Married	1 Feb 1875 Place Wellsville, Cache, Utah
6	M	William Owen WARDROP
	Born	22 Jan 1861 Place Brigham City, Box Elder, Utah
	Died	6 Mar 1908 Place Nevada
	Spouse	Grace BENSON
	Married	<1886> Place <Brigham City, Box Elder, Utah>
7	M	John Owen WARDROP
	Born	5 Apr 1863 Place Wellsville, Cache, Utah
	Died	12 Jan 1943 Place Fairfield, Camas, Idaho
	Buried	15 Jan 1943 Place Mountain View Cem., Camas, Idaho
	Spouse	Lydia Adelaide BALLARD
	Married	7 Dec 1886 Place Alturas County, Idaho Territory
8	M	Owen Owen WARDROP
	Born	16 Nov 1865 Place Wellsville, Cache, Utah
	Died	13 Sep 1866 Place Wellsville, Cache, Utah
9	F	Alice Elizabeth WARDROP
	Born	16 Nov 1866 Place Wellsville, Cache, Utah
	Died	22 Nov 1897 Place Wellsville, Cache, Utah
	Spouse	Simon Harris JONES
	Married	Bef 1895 Place Utah
10	M	Allen C. WARDROP
	Born	20 Feb 1868 Place Wellsville, Cache, Utah
	Died	1874 Place Wellsville, Cache, Utah
11	F	Rachel OWENS WARDROP
	Born	30 Jun 1870 Place Wellsville, Cache, Utah
	Died	30 Dec 1875 Place Wellsville, Cache, Utah

The following transcription of an audio recording made by her granddaughter, Marriette Collett Nilsson in 1978 gives a delightful glimpse into the later life of this remarkable woman:

Margaret Evans Owens Wardrop

I am going to tell you a little about what I remember of my Grandmother Wardrop. I only remember one grandmother and no grandfathers. She was a wonderful woman and I thought so much of her. I was especially happy that I knew her, and I was about nine years old when I saw her last.

Grandma Wardrop was born in Wales and she was born Feb. 26, 1829 and was in a family of ten [eleven]. One of them passed away just before leaving Wales and her father and mother and six of them [parents and four children] passed away on the way to Utah with cholera. They buried them along the river bank as they were going along. Grandma and two of her brothers had it but they didn't pass away with it and the captain of the company said that if they could walk to their wagon they would be allowed to go to Utah. Grandma was so weak and sick that they tied her waist with a rope and held her up that way to get her to the wagon.

So she was allowed to go to Utah and she went there but she couldn't speak much English at all, the way she told me when I was a kid. But she spoke Welsh very well and she was a wonderful singer in Welsh. She'd sing and we couldn't understand what she was singing but we enjoyed listening to her sing in Welsh.

Her two brothers didn't stay in Utah very long. They went to New York and their daughters were such good singers they got to sing at the Metropolitan Opera House in New York, which was a very big accomplishment and Grandma was very proud of this.

She met Grandpa [Robert Campbell Wardrop] in Salt Lake City. Although they came across the ocean on the same ship, they didn't meet each other until they got to Salt Lake City and she began cooking for men working on the temple. After they got married she cooked for the men while he continued working on the temple for about a year. He was a very good stone mason.

Grandma was about medium height but she didn't have much flesh on her. She wore long skirts but not full like most of them wore because she was such a fast worker that they got in the way. She worked at everything. She would raise two or three sheep a year and would collect up the wool and then spin it into yarn and then knit it with knitting needles. I can still hear those needles as they'd go clickety clickety click all day long. She had four steel ones and she could knit a pair of socks in a day and she did all this knitting, then she sold them to get money to help with their home. She had cows and made butter and she had chickens and pigs and most everything, even little rabbits. I remember the little rabbits around there.

She also raised big beautiful gardens--such big gardens that all of them could have stuff out of her garden and she had a log cabin home, but it was

wonderfully kept. There were only three rooms in it as I remember. I remember two of the rooms really well but I think there were three. And she had the most beautiful flowers. She had such beautiful larkspur and hollyhocks and she would take these hollyhocks and make us kids beautiful little dolls of them. I don't remember how she did it, but she would make them and those hollyhocks were so big and we'd take them home and put them into water and we'd have them for three or four days.

She would sleep upstairs and one day us kids were up there with her and she got into her trunk and found this beautiful black shawl. It was black silk and it was oh, so really beautiful. She cut it in two and gave it to Blanche and me for our dolls. Blanch hurried home with it to Mother and Mother was washing clothes and she put it in the boiler. Of course it didn't look very good then, but I stayed there with Grandma and she was telling me things and she spoke pretty good English but she slipped back into Welsh every once in a while. But she was telling me that her youngest daughter, Aunt Alice, died with diphtheria quite young. She had been married but had died young, and she had had this shawl. Well then, we got diphtheria.

