

Jacob and Hannah Thornock Hess

Jacob Hess and Hannah Thornock

Parents of Clara Hess Bateman

Written by Dr. Harold C. Bateman, et.al., Edited by Ron Bateman

JACOB HESS, son of John W. and Emeline Bigler Hess

Born: January 6, 1848 or 49, Salt Lake City, Utah in the Old Fort

Died: March 28, 1937, Paris, Idaho age 88 years 2 months and 3 days

Married: Hannah Thornock, February 15, 1868, Salt Lake City, Utah

HANNAH THORNOCK, daughter of John and Ann Bott Thornock

Born: September 22, 1853, Leicestershire, England

Died: September 29, 1933, Paris, Bear Lake, Idaho

Eleven children: Elzada Emeline, Mary Ann, Perry Jacob, Clara May, Hannah Eudora, Elizabeth, Addie Artencia, John Arthur, Delbert Lorenza, Milford Nolton, Raymond Aquilla.



Jacob Hess



Hannah Thornock Hess, 1869 with Elzada.

Across Three Centuries Alfred John Bateman & Clara May Hess Family



Jacob and Hannah Thornock Hess and their children. Middle row: left to right: Hannah Eudora (died at eight years of age), Elzada Emeline, Mary Ann, Perry Jacob, Clara May, Elizabeth. Bottom row: Addie Sarah Artenia, John Arthur, Milford Nolton, Raymond Aquilla.

Jacob Hess was the eldest child of John W. Hess and his mother, Emeline Bigler and he was my mother's father and thus my grandfather. Jacob was born 6 January 1848 [or 49, see note at end of chapter] in Salt Lake City, Utah while his father went to get his mother at Mt. Pisgah, Iowa and her family and bring them to Utah. John's father whose name was also Jacob Hess had died there 22 June 1846. He suffered a severe stroke which paralyzed one of his sides prior to leaving Nauvoo, Illinois. The stroke was undoubtedly caused by overwork and deep anxiety resulting from the brutal and unjust persecution of the vicious mobs who burned his house and robbed him of practically all of his earthly possessions. When the irate mob drove the Mormons out of Illinois, the stricken man occupied one of the two wagons they had in making the move to Mt. Pisgah, Iowa.

The second wagon carried their goods and nearly all the others had to walk every step of the way, rain or shine. Soon after, their arrival there, John and his wife, Emeline enlisted, he as a soldier and she as a laundress in the famous Mormon Battalion which

was mustered into the United States Army during the War with Mexico. They moved west with the Army but found it imperative to leave his very ill father, his mother and their family at Mt. Pisgah. For a detailed account of this history, it is suggested that the Autobiography of John W. Hess be referred to, which is included in another chapter section of this history. Soon after leaving Mt. Pisgah, John learned of the death of his father. His mother and family remained there until her son came for her by wagon departing from Salt Lake City, Utah 9 September 1847 and brought them to Utah, arriving back, 27 July 1848 and was pleasantly surprised to find the first born to Emeline and him, little Jacob in her arms. Some members of the Emeline Bigler family who are descendants dispute that we are of a polygamous origin since John J. Hess married Emeline Bigler over three years prior to the birth of our grandfather, Jacob but it is rather academic to worry about this technicality at this late date.

Jacob grew up in Farmington, Utah where he secured his early education. He was baptized 28 May 1858. Poverty and the hardships of pioneer life left

Jacob and Hannah Thornock Hess

their scars on him. Since he was the eldest child, great responsibilities were placed upon him when quite young. He cut hay with a scythe and a cradle and when it was cured properly, it was loaded onto a hay rack and hauled to Salt Lake City where it was sold for cash. The money earned was used to purchase clothing for the family. Jacob suffered a terrible traumatic crisis when his beloved mother, Emeline passed away in child birth, 31 January 1862 and she lost the baby, too. She was only 47 years old when this tragedy occurred and Jacob was a mere lad of 14 years of age. She had suffered untold hardships during the trek from Nauvoo with the Mormon Battalion over rough roads from Mt. Pisgah to Council Bluffs, Santa Fe, New Mexico, [and] Pueblo, Colorado; and finally to Salt Lake City just four days after the Brigham Young contingency arrived, 28 July 1847. These severe trials plus the periodic childbirths evidently weakened this remarkable woman.

The ages of the young family she left behind ranged from Albert Carrington who was a baby, less than a year old to Jacob who was 14 years with all of her nine children spaced a year or two apart. We do not know who cared for all of them but we do know that Caroline Workman who married John W. Hess, 25 April 1862 cared for Jacob from that time on until he was married. Jacob herded sheep on the Fremont Isles and while there he was visited by a rough looking character who was minus two ears with the words indelibly written on his forehead, "cropped for Robbing the Dead." He fed the man who afterwards lingered to get some rest, then departed but was not seen by Jacob again (see article about the grave robber at the end of this chapter).

Hannah Thornocks' records are fragmented and incomplete but we do know that she was born in Whitwick, Leicestershire, England, 24 September 1853, a daughter of John Thornock and Ann Bott. Her father was born, 17 April 1816 at Laxfield, Suffolk, England while her mother was born 7 June 1820 at Whitwick, Leicestershire, England. Hannah was their sixth child and was their last child born in Old England. Their seventh one, Sarah Ann was born 8 April 1857 in Salt Lake City, Utah. This fact interpolated meant the family left England to migrate to Utah since they joined the Church of Jesus Christ of Latter-day Saints and later settled in Farmington, Dave County, Utah



Elzada Hess Jacobsen and her husband Ezra (top).
Front: Jacob Hess, granddaughter, and Hannah Hess.

when Hannah was between five and six years of age. She and Jacob attended the school, ward and grew up there. It was here they met, courted fell in love and were married in an Endowment House, in Salt Lake City, Utah, 16 February 1868. They were blessed with their first child, 7 June 1869, a girl they named Elzada Emeline.

Jacob and Hannah lived in Farmington until he went with his uncle, Nicholas Barkdull and others to look for a new home in the spring of 1870 to Bear Lake County, Idaho where they took up land in Georgetown. Nicholas took his family with him and after building a log house, settled there.

Jacob also built a log cabin and then departed to bring his wife and daughter, from Farmington to Georgetown. They suffered poverty and privation to the extreme in their new primitive isolated home. In January 1872, they were expecting a new baby but were afraid to allow the confinement to occur there

Across Three Centuries Alfred John Bateman & Clara May Hess Family



Sisters Mary Ann Hess Mecham and Elizabeth Hess Linford, sisters of Clara Bateman.

since the snow was so deep and there were no roads and with only one other family living there. So after careful consideration, they decided to bundle the mother up and her baby on the small sled that he and his uncle Nick built and Jacob pulled them as far as Bennington where he briefly rested. George M. Bateman lucidly relates that they left early and wolves followed them part way to Bloomington. After several rest periods, Jacob was able to deliver the precious cargo to her parent's home, a distance of over twenty miles. Her folks had left Farmington and settled in this small Mormon village. Jacob stoutly maintained without the assistance of the Lord in answering his humble entreaties, he never could have made the trip successfully.

The new baby arrived under the watchful eyes of her mother who was a competent midwife, 28 February 1872, in Bloomington, Idaho. They named the new comer, Mary Ann.

They [Jacob and Hannah Hess] moved from Bloomington to occupy a nice comfortable home located on several acres of good irrigated land which they pur-

chased situated about one mile south of Paris. Their new place had a large garden spot, a large orchard and a nice berry patch. The property was located on the west side of the main highway. Their neighbors on the east side of the road were Davy and Mary Jones. About a quarter of a mile south of the Jones residence lived the Painters. At a later date, my folks bought a fifteen acre parcel of good irrigated farm land, the next field south of the Painters. Some years later, Lumen Mecham's family bought the house and property just south of us. His wife was Mother's older sister. Mark Sutton lived about one-third of a mile south of the Mechams. The writer was the only child of Alfred John and Clara to be born at this Field Home farm.