Blanch didn't get it as bad as I did, and that was probably because Mother got hers into the wash sooner. We were very sick with it and it was terrible. Mother got the doctor and he said that we couldn't get diphtheria as there was none around there and Mother insisted that it came from that old shawl. Even the doctors got it and so did Aunt Susie who was a half sister of Mother's. She was cooking for the AC students, the AC was the Agricultural College and it is now called the Utah State University, and it is the same bunch of buildings although they have been added to, that Keith went to school in at Logan. Aunt Susie came down with it, and some of her girls from all over... Wellsville and around Cache Valley came to help her and they all took this [diphtheria] to the school and it was a regular epidemic that started from this old shawl that us kids had. It was terrible.

Grandma had the most beautiful hair. It had sort of little reddish tints to it and it was curly. I never saw a head of hair so curly. She would let us kids comb it, and there were sometimes all three of us were combing it at the same time. She had one of those little fine-toothed combs and we would each take a bunch of hair and fix it up and twist it and braid it and put it up. We had a little old broken mirror and we would get that she would tell us how good we had done it and then she would shake her head and down it would all come, but her hair was as curly as ever. Grandma was very good to us.

She was so good with us kids! We were just three little kids and none of us were yet in school and we would all of us go and make noise like kids do and she would just smile and laugh. She never laughed out loud, she had a little chuckle. She was so kind. She never got mad at us and we thought she was just swell. She was the only grandmother that we ever saw so she was pretty special to us. She would do so many things for us and she taught me to knit and to crochet. Before I went to school I learned, and of course I knit myself a pair of socks and they were clear up to my knees because that's the way they wore them then. I know that

there was many a night that there was a lot taken out and re-knit that I didn't do, but I got them done at last and I was pretty proud.

Grandma had, I think, 5 daughters and 2 sons. The daughters were Jane (Mother) and Margaret and Alice and Molly and Kater and the sons were Uncle Bill and Uncle Robert. Uncle Bill was a really smart looking fellow. He was always dressed so nice and he always had a flower in his lapel and his shoes were polished and he was a handsome man. He always used to bring us hoar candy. It was made from syrup and was hard and it was sure good. He always had some in his pocket for us. He was quite a guy.

I didn't see Uncle Robert very much. He was a farmer and he didn't dress up so much and not as fancy as Uncle Bill. Uncle Bill was a bachelor and he didn't get married for quite a while and then he married a widow named Grace Price and she had three children: a girl name Lila and a boy Dallas and a boy named Herb. We really liked them. They lived in Logan and we got along well. Lila came up to Canada and got married and Aunt Grace came up here too for a little while. I always loved them as they were such wonderful people.

Uncle Bill was sort of the outlaw of the family. He got Grandma to sell her home and he put the money into something and lost it anyway. That is the reason that she had to live with her children. I think that she lived with us for a year. Bill used to go to Las Vegas and Reno and work in the gambling halls and that didn't go over very well with the family. He was working in the gambling halls and was shot and killed and of course that made quite a scandal in the family and when Bert and I first went to Nevada, we decided to go to the old part of Reno. It isn't called Reno, but it is where all the real old machines were that they first had. We spent one whole day there and we went into the mines and saw all the stuff that they did in the early days. There was an old elderly man there and Bert said, "I wonder if he could remember Uncle Bill." I said, "Oh, he couldn't." but you know how Bert was. So he went up and started talking with this old fellow and this old man said, "Yes, I kind of do remember that incident." But I didn't stay to hear any more of it because it kind of bothered me because Uncle Bill got shot. The family didn't know anything about it [at the time], but there was a couple of young fellows from Wellsville and they were there and they heard about it and saw it was Uncle Bill and they got in touch with the family and they had his body sent home. He surely was a wonderful looking guy but he was sort of the black sheep of the family because they didn't like what he did with Grandma.

We used to go over there [to Grandma's house] quite often when we lived in Logan and then after she lost her home she came and lived with us for about a year, and I sure loved her as she was the only Grandmother that I ever had and ever saw and she could do everything no matter what it was, and she was right there to do it and at night she came and sang us to sleep in Welsh. I don't know what she sang about but it sounded pretty good to me.

Grandpa and Grandma Wardrop were married in Salt Lake and they lived there for quite a while and then they moved to Brigham City. They had quite a thing about then for them to take a second wife and he took a second wife. I knew her because she was at Logan for quite a long while. Then Grandma went from our place to Aunt Meg in Salt Lake. We always called her Aunt Meg although I

don't know what her real name was. Aunt Kate was called Katherine because I know Mother wanted to name me that, but Dad wouldn't have it. Katherine and Alice and Molly--they all had these nick names, and I don't know what their full names were but of course I don't know too much about it as Mother didn't leave anything on her family and there isn't anyone to ask. I tried to get Minnie to talk about it last year, but she couldn't remember, but she had a picture and it was taken years and years ago at the corner of Grandma's house. Now that would have to be before 1907 because Grandma wasn't gone then and she had both the purple and the white lilacs in one big clump and it was so beautiful. Minnie couldn't tell us anything and Blanche can't remember anything so this is what I have tried to remember.

Grandma died, passed away, when we lived on the homestead at Purple Springs [Alberta, Canada]. I was about 14 and Mother went down there [to Utah] and stayed for about four months before Grandma passed away. At that time we had the school out there at the homestead and each one of us had to take six months boarding the school teacher and of course it was our turn then when Grandma fell ill and so I had to take charge of cooking and tend the teacher and had to stop school to clean while Mother was gone and she was gone about four months and she was only home about a week when Grandma passed away and of course then the mail was so long we didn't get it until it was too late and she didn't get to go back to the funeral. It would have been around 1910 or 11 when she passed away [April 1st, 1913].

That is about all I can remember about Grandma. But she was always sitting there in her rocking chair rocking and knitting and she knit these socks and people would come there and buy them, and she never had any on hand because they were such good socks and were ordered ahead. Us kids wore these long socks that came up above our knees and they were hand knit and we wore her socks and they were all hand knit and we wore them for a year or two. They lasted a long time.

That is all that I can remember of our Grandma Wardrop. I sure did love her! This is Grandma Marriette telling what I can remember."

* * * * *

Salt Lake Deseret Evening News, Wednesday April 2, 1913

p. 16, Column 1 (Family History Library Film # 0026989)

Death of Mrs. Wardrop - Mrs. Margaret Owens Wardrop, aged 84 years, a pioneer of 1849, died yesterday afternoon at the home of her daughter, Mrs. Henry Taufer, 220 Twelvth East St., old age being the cause of her death. Funeral services will be held in Wellsville on April 4 and the body may be seen today at the mortuary of Undertaker Joseph William Taylor. Mrs. Wardrop was born in North Wales February 14 1829. She came to this country in 1849 and

located at Wellsville, where she made her home until recently when she went to the home of her daughter.

To this editor, the remarkable thing about this obituary was the discovery that the location of the Tauffer home is directly across the street from our daughter's current (2009) home in Salt Lake City on the corner of 12th East and 2nd South very close to the University of Utah.

According to the U. S. census Henry Tauffer was a stone mason, perhaps constructing the house himself. Current owners say the house was built around 1905 and that one of the early owners or perhaps the builder was Kingsbury, president of the University, who later sold the house. As indicated by the U.S. census, The Tauffers were living in the house in 1910 and 1920 even though Alice Wardrop Tauffer died in 1915 just a couple of years after her mother.



The Tauffer home as it is in 2009
Place of death of Margaret Evans Owens Wardrop -1913.

* * * * *

Postscript: I have grown to know and love my great-great grandmother, Margaret, through the process of discovering her history. I wish I could tell her how much I admire her courage and strength and what an example she is to me. I personally knew her daughter, Jane, when she was quite elderly and I was in awe. I knew her granddaughter, Margaret, as my precious little "Grandma Weaver," as warm and loving and caring as a grandmother could possibly be, a legacy of love, no doubt, from her mother and grandmother.

I wish to share Margaret Owens Wardrop's story as widely as possible with her numerous descendants and will post her story on the World Wide Web to make it as accessible as possible. Anyone who cares to download it may do so at no cost. If there are photos or family stories one would like to share please contact me at ecs2965@gmail.com and I will incorporate them into this publication.

*Ellen Claire Weaver Shaeffer
Phoenix, Arizona*

NOTES

ENDNOTES:

¹ Windows of Wellsville, Wellsville History Committee, 1985; Biography of Margaret Evans Owens Wardrop p. 694

² See <http://www.Wikipedia.com>

³ Wright, Lucy W. (Great Granddaughter of William Owens); "Information for this sketch was taken from a sketch of Owen Owens (my grandfather) and from a letter written by John D. Peters whose Welsh parents were in the same company with William Owens, and from my pedigree charts."

⁴ Owens, W. W., History of Owen Owens, 30 December 1912

⁵ Peters, John D. John D. Peters' Account of the Owens Family; personal correspondence, Brigham City, Utah, June 18, 1913. <http://welshmormonhistory.org/>

⁶ Wright, Lucy W. BIOGRAPHY: WILLIAM OWENS [father of Margaret Evans Owens]

William Owens was born August 15, 1798 at Merionethshire, North Wales. He was the son of Cadwalader and Margaret Evans Owens. Merionethshire was a farming and slate quarrying district. William was a farmer. He rented a large tract of land for which he paid ninety pounds per year. He was allowed to keep his own livestock on the farm. He usually had from one thousand to two thousand sheep and twenty milk cows, necessitating a small dairy.

He married Eleanor Evans. They were the parents of eleven children. Four children died and were buried in Wales. The family belonged to the Baptist Church although he was not too active. When they heard the gospel of Jesus Christ of the Latter Day Saints, they left the Baptist Church and joined the L.D.S. Church. William was baptized September 17, 1848 at Festinog, Wales, by David Roberts.

Preparations were soon made to come to America. They left Liverpool, England in the spring of 1849. It took them seven weeks and one day to reach New Orleans. They sailed up the Mississippi and Missouri Rivers enroute to St. Joseph, Missouri. While on their boat, there was an epidemic of cholera and many people died and were buried on the banks of the Mississippi River. Jane, a daughter, died on Monday, William and Alice on Tuesday, their mother Eleanor on Wednesday, their father, William, on Friday, May 12, 1849, all in the same week. Richard died on Friday the following week. This left three children to complete the journey to Utah; my grandfather Owen Owens, who was thirteen years old, and an older brother and sister. [This sister was Margaret Evans Owens.] There were only a few people in this Welsh Company who could understand or speak English. They crossed the plains in the George A. Smith Company and reached Salt Lake City, Utah in the fall of 1849.