Jacob Hess bought a swampy pasture a short distance North and across the street East and just North of the Davy Jones home lot. He also secured the title to a large wild hay meadow, four or five miles East of Paris in the bottoms area which also furnished excellent pasturage for livestock. Father's wild hay ranch was located South and East of their property.

Jacob and Hannah found the Bear Lake County climate to be severe and coldly raw. Their meager circumstances and numerous hardships left their impact upon these hardy people as it did upon all people who faced the challenges and survived. I have often maintained that it developed in the population a Bear Lake Anxiety Neurosis or worse which has been passed on to their descendants. J. Golden Kimball recognized that this malady existed since he, his brother and his mother lived in the Pickleville area for several years. Luxuries were non-existent for many. Where choice objects of furniture, dishes, and other nice items were purchased, they were husbanded with an "eagle eye." They managed to accumulate some funds necessary to secure furnishings for an attractive parlor with carpets, tables, chairs, pictures and other desirable pieces which were carefully and immaculately kept but seldom used except on very special occasions. This room was kept closed and an outsider seldom if ever got even a peek into it. If I recall correctly, Mother and other families in those days possessed such arrangements which they, too supervised with a watchful eye to assure careful use of it.

Beulah Hess added further detail: "Hannah's parlor was her pride and joy. It had a front door on the east with a glass window in the top panel where she

Jacob and Hannah Thornock Hess



Albert and Elizabeth “Lizzie” Hess Linford, sister of Clara Bateman.

had a pretty white curtain, handmade of filet crochet and with a hen and a rooster in the center, and fringe across the bottom edge. A window on the east and the south was covered with dark green blinds that were always pulled down for fear the sun would fade things inside. She had a black leather couch or settee as she called it. It had a raised head rest on one end, and this is where I was always told to sit as a child. It was so cold and slick that I hated it. Grandmother had so many pictures of her children and grandchildren on the east wall of that room, and so many trinkets on the shelves in the corner that I wanted to see and be told about, but “No,” I might move things around or break something. Only special people or certain times like Sunday afternoons would my Grandmother go in that parlor, put the blinds up, sit her little rocking chair and enjoy the peace and quiet of that room.

Hannah loved trinkets, broaches and baubles, and Hazel, another granddaughter, Uncle Milford’s daughter, remembers Grandmother’s fancy little trinket box with all the fancy things in it.

Hannah played the Jew’s Harp, a little instrument she held between her lips and strummed with her fingers. Oh, how I would have loved to have learned how to play that little instrument, but I was never allowed to even hold it fear I’d I’d break it...

I remember Grandmother always wearing a little front apron made out of a print flour sack. We used

to buy flour in cotton sacks and which the smaller children would have panties made for them with even “Turkey Red” across their bottoms, and Grandmother had her little front aprons or dish towels made out of them. But I remember Grandmother Hannah always using one or the other corner of her little apron to wipe the dust or polish her furniture.

Grandfather herded sheep for people around the valley, and when he came home he had to remove all his dirty clothes out on the back porch, and then was ushered into the kitchen for a nice warm bath in the old round tub by the kitchen stove before he was allowed to even sit on Grandmother’s nice clean chairs.”

Harold Bateman’s narrative continued: Hannah was a very fine lady who possessed a rigid code of moral conduct and strictly indoctrinated these ideals in all of her daughters. We the children of all of these strict mothers have felt the full impact of this indoctrination in our lives. Hannah loved the Church and neither she nor her daughters ever tolerated criticism of it or of the General Authorities. None of the daughters ever betrayed their moral upbringing since all were poured into [an] iron clad mold of moral responsibility. None of them ever tolerated moral permissiveness in their families and did like to see it in other families. All of the daughters poured their children into similar molds of rigidity which caused many of them to complain about its severity and impact in their lives after the order of John Calvin. Some even today complain of their psychiatric and psychological anxiety complexes and strains of their rugged upbringing. Some are very bitter toward their parents which lasted through out their lives and even after the passing of their parents. I think that some of the static is due to the children’s lack of understanding and insight of the forces which may have impacted their parents into patterns of neurotic behavior by the terrible trials suffered in their upbringing, from the mobs, Anti-Mormon groups encountered almost everywhere in their cruel and harsh environment of the frontier living. So to thoughtlessly condemn the parents by the children without a full understanding of what may have embittered them and created certain idiosyncratic behavior can be myopic and cruelly unjust. A fuller knowledge of the facts cushions the criticism of these hardy people.

Across Three Centuries Alfred John Bateman & Clara May Hess Family

We have noted that Hannah was an excellent Latter-day Saint who dearly loved the Lord, Gospel and the Church and its leaders and her family. She suffered much from situations which created great tensions and strong anxiety in her. For instance, she was born in England and was taken from her circle of friends and a feeling of security to be transplanted into a strange new environment of but little security in Salt Lake City and then in Farmington. There she met Jacob Hess and married him, poverty and all. She suffered a move to frigid Bear Lake Valley, first at Georgetown, then to Pegrarn, Bloomington, next to the home one mile South of Paris and finally to the small humble home in Paris. During these times, she gave birth to children with frightening frequency amidst periods of poverty in a very uninviting circumstances of harsh climate and with little prospect for adequate medical attention. The sufferings of the pioneers were so great and intense that only the good Lord knows why more of them did not wind up with chronic psychoses.

The sons of Jacob and Hannah did not seem to possess the inner spiritual strength of the daughters. Possibly, one can conclude they took after their father more than their mother. While Jacob was a good man, he lacked much of the stricter code of Hannah. While the sons were good citizens, some of them did not attend to their church duties in the manner that their sisters did. This writer spent many days working with Arthur and for him and feel that he had many intrinsic qualities which should have been developed. He possessed a very likeable personality and was usually agreeable and pleasant but he had a bad temper as it is supposed many of us do. Many of the sons had permissive habits which the sisters frowned upon. Delbert had fine possibilities but alcohol and tobacco shortened his life. Perry was not much better but he was very interested and loved his nieces and nephews. Then, too, he had a hand and part of his arm blown off by dynamite which left scars in his psyche. Aquilla had a nice family and lived in Seattle, Washington and had a nice plumbing business up to his passing. Milford had a nice family and is still farming in Filer at past eighty. All had families except Perry. Mother [Clara] was taken out of school to be a bread winner for the family in milking cows and doing many strenuous laborious tasks.

The grandparents carried their load and expected

others to carry theirs and be strong in meeting the exigencies of life. Certainly these good people taught their children to be scrupulously honest and always paid their honest debts and never be free loaders. It may be that the extreme hardships endured by Jacob to expect too much of his boys, and possibly, he failed to shower enough love on them. I am not sure that his personal relations with his father were always the best but I have suspected that John W. being a leader with wide experience could have been too demanding of his eldest child, Jacob. I have often wondered why Jacob left Farmington so soon after his marriage to the rugged terrain of Bear Lake. Was it to put some distance between him and a demanding father? I do not have facts to support this thesis but if this relationship was not good, this might help to explain his lack of proper relationship with his boys.

I vaguely remember working for Grandfather with my brothers when very young. We found him to be sincere, independent and a hard worker. He was a High Priest. He and Hannah both accepted the Gospel and the Church as true.

During their twilight years, they secured a large lot with a modest small framed house on it. The place was located northwest across the highway from the old Mutual Creamery. His lot was about one acre covered with Kentucky Blue Grass, bordered on the south side with bushes adjacent to happy clear stream of water paralleling the bushes running from West to East.

While living on this beautiful spot, he bought a Model T Ford car which afforded him with some stimulating experiences in learning to operate and drive it. He complained that the vehicle failed to respond to the "whoas" he used on his horses as he drove into the garage with the doors closed.

He also purchased a Pathe phonograph and a number of records. He was a great lover of music and spent many happy hours enjoying listening to his records. Beulah Hess, wife of Arthur added: "He loved to go to the Old Folks and Relief Society parties. He loved music, programs, and dancing, and after Mother died in 1933, he always asked me to go to these parties with him as his partner, and I sure was proud to go. When they would have the Old Folks March, he would straighten up to his full height and taking me as his partner he would trip off, sometimes putting

Jacob and Hannah Thornock Hess



Perry Hess, son of Jacob and Hannah Hess on horse in Rexburg, Idaho in about 1920. Picture postcard post-marked Dec 8th read on the back: " Mrs. John Bateman, Paris, Idaho. Dear Sister. I am sending you a photo of me and my horse Wishing you a Happy Christmas and prospers [prosperous] New Year. Prading [parading] Perry Rexburg, Idaho."

PERRY HESS DIES AT SHEEP CAMP OF HEART ATTACK

Short graveside services were held Saturday afternoon at one o'clock for Jacob Perry Hess at the Paris cemetery.

At the time of death, Mr. Hess was herding sheep for Mrs. Fanny Budge. He expired while alone at the camp up Paris canyon, from a probable heart attack on or about July 4th. The body was found by Sterling Rich who had gone to the camp on July 6th with further supplies.

Services were conducted by Bishop Clarence Rich as follows: Invocation was offered by Lester Allred; song, "Rest, Rest for the Weary Soul" was rendered by Beth West and Leonora Stucki; speakers, Wilford Budge, Pres. Fred J. Price and Bishop Clarence M. Rich; Mrs. West and Mrs. Stucki sang "Jesus, Lover of My Soul," after which Christian Tueller offered the benediction and dedicated the grave.

Jacob Perry Hess, 69, was born February 9, 1875, in Bloomington son of Jacob Hess and Hannah Thhornock Hess. He was one of 11 children. Most of his life has been spent in this valley where he has acted either as a sheep-herder or timberman. Several years ago he had the misfortune to lose his right hand in a dynamite explosion.

He was married to Mrs. Emma Michel in the fall of 1927. She passed away about three years ago.

Surviving are three sisters, Zada Jacobsen of Paris, Mrs. John Bateman of Logan, Addie Linford of Afton, Wyo.; three brothers, Aquilla Hess of Seattle, Wash., Milford Hess and Delbert Hess of Wyoming.

The F. M. Williams Mortuary was in charge of arrangements.

John Arthur Hess

PARIS, Ida.—John Arthur Hess, 53, died Thursday of a heart ailment in Budge Memorial hospital in Logan.

He was born Nov. 13, 1888, in Bloomington, son of Jacob and Hannah Hess. He spent his life in Paris, where he was a prominent farmer, active worker in the Church and a member of the city council.

He is survived by his widow, Mrs. Beulah Allred Hess; a daughter and two sons, Mrs. LaPriel of Paris and Weldon and Ferris Hess of Montpelier; seven sisters and brothers, Mrs. Elzada Jacobsen and Perry Hess of Paris, Mrs. Addie Linford of Afton, Wyo.; Mrs. Clara Bateman of Logan, Utah; Aquilla Hess of Ogden, Utah; Milford Hess of the Hawaiian Islands and Delbert Hess of Cokeville, Wyo.; also six grandchildren.



Arthur and Beulah Hess, brother of Clara Bateman.

An unidentified grandchild of Jacob Hess wrote: "I remember Grandfather as a kind studious man who tolerated his many grandchildren with good humor. He was very independent and known for his honesty and integrity. He held his age very well and was one of the neatest, cleanest men, I have ever seen. He was dark complexioned; a small straight man. He was rather stern in his demeanor. He was an avid reader in his later life and Grandmother used to resent this in him."

Across Three Centuries Alfred John Bateman & Clara May Hess Family

Loretta Burkhart
News correspondent

TWIN FALLS—Milford N. Hess, of Idaho's oldest residents, died at his home on Tuesday, August 12, 2003, at the age of 107 years old. According to baptismal records, he is 107 years old. The certificate of his birth has never been found, family records show his date of birth as Feb. 6, 1896. He makes him 107 and a half at his age, those halves



Milford Hess

count," said Hazel Bober, the oldest of his two daughters. Born near Paris, Idaho, Hess came to the Filer area "to get away from the hard winters," Bober said. While he would eventually buy a

Centenarians in Idaho
(according to the 2000 U.S. Census)

- Women ages 100 to 104: 112
- Women ages 105 to 109: 11
- Women ages 110 and older: 4
- Men ages 100 to 104: 38
- Men ages 105 to 109: 5
- Men ages 110 and older: 7

40-acre farm near Filer for his family of two girls and four boys, he earned the money for the purchase outside the area, as far away

as Hawaii. Although he was a skilled carpenter who "always carried his own toolbox," that was only part of what made the man. "He also filed saws for people — by hand," said the 82-year-old Bober. Long before there was machinery to sharpen tools, Hess learned the art of filing a saw "until it was absolutely perfect," his daughter

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Oldest

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remembers. "His work was very precise," she added.

The folks at Morrison-Knudsen seemed to agree.

After he helped the company construct a new building, an in-house article was written about Hess in August 1943 calling him "the best (expletive) worker in the world."

Hess learned his carpentry skills at the Fielding Academy in Paris. As teen-ager in 1910, he saw Halley's Comet, and family members say he reported as a scary event — he thought it was the end of the world.

While he was known locally as "the filer from Filer," it was his honesty and hard work throughout his lifetime that set him apart. And he passed it along.

"He taught us to be honest and work hard too," said the younger of his two daughters, Anna Martin of Logan, Utah.

His work habits continued throughout his life.

When his gas furnace wore out in the early '70s, he began cutting his own firewood until a new furnace was installed in the summer of '93 — "and he kept a goodly supply of firewood every year," Bober said.

He was "a good-natured man" who continued to drive and irrigated his farm until he was 98 years old. He also made furniture in his spare time — in his own shop.

One of his secrets for longevity was living a clean life.

But he also made plans. Hess made it a habit to set goals, and he recorded what he wanted to accomplish by circling

the dates on a calendar — on a daily basis.

Even his circles needed to be perfect. To accomplish that, he came up with the idea to use a quarter to trace around for circling dates.

"One of his last goals was to make it to his birthday," said Pam Crabtree, who is a nurse at Home Health and Hospice. He met his goal — with a smile.

"He was always friendly and always said 'Thank you for coming — you come by any time,'" Crabtree said.

Services for Hess will be held Friday at the LDS Fifth Ward Chapel at 421 Maurice St. in Twin Falls.

Times-News correspondent Loretta Burkhart can be reached in Twin Falls at 734-3990.

Milford Nolton Hess, son of Jacob & Hannah Hess died 5 August 2003 at age 107. He stated toward the end of his life that he forgot to die. He, his wife Marie Rieder and their family are pictured below. Obituary of Elzada Hess Jacobson (age 86), daughter of Jacob and Hannah Hess, right.



FUNERAL SERVICES HELD FEB. 12 FOR ELZADA JACOBSON

Mrs. Elzada Hess Jacobson, 86, died Wednesday of last week at the home of a daughter, Mrs. Edga Poulsen in Logan, of causes incidental to age.

She was born June 17, 1869, at Farmington, Utah, a daughter of Jacob and Hannah Thornock Hess. She moved with her parents to Bear Lake county where she spent most of her life in Bloomington and Paris. She was a member of the Paris 1st ward at the time of her death. She married James Jacobson on Feb. 25, 1885, at Bloomington. The marriage was later solemnized in the Logan Temple.