Written by Lucy W. Wright, Great Granddaughter of William Owens

(Information for this sketch was taken from a sketch of Owen Owens (my grandfather) and from a letter written by John D. Peters whose Welsh parents were in the same company with William Owens, and from my pedigree charts.)

⁷ Dennis, Ronald D., The Call of Zion, The Story of the First Welsh Mormon Emigration, Religious Studies Center, Brigham Young University, Provo, Utah, p. 7.

⁸ Op. Cit., p. 10.

⁹ Nilsson, Marriette Collett, Grandma Wardrop, transcription of an audio recording, 1978.

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http://historytogo.utah.gov/utah_chapters/pioneers_and_cowboys/welshmandanjoneswasoneofzionsbusiestbees.html

¹¹ Dennis, p. 35

¹² Dennis, p. 35 – Also see: @ ancestry.com for the Ship Hartley – arriving New Orleans 28 April 1849 :

Robert Alexander	23	do	Printed						
Mary do	35	fe							
Edra do	2	do							
William Owens	50	male	Printed						
Elinor do	49	fe							
Margaret do	19	do							
Richard do	16	male							

The last four entries above are William Owens, age 50; Elinor Owens, 49; Margaret Owens, 19; and Richard Owens, 16. The rest of the family is listed on the following page. The ship Hartley sailed from Liverpool departing 5 March 1849 with 220 immigrants under the leadership of Wm. Hulme, arriving 28 April 1849 at New Orleans. Source BMR Book # 1043 pp. 7-15 (FHL# 025690); Customs #234 (FHL 200161); Ronald D. Dennis, "The Call of Zion", Provo; Religious Studies Center, BYU 1987; Appendix C

¹³ <http://www.geocities.com/heartland/valley/6368/Swasey/LuciusNelsonScovill2.html>

¹⁴ Dennis, p. 49

¹⁵ <http://parentfrost.netfirms.com/MormonImmigrationIllness.pdf> :

After the initial appearance of cholera in the 1832–34 epidemic, North America was free of the disease until the winter of 1848–49. Between 1849–54, however, no twelve-month period passed without an occurrence of cholera somewhere in the United States. The disease then disappeared abruptly and was not seen again until 1866.

The unfortunate timing of the cholera outbreaks coincided with some of the heaviest periods of Latter-day Saint immigration. Journal accounts confirm that cholera was a very real danger to Mormon immigrants and was the cause of considerable suffering and loss of life. As previously noted, it was present in and around New Orleans and the Mississippi waterways and was responsible for the deaths of numerous European Mormon immigrants who contracted it in the area during the period between 1849–54.

The disease attacks suddenly and with very little warning. Although a mild type of infection can occur with few side effects, it is usually quite virulent in its assault. Following a brief incubation period of from one to three days, the disease usually appears as a sudden, overwhelming attack of acute painless diarrhea and spasmodic vomiting. The diarrhea is characterized by copious watery stools, which may amount to a volume of three to four gallons or more in a twenty-four-hour period. This leads quickly to a critical state of dehydration, which produces painful cramps and, if untreated, circulatory collapse. The onset of circulatory problems causes the victim to become cyanotic (pale or blue in color from a lack of oxygen) with a gaunt, hollow-eyed appearance, accompanied by extremities that are cold and contorted. The cramps were often so painful that victims writhed on the ground in agony. Death frequently followed within a day or even hours of the onset of the first symptoms. The fatality rate for untreated cases was 50 percent, and often survivors were left with some long-term side effects. It generally affected all ages and both sexes equally, but healthy, robust individuals were generally more immune to the acute form of the disease. Malnutrition, intestinal parasites, or other chronic disease conditions made a person more susceptible to the disease. Insufficient food, combined with inadequate sanitation, represented the greatest factor that led to serious outbreaks among Mormon immigrants at sea.

Although Brigham Young was able to reduce the incidence of cholera among immigrants by redirecting sea travel from New Orleans and the Mississippi, there was little he could have done to shelter the Saints from exposure along the overland trail. Significantly, Cholera was the leading cause of death among immigrants on the Oregon-California Trail between 1840–60 and presented a similar threat to LDS immigrants on the Mormon Pioneer Trail. Exposure to the disease remained a prevalent risk that was not fully overcome until rail travel shortened the trip, thus making it much safer.