Survivors include two sons, James E., and Farrell W. Jacobson of Ogden; a daughter, Mrs. Edgar Poulsen of Logan; 17 grandchildren and 60 great grandchildren; three brothers and two sisters.

Funeral services were held Saturday, Feb. 12, at 1 p.m. in the Paris 1st ward chapel, with Bp. Morris Athay conducting.

Prelude and postlude played by Leanora Stucki. The opening song, "Face to Face," Max Haddock, accompanied by Mrs. Lester Armatage; prayer, John W. Spencer; remarks, Bishop Morris B. Athay, speakers, Amos B. Hulme and Clarence M. Rich; song, "Oh My Father," Bloomington quartet, accompanied by Ann Haddock; speaker, Pres. Alfred A. Hart; song, "Abide With Me," quartet; closing prayer, John Fox.

Interment was in the Paris cemetery with the grave being dedicated by Blaine Poulsen. Pallbearers were Larry Poulsen, Ruel Poulsen, James Jacobson, Reed Jacobson, Conover Jacobson and Harold Creer.

Jacob and Hannah Thornock Hess



Young Jacob & Hannah Hess family: Mary Ann, Perry, Elzada, Clara. Front: Hannah Dora, Jacob, Elizabeth, Hannah holding Addie.

in a few jig steps, as though he was a boy of twenty years. He always said, "If I had a new pair of legs I'd be a new man."

Jacob was a very honest, independent, and sincere Latter-day Saint. He was ward teacher for years and was a high priest for several years before he died. He loved his home, his children, his grandchildren and the church. His boys always turned to him for counsel and advice and they always profited by it."

Harold Bateman continued: Hannah, my grandmother found in her last years of life that she had contracted cancer of the liver. I vividly recall my last conversation with her and my wife, Charlotte was there. She sadly asked me I thought that she would recover from it and regain her health. I hopefully prayed that she would. I kissed her and Charlotte tried to cheer up and then we left and that was the last time we ever saw her. I did not have the courage to attend her final services. Father and Mother went to Paris for them. She passed away on 27 September 1933, and her services were held 30 September 1933 and she was laid to rest in the Paris, Bear Lake County Cemetery.

Jacob seemed lost without her and missed her greatly. He first tried living in his home where Aquilla and family moved but did not like the arrangements. He then lived with Arthur and Beulah Hess for a time. Beulah always seemed to love grandfather but this did not suit him. A room in the basement of the Paris

Hotel was rented where he spent the next few years of his life. It is my understanding that he was found in his bed, 28 March 1937 deceased and his funeral services were held, 31 March 1937 and he was buried at the side of Hannah at the entrance of the Paris, Idaho Cemetery on the south side of the road. Others buried in the small area include their daughter, Mary Ann Hess Mecham and her husband, Luman; Perry Jacob; John Arthur and his wife Beulah Allred and Delbert Lorenzo. Emeline Elzada was buried in Bloomington Cemetery at the side of her husband and Hannah Eudora was also buried there. My mother, Clara May Hess was buried in the Wellsville, Cache County Cemetery with my father. Elizabeth and Sarah Addie Artemcia are buried in the Afton, Star Valley, Wyoming Cemetery with their husbands; Raymond Aquilla was buried in a Seattle, Washington Cemetery and only Milford at this writing is alive of the family and is living on a farm in Filer, Idaho at the tender age of past 83 years old. [He died in 17 August 2003 at the age of 107 and was buried in Filer, Idaho. He told friends that he had forgotten to die, but like the die-hard battery he just kept going and going.] (Excerpted from Dr. Harold C. Bateman, "A Brief History of the Alfred John – Clara May Hess Bateman", 1979, pp. 36-39; "History of Hannah Thornock Hess, My Grandmother" by Beulah LaPriel Hess Athay Eborn, pp. 4-5.; www.myfamily.com).

PARIS' OLDEST MAN ANSWERS SUMMONS

Joking a few moments before his death and spending the afternoon in social pastime with his family, last Sunday, Jacob Hess, 89, oldest living male resident in Paris passed to the great beyond in almost the same manner as if he had fallen asleep.

Funeral services were held yesterday afternoon at 1:00 o'clock, at the Paris First ward chapel.

Bishop H. N. Austin conducted the services opening with the choir singing "Shall We Meet Beyond the River." Invocation was offered by Fred J. Price; "O' My Father," was sung by the choir; Mayor Dan C. Rich was the first speaker, who told of the honest useful life of Mr. Hess. Prof. Irwin Jensen sang, "Death Is But An Open Door." H. L. Spencer and O. C. Dunford told of his sterling qualities and spoke comforting words to the family. Bishop Austin made a few closing remarks in behalf of the family.

The choir then sang "Sweet Hour of Prayer" after which the closing prayer was offered by J. H. Stocker.

Interment was made in the City cemetery with Joseph L. Linford dedicating the grave.

Jacob Hess was born Jan. 6, 1848 at Salt Lake City, Utah, in the old Fort. He was the son of the late John W. Hess and Emeline Bigler. He married Hannah Thornock of Farmington and from that union eleven children were born, eight of whom survive him, together with 108 descendants, 12 preceding him in death.

Mr. Hess' years of pioneer life were hard indeed. Many hardships were endured and at times he and his wife suffered from abject poverty. Like the other pioneers he had to struggle hard for everything he got. Also, like the rest he humbly thanked his God for what he had.

Sons and daughters surviving him are, Mrs. James Jacobson, Paris; Mrs. A. J. Bateman, Logan, Utah; Perry Hess, Paris; Mrs. J. E. Linford, Afton, Wyo.; Arthur and Delbert Hess, Paris; Milford Hess, Filer; R. A. Hess,

The following brothers and sisters from Farmington, Utah, attended the funeral services: J. Wells, Hess, Arthur Hess and David Hess.

The body was in charge of the F. M. Williams Mortuary.

head. ...
man's noose and
exiled himself on this
he appeared at Jacob's camp and
for food, rested a bit and disappeared, undoubtedly by swimming the briny waters to Promontory point, and escaping the relentless arms of the law.

After this experience Mr. Hess returned to Farmington, Utah where romance came into his life, when he met and a short time later married Miss Hannah Thornock of that city

Shortly thereafter when his Uncle Ezra and wife were called by Brigham Young to settle in Georgetown, they persuaded Jacob to go with them.

Leaving his wife and family in Farmington, he joined the company of settlers early in June, 1875 and left to find and prepare a new home for his loved ones. Mr. Hess, along with his uncle, Nick Barkdall and a Mr. Lewis gathered their belongings, loaded what machinery they could get aboard cumbersome horse-drawn wagons, tied their cows behind, and started off toward this newly designated home.

Their experiences en route here were much the same as those experiences by the pioneers coming west into Utah. They all worked hard to travel their ten miles each day. Ogden canyon, Ogden valley (Huntsville) Blacksmith's Fork and Round Valley eventually were passed. Onward they went to Bloomington, then quite a settlement, and on across this valley, finally stopping at Georgetown where they settled. However, Jacob soon returned to settle in Bloomington and finally in Paris.

After two years of "breaking in" Mr. Hess journeyed back to Utah, gathered his family and the rest of his belongings and returned to Bear Lake valley.

Those first years were hard, indeed. Many hardships were endured and at times they suffered from abject poverty. Jacob like the other early pioneers had to struggle hard for everything he got. Also, like the rest, he humbly thanked God for what he had — he didn't have the time nor the inclination to curse or mope over what they did not have. But even in the face of these trying experiences, he always came through eager to plow, sow and harvest.

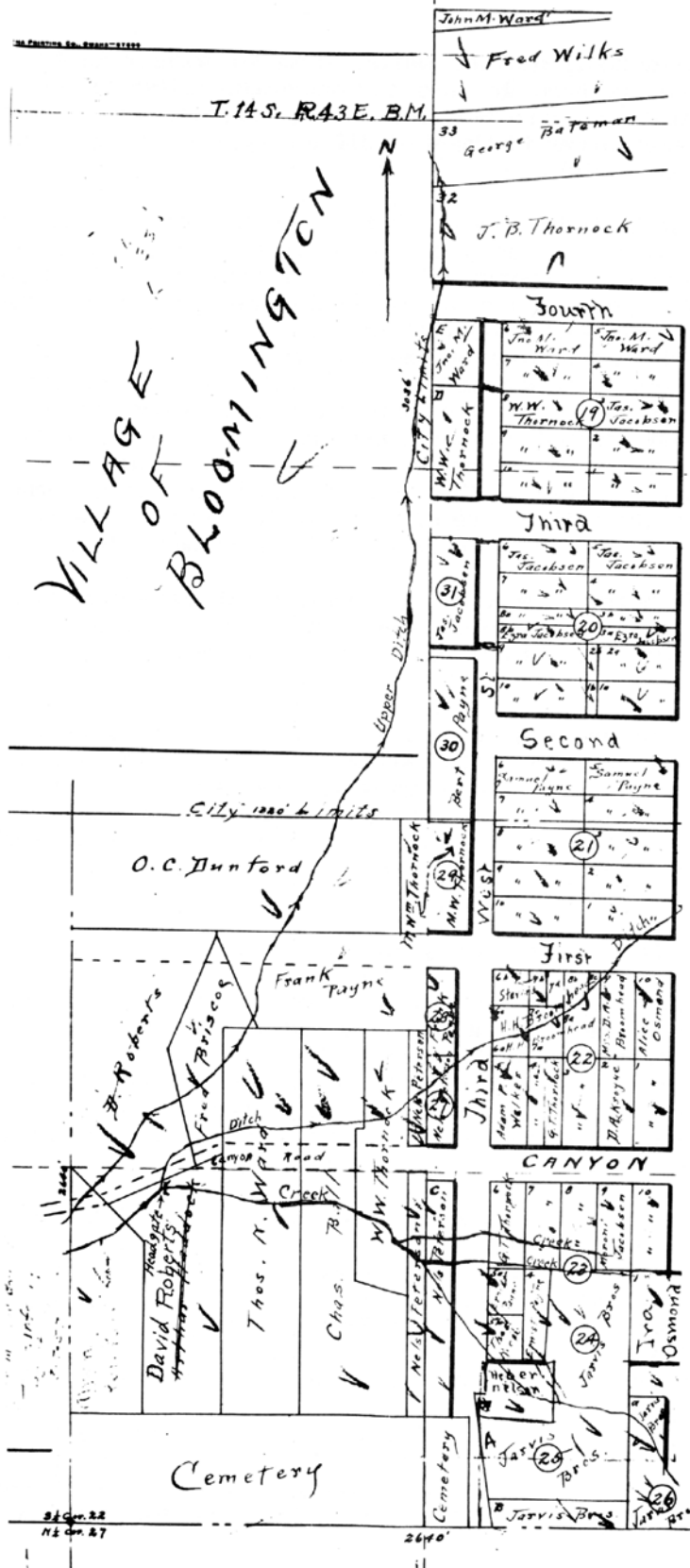
Mr. Hess' life can be looked to as an example of perseverance and industry, and we could all well afford to heed the lessons of this sincere and typical pioneer life.

IMPRESSIVE RITES HELD FOR MRS. HANNAH HESS

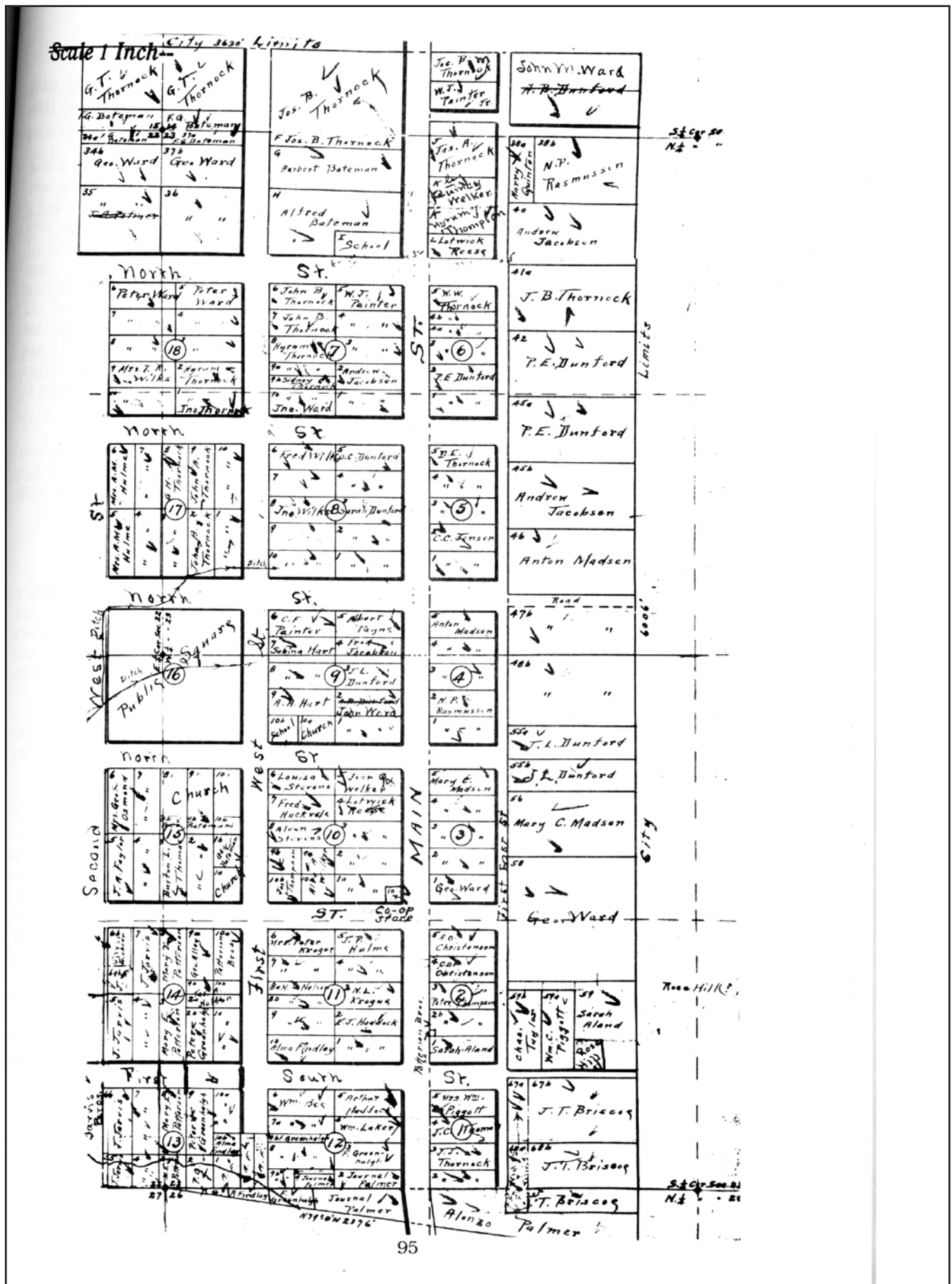
Died 27 Sept. 1933. Impressive funeral services were held last Friday Sept 29th in the Paris First Ward Chapel for Mrs. Jacob Hess who died of a lingering illness at the family home.