¹⁶ Peters, John D., Account of the Owens Family, correspondence, Brigham City, Utah, June 18, 1913; <http://welshmormonhistory.org>

¹⁷ Appleby's entire account can be read online at: <http://www.lds.org/churchhistory/library/pioneerdetails/0,15791,4018-1-4373,00.html>

¹⁸ Trail Excerpts <http://www.lds.org/churchhistory/library/source/0,18016,4976-6003,00.html> Several follow: (A thru E)

A. Letter from Smith, George A. and William I. Appleby, to Orson Pratt, 12 Aug. 1849, printed in *Latter-day Saints' Millennial Star*, 15 Nov. 1849, 346-4:

We are composed of Yankees, English, Welsh, Norwegian, &c., yet we are one, although of different dialects and nations. The English are doing first rate, as also the Welsh. They are well fitted out with teams and provisions; are in good spirits, are joyful, and make the camp resound with the songs of Zion in the evening after carreling. Capt. Dan Jones understands his duty, and surely he has done nobly in building up the kingdom of God in his native land, and conducting the company he has across the mighty deep. Surely their prosperity and rejoicing should stimulate their brethren to imitate their example.

First, then, I left home and went into camp on the 23rd of June last, after months' exertion of labour and toil, and at last was obliged to borrow ten yoke of cattle to roll into camp with; however, I have got along tolerable well, for which I feel truly thankful. We left Winter Quarters on the 14th day of July, with about 130 wagons. At the Platte Liberty Pole, for convenience, herding, &c., we divided the company into two camps, denominated G. A. Smith's camp, including the Welsh company (under Captain Dan Jones, consisting of some twenty-five wagons) and E. T. Benson's, including the Norwegian company, making two camps, yet traveling and

encamping near each other all the while. Our progress, thus far, you will perceive has been slow, owing to the wet, muddy, and miry state of the roads, rendered so by the incessant rains we have experienced since we left the Elk Horn; indeed it has been shower after shower of wind, rain, thunder, lightning, and hail. There has been no scarcity of water all through this Indian country, nearly every creek that was dry heretofore when the emigrating companies passed, has now plenty of water in them, and the grass on their prairies is very little behind the prolific yield of the prairies of Illinois.

B. Isaac Clark Emigrating Company, Journal, 1849 July-Oct.:

Sept. 1. Thirteen miles passed over. Roads very dusty and Sandy. one ox very sick for a Short time, but soon got better. A sheep was ran over and hurt very much and had to be slaughtered. In the evening while coralling, a fight took place, about watering some cattle, between Br. Cadwalader Owens (Welch) and Robert Barrett Jur [Robert Berrett, Jr.]—some threats were used by Robert Barrett [Berrett] Sr. &c. All three were brought before President Clark and his Counselors[,] a suitable reprimand were given each. a fine imposed upon them, by driving the duty as Guard. They made confession[,] asked forgiveness, promised to do better, and was restored to fellowship.

Sept. 2. Sabbath. Had meeting about ten O clock in the morning. (after bringing up the cattle which had ran loose through the night on account of pasture) G. A S. gave much good council & instruction after meeting. Several were rebaptised viz. Cadwalader Owens, Robert Barrett Jr[,] Elizabeth Cheney, Isaac [Bartlett] Nash[,] Thomas John, W[illia]m. Lewis, Jane [Melling] Jones & Elizabeth [Jones] Lewis. We then moved, (after confirmation) about 4½ miles to a good herding & camping ground. and terried over night—in the evening several more were rebaptised[,] viz[,] Thomas Lewis, Elizabeth [Jones] Lewis, Margaret Davies—Elizabeth Nash, Anne Davies [Ann Davis], Sarah Davies [Davis], John Jones, Riley Jones, Thos. Jeremy, Reese [Rees] Thomas[,] Margaret Thomas, Andey Mathias, David Daniels, Elizabeth Thomas, Dan Jones, Anne Jones, Charlotte Evans, Mary Evans.

C. Jones, Dan, "Letter [July 13, 1849] from Capt. Jones to President William Phillips," in Ronald D. Dennis, *The Call of Zion: The Story of the First Welsh Mormon Emigration* [1987], 175-77. :

Dear Brother Phillips—

Hastily, and almost before a dog opens his mouth in the camp, I take this early morning opportunity to send you a few lines. There is not time to portray the sight around me nor to preamble, for the mosquitoes are biting, the sun is almost up, and I am awaiting the call to get under way with fifty wagons to the Far West, beyond the furthest borders of every civilized country to the midst of the red-skinned people of the forest.

Wm. Morgans and William Davies from Rhymni have followed us this far at my request, so they can tell you our course in more detail, which time and my duties do not permit me to do now. And at this time I say to you only, do as they direct you by letter; for I had the opportunity to speak with them much that I cannot write about now. In Council Bluffs I established a part of the Welsh company which came here, and a Welsh branch of the Church, with Wm. Morgans as president. The prime objective of this is so they will be ready in this center point to receive, welcome, and direct such of our dear nation as may come after us. For they can give details of the advantages of the country, and of the Welsh who have stayed in that part of it. I shall only say, allow those of the Saints who wish and who you think best qualified to come here as soon as they can; and those who cannot go as far as the Valley of the Mountains can come to this beautiful country and earn enough soon to help them the rest of the journey.

There are of us Welsh twenty-four covered wagons loaded going forward now, and we have come about eighteen miles on our journey successfully. You shall receive the names from Wm. Morgans.

All news from Zion is good. You shall receive the newspaper which is also published here from William Morgans.