Bp. E.W. Stucki presided over the services. He offered words of thanks in behalf of the family for kindness shown during the deceased's illness and after her death. - Singing was by the choir "Lead Kindly Light." Invocation was by Elder Wilford budge. Bp. Dan C. Rich was the 1st speaker. He told of knowing Mr. and Mrs. Hess all his life and their fine honest family of 10 children due to the parents' teachings. He read "The Little Women." Elder O. O. Dunford was second speaker. He felt honored to be chosen to speak. He had known the deceased since she came to Bear Lake. She was born in Leicestershire, England Sept 22, 1850 and was the mother of 11 children and 90 grand and great-grand children. He classed her with stalwarts who had helped build Bear Lake. H.H. Broomhead spoke of Mr. & Mrs. Hess making their lives conform to the gospel; living together 65 years and a bright future in eternity, and Bro Walker spoke of them as Abraham and Sarah in goodness and unity and their wonderful family. "I need Thee Every Hour" was sung by the choir. Benediction was said by John Stokes.

Jacob and Hannah Thornock Hess



Across Three Centuries Alfred John Bateman & Clara May Hess Family



Jacob and Hannah Thornock Hess



BEAR LAKE STAKE TABERNACLE

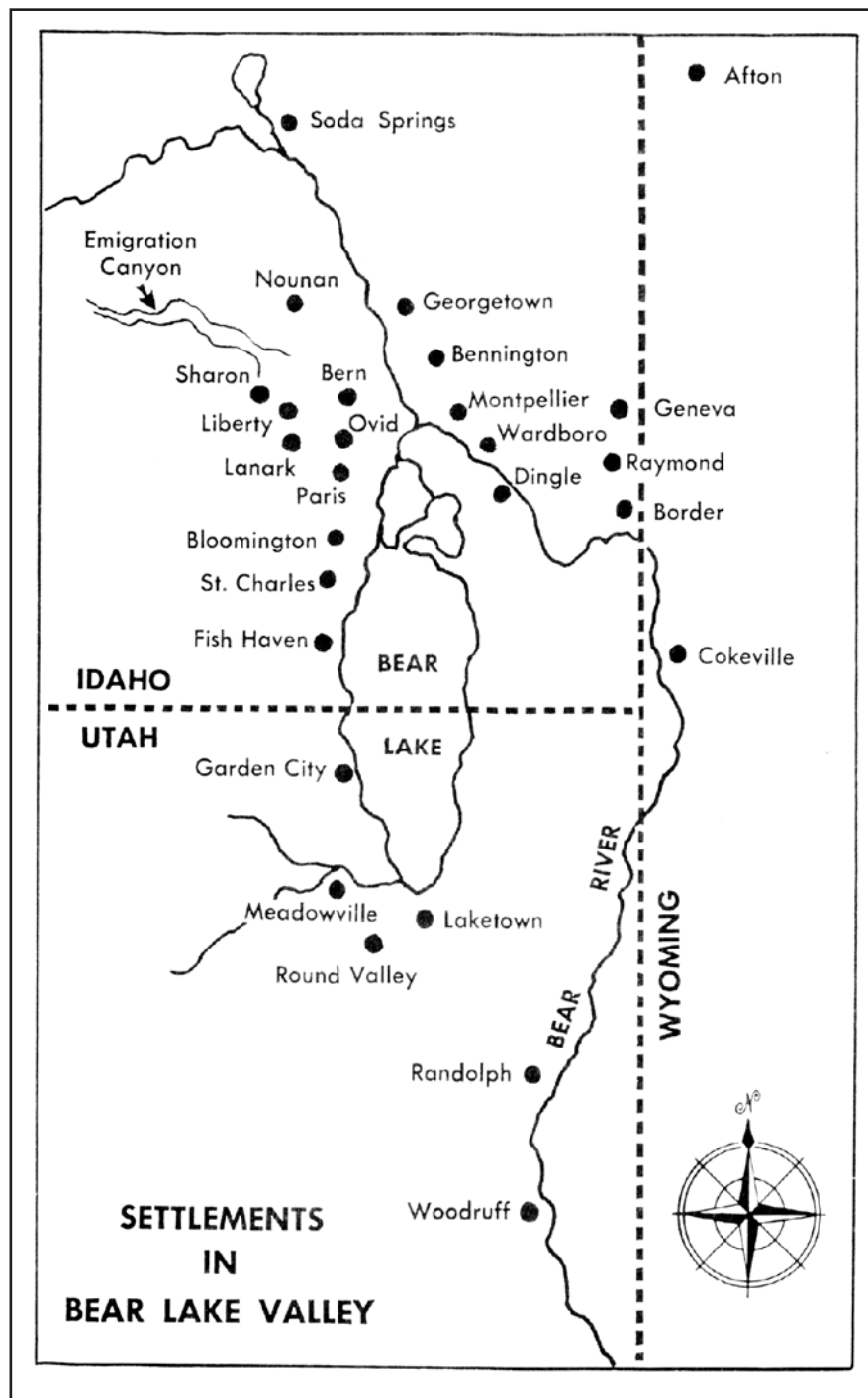
Constructed during the years 1884-89 of native lumber and beautiful stone, the main quarry was in Indian Creek east of Bear Lake, nearly 20 miles from Paris. This famous Tabernacle was dedicated September 15, 1889 by president Wilford Woodruff. He praised the building as one "built by sacrifice, inspired of God". Today it stands as a proud part to the Bear Lake colonizing heritage and is recognized as one of the true pioneer landmarks of the west in the National Registry of Historic Places in America. The architect was Joseph Don Carlos Young, son of Brigham Young. The building faces west, is 127 feet long and 73 feet wide. It is still used for Stake Conferences and for other special and cultural activities.



BLOOMINGTON MEETING HOUSE

Constructed 1890-95 on the site of the old meeting house (which was sold and removed) on the corner of Canyon Street and First West. The main hall was 40 X 60 feet with a vestry extending on the west end. It was the largest meeting house in the Bear Lake Stake, with the exception of the Tabernacle in Paris. A stage and heavy curtain were designed for theatrical and other special programs as well as church meetings. The building was completely destroyed by fire July 23, 1916 when film accidentally caught fire during the showing of a silent movie. (Taken from "Thornock Pioneers . . ." by Clarence Thornock, p. 182.)

Across Three Centuries Alfred John Bateman & Clara May Hess Family



Taken from "Thornock Pioneers Salt Lake Valley Colonizers Bear Lake Valley." Edited by Clarence S. Thornock, 1982.

Jacob and Hannah Thornock Hess

Family Group Record- 10

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Husband Jacob HESS-43			
Born	6 Jan 1849	Place Salt Lake City, S-Lk, UT	LDS ordinance dates Temple
Christened		Place	Baptized 27 Apr 1856
Died	28 Mar 1937	Place Paris, B-Lk, ID	Endowed 10 Mar 1865
Buried	31 Mar 1937	Place Paris, B-Lk, ID	Sealed to parents Oct 1896
Married	16 Feb 1868	Place Salt Lake City, S-Lk, UT	Sealed to spouse 16 Feb 1868
Husband's father	John William HESS-100		MRIN: 40
Husband's mother	Emeline BIGLER-101		

Wife Hannah THORNOCK-44			
Born	22 Sep 1853	Place Whitwick, (Leshire) Leiceshire, England	LDS ordinance dates Temple
Christened		Place	Baptized 20 Nov 1967
Died	27 Sep 1933	Place Paris, B-Lk, ID	Endowed 18 Apr 1868
Buried	30 Sep 1933	Place Paris, B-Lk, ID	Sealed to parents 21MAY'68 IFALL
Wife's father	John THORNOCK-111		MRIN: 41
Wife's mother	Ann BOTT-112		

Children List each child in order of birth.			LDS ordinance dates	Temple
---------------------------------------------	--	--	---------------------	--------