...;"hurry after us to build Zion; come one, come all, according to the directions of your presidents, out of Babylon, from the midst of pestilence and disease, wars and battles of a transitory world to the freedom of the children of Zion—to the safe place of the redeemed." It is possible to come here for the cost which I noted in the *Prophwyd*, that is between 6 and 7 pounds apiece for those fourteen and older; and it is possible to soon earn assistance to proceed, which cannot be earned in Wales in a long time.

Everyone from this company here is very content, and very eager to see their relatives, etc., following them soon. My dear wife and baby arrived here safely a few days ago and in time to go along with us. The cholera imposed heavy losses on our small army along the rivers, especially on the accursed waters of the Missouri; yet, the effect was small in comparison to that on other people throughout the neighboring boats and towns.

D. Jones, Dan, "A Letter [October 12, 1849] from Capt. D. Jones to President W. Phillips," in Ronald D. Dennis, *The Call of Zion: The Story of the First Welsh Mormon Emigration* [1987], 184-89.:

Bank of the Green River, October 12, 1849.

Perhaps you are thinking that we are at the end of our journey by now; but the main causes which have kept us longer than some who went before us are that there were so many rainstorms on the first 300 miles of our journey that it was difficult to travel because the wheels of the covered wagons would often sink very deep in the mire, and also that after we came to the highland, the grazing was and still is very scarce for the animals. And this is not strange when you consider that from 6,000 to 7,000 covered wagons, each pulled by three to six yoke of oxen, besides several thousand cattle, sheep, mules, and horses have passed along this road during this summer toward the paradise of the Saints and the country of gold; these consume much of the grass, but if you add to these all the thousands of buffaloes, antelope, elk, etc., who own, by poor grazing, this wilderness and desolate, parched land—this together with other considerations caused us to slow down and be content if we could travel but ten to twelve miles each day, and it was proved to our satisfaction before that this is the only way we can complete our journey. There is hardly a day that we do not come across skeletons of the oxen of those who went before us on the roadside, a monument to their foolishness in traveling too fast at the beginning of a journey as long as this one.

Not so with us or the other Saints, thanks to the God who preserved us. Whereas others leave their animals, their covered wagons, and thousands of dollars' worth of their provisions along the road, we are enabled, through the blessing of God, to wend our way steadily and comfortably along, although slowly; and while we find the graves of others often alongside the road, we rejoice and give thanks, as will you, that no one has died in our camp since we left Council Bluffs, nor has there been hardly any sickness. We have been on this journey now for over three months and have traveled 863½ miles, have ascended to the height of over 7,000 feet above sea level; and almost unawares we have been surrounded on nearly every side by snowy tops of the Rocky Mountains, which perpetually dwell in the white clouds. O, majestic sights!! They are beyond description.

There are between us and the Salt Lake Valley still 164 miles; yet I am confident that this journey will be finished within fifteen days, with the blessing of our God. O, hail, blessed day! All the Welsh who are here with me are living as befits the Saints, acknowledging God in all their ways and praising Him morning and night for keeping them until now from the captivity of persecuting Babylon, until their sweet voices resound in unison in the massive rocks around us, and we almost believe that they with their melodious voices charm the wolves who play outside our camp at dusk and so far have rendered them as harmless to us as our flock of sheep.

Since about a week ago nature has put on her white wedding gown as if to receive some new inhabitants in the fissures of these everlasting mountains; it spread a white carpet before the door of everyone one night, and spread a snowy white blanket lightly on some who had not taken care to close the cover of their wagon before night! The snow piled up between the wagons so that we did not see some of our neighbors until the evening; but we did not die in the snow this time according to the prophecies of our enemies. The sun shone pleasantly the second morning! The earth soon changed her garment, and soon between 200 and 300 wagons could be seen in a majestic row climbing the steep slopes while all were singing the songs of Zion; and we made camp in the evening under the crimson smile of the sun of the Western world. The Saints from the Valley sent more than eighty yoke of oxen over 300 miles to meet us, and great is the help they are to us. This is brotherly love worthy of emulating, and we anticipate more each day. All the news we have from the Valley brings joy to our hearts. May thousands of the race of Gomer soon come after us to the freedom of this country.

The Welsh are holding up under the difficulties of this journey, and are learning to drive oxen better than my expectations, and are winning praise from all the other camps of the Saints for their organization, their virtue and their skill, and especially for their singing.

E. Smith, Bathsheba W., [Autobiography], in Edward W. Tullidge, *The Women of Mormondom* [1877], 342-43.:

Twenty-four of the wagons of our company belonged to the Welch saints, who had been led from Wales by Elder Dan Jones. They did not understand driving oxen. It was very amusing to see them yoke their cattle; two would have an animal by the horns, one by the tail, and one or two others would do their best to put on the yoke, whilst the apparently astonished ox, not at all enlightened by the guttural sounds of the Welch tongue, seemed perfectly at a loss what to do, or to know what was wanted of him. But these saints amply made up for their lack of skill in driving cattle by their excellent singing, which afforded us great assistance in our public meetings, and helped to enliven our evenings.

Editor's note: In this same wagon train was Martha Weaver, who would later be linked to the Owens family through marriage.

¹⁹ Dennis, p. 60.

²⁰ Dennis, p. 68.

²¹ See Ancestry.com for census data.

²² Although the family record states she met Robert while working at the temple site, it could not have happened in 1851 because the temple was not started until 1853, and only quarrying the stone was done at that time, so perhaps she cooked for men at the quarry and met Robert there, or perhaps at another construction site.

²³ http://content.ancestry.com/iexec/?htx=View&r=an&dbid=7667&iid=UTM653_1313-0529&fn=Cadwalider&ln=Owens&st=d&ssrc=&pid=34776338

²⁴ She immigrated to Utah as a widow with four children in the A. M. Harmon Company of 1853. From *Windows of Wellsville*, Wellsville History Committee, 1985, p. 694: "Mary Reese Morris Wardrop was born on 11 July 1822 in Merthyr Tidfil, South Wales, a daughter of David and Margaret Reese. She married Ebenezer Morris on 8 June 1840 in a Parish church in South Wales. Their children were: Margaret, John, David, Joseph Smith, Hyrum, Mormon and Gomer. Ebenezer died on 10 May 1852 in England. She then married Robert Campbell Wardrop... They had three children while living in Salt Lake City, Utah; Janet, James and Susan. They came to Wellsville, Utah in 1863 where three more children were born to them: Mary Jane, Collin, and Agnes. She died on 27 March 1888 in Wellsville of pneumonia and was buried in the Wellsville cemetery."

25 p. 226 of the 1860 Cache Co., Utah, federal census

26 Windows of Wellsville, p. 693.

27 1870 Federal Census

Page No. 14 } Inquiries numbered 7, 16, and 17 are not to be asked in respect to infants. Inquiries numbered 11, 12, 15, 16, 17, 19, and 20 are to be answered merely by an affirmative mark, as /.

SCHEDULE 1.—Inhabitants in Wellsville, in the County of Cache, State of Utah, enumerated by me on the 13th day of July, 1870.

Post Office: Wellsville W. F. Moulton Ass't Marshal.

1	2	3	4			7	8		10	11		13	14	15	16	17	18	19	20
			Age at last birthday, or under 1 year, state sex	Color	Profession, Occupation, or Trade of each person, male or female.		Value of Real Estate owned	Value of Personal Estate		Place of Birth, naming State or Territory of U. S.; or the Country, if of foreign birth.	Parentage								
1		Richard Thomas	6	M	At home			Utah											
2	68	Carrie George	40	F	Washing		570	England											
3		Mary	40	F	Washing			England											
4		Jane M	10	F	At school			Utah											
5		Robert	13	M	At home			Utah											
6		Mary	11	F	At home			Utah											
7		Edith	9	F	At home			Utah											
8		Henrietta	7	F	At home			Utah											
9		Josephine	5	F	At home			Utah											
10		Robert	3	M	At home			Utah											
11		William Jackson	17	M	Farmer			England											
12	60	Robert	42	M	Spec. Mason		100	England											
13		Margaret	14	F	Washing			Utah											
14		Mary E	12	F	At home			Utah											
15		Margaret	13	F	At home			Utah											
16		William	9	M	At home			Utah											
17		John	7	M	At home			Utah											
18		Maria	4	F	At home			Utah											
19		Allen	2	M	At home			Utah											
20	71	Branchy Richard	13	M	Farmer		150	England											
21		Mary	21	F	Washing			England											
22		Jane	17	F	At home			Utah											
23		Mary A	15	F	At home			Utah											
24		Isabella	1	F	At home			Utah											
25	71	Maudie Mary	12	F	Washing			Utah											
26		Jane	10	F	At school			Utah											
27		Seaman	10	M	At school			Utah											
28		Mary J	9	F	At school			Utah											
29		Edith	6	F	At school			Utah											
30		Agnes	4	F	At school			Utah											
31	72	Fair William	17	M	Farmer		150	Utah											

1880 Federal Census

Page No. 38
 Supervisor's Dist. No. 10
 Enumeration Dist. No. 10

Note A.—The Census Year begins June 1, 1870, and ends May 31, 1880.
 Note B.—All persons will be included in the Enumeration who were living on the 1st day of June, 1880. No others will. Children BORN SINCE June 1, 1880, will be OMITTED. Members of Families who have DIED SINCE June 1, 1880, will be INCLUDED.
 Note C.—Questions Nos. 13, 14, 22 and 23 are not to be asked in respect to persons under 10 years of age.

SCHEDULE I.—Inhabitants in Wellsville Precinct, in the County of Cache, State of Utah, enumerated by me on the 21 day of June, 1880.