1 F Eizada Emaline HESS-45			
Born	17 Jun 1869	Place Farmington, Davis, UT	Baptized 2 Aug 1894
Christened		Place	Endowed 22 Jun 1927 LOGAN
Died	9 Feb 1955	Place Logan, Cache, UT	Sealed to parents BIC
Buried	12 Feb 1955	Place Bloomington, , ID	
Spouse	James Christian JACOBSON-4082		MRIN: 42
Married	25 Feb 1885	Place Bloomington, Bear Lake, Idaho	Sealed to spouse 22 Jun 1927

2 F Mary Ann HESS-46			
Born	28 Feb 1872	Place Bloomington, B.L.C., ID	Baptized 5 Oct 1967 SLAKE
Christened		Place	Endowed 17 Apr 1935
Died	29 Jan 1935	Place Paris, B.L.C., ID	Sealed to parents BIC
Buried	31 Jan 1935	Place Paris, B.L.C., ID	
Spouse	Luman Lehi MECHAM-4083		MRIN: 43
Married	16 Oct 1892	Place Logan, Cache, UT	Sealed to spouse 18 Jun 1936 LOGAN

3 M Perry Jacob HESS-47			
Born	9 Feb 1874	Place Bloomington, Bear Lake, ID	Baptized 3 Aug 1882
Christened		Place	Endowed 12 Oct 1967
Died	4 Jul 1944	Place	Sealed to parents BIC
Buried		Place	
Spouse	Emma MICHAEL-4084		MRIN: 44
Married	1927	Place	Sealed to spouse

Prepared by		Address	
Phone			
E-mail address			
Date prepared	5 Jul 2005		

Across Three Centuries Alfred John Bateman & Clara May Hess Family

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Husband **Jacob HESS-43**

Wife **Hannah THORNOCK-44**

Children List each child in order of birth. LDS ordinance dates Temple

4	F	Clara May HESS-9					
		Born	26 Feb 1876	Place	Bloomington, Bear Lake, ID	Baptized	5 Jun 1884
		Christened		Place		Endowed	10 Oct 1895
		Died	11 Mar 1958	Place	Logan, Cache, UT	Sealed to parents	BIC
		Buried	15 Mar 1958	Place	Wellsville, Cache, UT		
		Spouse	Alfred John BATEMAN-8			MRIN: 8	
		Married	14 Feb 1895	Place	Bloomington, Bear Lake, ID	Sealed to spouse	10 Oct 1895 LOGAN
5	F	Hannah Eudora HESS-48					
		Born	17 Jul 1879	Place	<Pegram, Bear Lake, ID>	Baptized	7 Sep 1887
		Christened		Place		Endowed	12 Oct 1967 SLAKE
		Died	24 Oct 1879	Place		Sealed to parents	BIC
		Buried		Place			
		Spouse					
		Married		Place		Sealed to spouse	
6	F	Hannah Eudora HESS-49					
		Born	16 Jul 1880	Place	Pegram, Bear Lake, ID	Baptized	6 Sep 1887
		Christened		Place		Endowed	12 Oct 1967
		Died	24 Oct 1888	Place		Sealed to parents	BIC
		Buried		Place			
		Spouse					
		Married		Place		Sealed to spouse	
7	F	Addie Artencha HESS-50					
		Born	Abt 1881	Place	<Bloomington, Bear Lake, ID>	Baptized	26 Apr 1997 SGEOR
		Christened		Place		Endowed	19 Sep 1997 SGEOR
		Died		Place		Sealed to parents	6 Jan 1998 SGEOR
		Buried		Place			
		Spouse					
		Married		Place		Sealed to spouse	
8	F	Elizabeth HESS-51					
		Born	1 Dec 1882	Place	Bloomington, Bear Lake, ID	Baptized	7 Sep 1890
		Christened		Place		Endowed	17 Sep 1902
		Died	25 May 1908	Place	Afton, Lincoln, WY	Sealed to parents	BIC
		Buried	May 1908	Place	Afton, Lincoln, WY		
		Spouse	Albert Henry LINFORD-4085			MRIN: 45	
		Married	17 Sep 1902	Place	Logan, Cache, UT	Sealed to spouse	17 Sep 1902 LOGAN
9	M	Debert Lorenza HESS-52					
		Born	Abt 1885	Place	<Bloomington, B-Lk, ID>	Baptized	23 Mar 1995 BOISE
		Christened		Place		Endowed	10 Oct 1997 BOISE
		Died		Place		Sealed to parents	3 Mar 1998 BOISE
		Buried		Place			

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Jacob and Hannah Thornock Hess

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Husband **Jacob HESS-43**

Wife **Hannah THORNOCK-44**

Children List each child in order of birth. LDS ordinance dates Temple

9 M Debert Lorenza HESS-52

Spouse
Married Place Sealed to spouse

10 M John Arthur HESS-54

Born 13 Nov 1888 Place Bloomington, B-Lk., ID Baptized 6 Jun 1897

Christened Place Endowed 26 Oct 1908

Died 20 Aug 1942 Place Logan, Cache, UT Sealed to parents BIC

Buried 23 Aug 1942 Place Paris, B-Lk, ID

Spouse Caroline Beulah ALLRED-4087 MRIN: 47

Married 8 Jun 1910 Place Logan, Cache, UT Sealed to spouse 8 Jun 1910 LOGAN

11 M Delbert Lorenzo HESS-55

Born 13 Nov 1890 Place Bloomington, Bear Lake, ID Baptized 6 Nov 1898

Christened Place Endowed 12 Oct 1967

Died 9 Mar 1956 Place Sealed to parents BIC

Buried Place

Spouse Zelphia Margaret Ann KELSEY-4088 MRIN: 48

Married 13 Nov 1913 Place Sealed to spouse

12 M Milford Nolton HESS-56

Born 16 Feb 1896 Place Bloomington, Bear Lake, ID Baptized 6 Aug 1904

Christened Place Endowed 6 Jun 1919

Died Place Sealed to parents BIC

Buried Place

Spouse Marie RIEDER-4089 MRIN: 49

Married 31 Oct 1918 Place Montpelier, Bear Lake, ID Sealed to spouse 6 Jun 1919 SLAKE

13 M Raymond Aquilla HESS-57

Born 10 Nov 1897 Place Paris, Bear Lake, ID Baptized 30 Jun 1906

Christened Place Endowed 10 Jun 1968

Died 26 Mar 1977 Place Seattle, King, Washington Sealed to parents BIC

Buried 29 Mar 1977 Place Edmonds, Snohomish, Washington

Spouse Mary Luerita GAGE-4090 MRIN: 50

Married 24 Apr 1919 (Div) Place Sealed to spouse

14 F Sarah Addie Artencia HESS-53

Born 23 Jul 1886 Place Bloomington, B-Lk, ID Baptized 2 Aug 1894

Christened Place Endowed 25 Oct 1905

Died 4 Oct 1966 Place Afton, Lincoln, WY Sealed to parents BIC

Buried 8 Oct 1966 Place Afton, Lincoln, WY

Spouse Joseph Earnest LINFORD-4086 MRIN: 46

Married 25 Oct 1905 Place Logan, Cache, UT Sealed to spouse 25 Oct 1905 LOGAN

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Across Three Centuries Alfred John Bateman & Clara May Hess Family

Jacob Hess' biography and obituary told of Jacob's experience on Antelope Island when he met a man who was branded as a grave robber. For those who want to know the rest of the story, here it is:

Jean Baptiste was born in 1814, reportedly in Venice, Italy, and was attracted to the Australian goldfields in the early 1850s.

The colony of Victoria, the port and principle city being Melbourne, produced one-third of the world's gold found in the 1850s. Victoria was universally assailed as containing the worst of humanity. Augustus Farnham, the third president of the Australian mission noted to Brigham Young in 1856, "This is a land of darkness. The devil himself I believe is ashamed of many of these inhabitants [and] if he is not I am."