Henry M. ...
 Enumerator

Inhabitants	Name of Person	Sex	Age	Color	Marital Status	Profession, Occupation or Trade	Education	Native	Place of Birth	Place of Birth of Father	Place of Birth of Mother	Place of Birth of Grandfather	Place of Birth of Grandmother	Place of Birth of Great-grandfather	Place of Birth of Great-grandmother
1	Mary	W	51	8	Daughter			Utah	Ill	Ill	Ill	Ill	Ill	Ill	Ill
2	Eliza	W	49	10	Daughter			Utah	Ill	Ill	Ill	Ill	Ill	Ill	Ill
3	W. Joseph	W	44	14	Son			Utah	Ill	Ill	Ill	Ill	Ill	Ill	Ill
4	Mary	W	43	15	Daughter			Utah	Ill	Ill	Ill	Ill	Ill	Ill	Ill
5	10/11 Parker	W	37	17	Farmer			Mo.	Eng	Eng	Eng	Eng	Eng	Eng	Eng
6	William	W	33	23	Keefinghouse			Utah	Eng	Eng	Eng	Eng	Eng	Eng	Eng
7	Mary	W	32	24	Daughter			Utah	Mo.	Ill	Ill	Ill	Ill	Ill	Ill
8	11/12 D. Ely	W	30	26	Keefinghouse			Utah	Mo.	Ill	Ill	Ill	Ill	Ill	Ill
9	William	W	28	28	Farmer			Eng	Eng	Eng	Eng	Eng	Eng	Eng	Eng
10	Samuel	W	27	29	Keefinghouse			Utah	Eng	Eng	Eng	Eng	Eng	Eng	Eng
11	Anna	W	27	29	At school			Utah	Eng	Eng	Eng	Eng	Eng	Eng	Eng
12	12/13 Parker	W	25	31	Farmer			Mo.	Eng	Eng	Eng	Eng	Eng	Eng	Eng
13	Joseph	W	24	32	Keefinghouse			Utah	Eng	Eng	Eng	Eng	Eng	Eng	Eng
14	Eliza	W	24	32	Daughter			Utah	Eng	Eng	Eng	Eng	Eng	Eng	Eng
15	John	W	23	33	Son			Utah	Eng	Eng	Eng	Eng	Eng	Eng	Eng
16	Christina	W	23	33	Daughter			Utah	Eng	Eng	Eng	Eng	Eng	Eng	Eng
17	13/14 Cooper	W	22	34	Farmer			Eng	Eng	Eng	Eng	Eng	Eng	Eng	Eng
18	Ortha	W	22	34	Keefinghouse			Utah	Eng	Eng	Eng	Eng	Eng	Eng	Eng
19	Caroline	W	21	35	Daughter			Utah	Eng	Eng	Eng	Eng	Eng	Eng	Eng
20	Ortha	W	20	36	Daughter			Utah	Eng	Eng	Eng	Eng	Eng	Eng	Eng
21	14/15 Joseph	W	19	37	Farmer			Utah	Eng	Eng	Eng	Eng	Eng	Eng	Eng
22	Elizabeth	W	19	37	Keefinghouse			Utah	Eng	Eng	Eng	Eng	Eng	Eng	Eng
23	John	W	18	38	Keefinghouse			Utah	Eng	Eng	Eng	Eng	Eng	Eng	Eng
24	William	W	18	38	Son			Utah	Eng	Eng	Eng	Eng	Eng	Eng	Eng
25	Margaret	W	17	39	Daughter			Utah	Eng	Eng	Eng	Eng	Eng	Eng	Eng
26	14/16 Brundage	W	17	39	At school			Utah	Eng	Eng	Eng	Eng	Eng	Eng	Eng
27	Elizabeth	W	17	39	Daughter			Mo.	Eng	Eng	Eng	Eng	Eng	Eng	Eng
28	Thomas	W	16	40	Keefinghouse			Utah	Eng	Eng	Eng	Eng	Eng	Eng	Eng
29	15/17 Bureau	W	16	40	Shoemaker			Utah	Eng	Eng	Eng	Eng	Eng	Eng	Eng
30	John	W	15	41	Keefinghouse			Utah	Eng	Eng	Eng	Eng	Eng	Eng	Eng
31	Margaret	W	15	41	Daughter			Utah	Eng	Eng	Eng	Eng	Eng	Eng	Eng
32	14/18 Ellen	W	14	42	Daughter			Utah	Eng	Eng	Eng	Eng	Eng	Eng	Eng
33	14/18 Samuel	W	14	42	Keefinghouse			Utah	Eng	Eng	Eng	Eng	Eng	Eng	Eng
34	Margaret	W	13	43	Daughter			Utah	Eng	Eng	Eng	Eng	Eng	Eng	Eng
35	17/19 John	W	13	43	Keefinghouse			Utah	Eng	Eng	Eng	Eng	Eng	Eng	Eng
36	Elizabeth	W	13	43	Daughter			Utah	Eng	Eng	Eng	Eng	Eng	Eng	Eng
37	17/19 John	W	13	43	Keefinghouse			Utah	Eng	Eng	Eng	Eng	Eng	Eng	Eng
38	Elizabeth	W	13	43	Daughter			Utah	Eng	Eng	Eng	Eng	Eng	Eng	Eng

²⁸ Obituary in Deseret News 37; 624 . See Obituary Records Card Catalogue, FHLC #0321172

²⁹ Early Church Information File film # 1750723:
 Patriarchal Blessing given 14 June 1865 in Salt Lake City by Patriarch John Smith, Vol. 12, p. 486; # 1186;
 also: Ordained 18 Jan 1851 as a Seventy by Ch. Bird (1 c Seventies, p. 129; 18 Quorum)