Presiding Elder of the Victoria Conference, 1853-4, Burr Frost, wrote, "I generally meet in this country the most profane men of all that [are] addicted to bad habits."

Joseph Kelly, a missionary there in 1856-7, wrote, "This is as near the gates of hell I wish to be" adding that he felt little desire to convert the people as "they would only be a curse to our Society at home."

How prophetic he would be as it was here, at the Elder's tent just outside Castlemaine, Victoria (about 70 miles northwest of Melbourne), that Baptiste first came in contact with the Mormon Church. This was in 1854. He could not speak English very well, but believed the Bible to be the word of God. He claimed to have been raised as a Roman Catholic, but saw much error and concluded to join the Church of England. He soon tired of them and joined the Methodists, for which he had built a wood-frame chapel, 60 x 35 feet in size, where he lived in a small partitioned section and held weekly Methodist services.

The Mormon elders requested he put off baptism until he had more time to reflect on his decision. He refused, was baptized, and offered his chapel to the Castlemaine branch of the church.

Burr Frost had been working for some time to organize the first exodus of converts from Victoria to Utah. On April 27, 1855, Baptiste joined seventy-one other passengers aboard the ill-fated *Tarquinia*, an old, leaky ship that never got its passengers past Hawaii. The emigrants split up, worked and waited for other passage to San Francisco. Baptiste arrived there in late February, 1856. Here he opened a business, making and selling all kinds of trusses (belts, suspenders, knee caps, laced stockings, wooden legs, abdominal belts, slide splints, etc.).

By 1858, Baptiste had made his way to Salt Lake City and by 1859 had been hired to dig graves and bury the dead at the city cemetery east of the city. He built a small home on Third Avenue, just south of the cemetery on Fourth Avenue. He married a "simple-minded" woman and together opened a millinery and tailor's shop. His ghoulish, illegal activities would finally come to light, 27 Jan 1862, but his crime began to unravel ten days earlier with the death of Moroni ("Rone") Clawson and John P. Smith on 200 South, 17 Jan 1862.

Clawson's body initially went unclaimed (the record contains no information regarding John P. Smith, or where he is buried). Local police officer Henry Heath, in a humanitarian gesture, paid to have Clawson properly clothed for burial. Days later, some of Clawson's family obtained permission from the sexton, Jesse C. Little (former Eastern States mission president, who worked with Thomas L. Kane to get Pres. Polk to authorize the Mormon Battalion), to exhume the body and remove it to Draper (where it can be found, today, next to Phoebe Draper Brown). Upon opening the coffin, they found the body naked.

Shortly thereafter, George Clawson confronted Officer Heath, expressing his disgust over how his brother had been buried in such a disgraceful manner, despite Heath's adamant denial to the contrary. Frustrated and suspicious, George solicited the help of Judge Elias Smith, who ordered an investigation.

Heath first approached Sexton Little, who could shed no light on the event. From there, Heath, Clawson, and two other men went to Baptiste's home on Third Avenue, where the found only his wife at home. While making inquiries about her husband's whereabouts, the men could not help noticing numerous boxes inside the house. A casual glance inside one of the boxes elicited surprise gasps as it revealed a "motelly sickening heap of fresh-soiled linen" and "funeral shrouds."

Many bundles of grave clothes were found along with a large box filled with infant's clothing, about sixty pairs of children's shoes, and "about a dozen men's garments, including shirts, caps, socks and many parts of suits of females."

Officer Heath became particularly incensed over the morbid discovery. He feared the grave of his "idolized" daughter, who had been buried in the cemetery, had also been desecrated. Heath decided to kill Baptiste then and there in the graveyard if his suspicions should be confirmed. The men proceeded through the snow to the cemetery and found Bap-

tiste (one report had him picking up cobble stones, another had him digging a new grave). He was reportedly wearing a "broadcloth Prince Albert suit" in which a local saloonkeeper had recently been buried.

Wrote Heath later of the confrontation:

I at once charged him with robbing the dead and he fell upon his knees calling God to witness that he was innocent. The evidence was too strong and I choked the wretch into a confession when he begged for his life as a human being never pleaded before. I dragged him to a grave near my daughter's and pointing to it inquired: "Did you rob that grave?" His reply was "Yes." Then directing his attention to the mound of earth which covered my child's remains (Section E-13-3-1/2-NO) I repeated the question with bated breath and with the firm resolve to kill him should he answer in the affirmative. "No, no not that one; not that one." That answer saved the miserable coward's life.

News of Baptiste's confession spread quickly and it was with difficulty that Officer Heath was able to get Baptiste safely to jail. Late in the afternoon of the next day, Baptiste was carted back to the cemetery to identify the graves he had robbed, but would point out only about a dozen for fear people would rise up in anger and kill him.

In the morning of January 28, all the clothes found in Baptiste's house were displayed at the county courthouse, where "several hundred funeral suits" covered a "broad table fifty feet in length." People by the hundreds passed through, examining and identifying most of the clothing. The pathetic spectacle of a grief-stricken mother identifying articles of clothing from a child or a husband or wife recognizing the funeral apparel of the life partner who had preceded them into the unseen world was a sight not to be quickly forgotten.

The following day, January 29, "ten or eleven" graves that Baptiste had denied robbing were dug up with "3 or 4" of the bodies found stripped. The "considerable dirt with the bodies" made the viewing a morbid sight. Baptiste had not only stripped the bodies but dumped them out of their coffins, which he used for kindling wood "with no more concern than if he were eating his dinner." Other graves Baptiste admitted to robbing were also opened, and as expected, all the bodies were found naked.

Further questioning revealed that Baptiste had been "carrying on his hellish work" for the past three and a half years, claiming his only motive was to sell the clothes. Police Officer Albert Dewey, however, stated that Baptiste hoarded the clothes about his house as a miser would his gold, admitting "the devil was in him." Baptiste also confessed that he had robbed the dead in Australia and built a meeting house (Castlemaine, mentioned earlier) with the avails of the robbery.

Reports estimated Baptiste had robbed about three hundred graves, principally those of women and children. At first many doubted that such a thing could possibly happen, but further reopened graves revealed many bodies stripped of their clothing. The locals became so incensed over the situation that it was only with the greatest difficulty that the police were able to control the mobs that gathered each day at the prison and threatened a lynching. Judge Elias Smith wrote that had the police not locked Baptiste in the farthest recesses of the jail, "the populace would have torn him to pieces, such was the excitement produced by the unheard of occurrence."

Wild stories began circulating through the city regarding the dead. Some had dreams; others claimed to have heard rapping on the floor, on beadsteads or tables, imagining that they were hearing from the spirits of the dead calling upon their friends. Burying the dead in the proper clothing (especially temple clothing) was of great importance to the people of that time [and still is].

In response to intense public feeling reaching a "feverish state of excitement" and the wide concern of the people for their dead, Brigham Young addresses the issue at the Salt Lake Tabernacle on February 9, 1862, excerpts which follow:

It appears that a man named John Baptiste had practiced robbing the dead of their clothing in our grave yard during some five years past. If you wish to know what I think about it, I answer, I am unable to think so low as to fully get at such a mean contemptible trick. I have three sisters in the grave yard in this city, and two wives and several children, besides other connections and dear relatives. I have not been to open any of their graves to see whether they were robbed, and I do not mean to do so. I gave them as good a burial as I could; and in burying our dead, we all have made everything as agreeable and comfortable as we could to the eye and taste of the people in their various capacities, according to the best of our judgments; we have done our duty in this particular, and I for one am satisfied.

Many are anxious to know what effect it will have upon their dead who have been robbed...[We] have done our duty in this particular,

Jacob and Hannah Thornock Hess

and I for one am satisfied...the Saints will come forth with all the glory, beauty, and excellence of resurrected Saints clothed as they were when they were laid away.

Brigham told them they might do as they pleased with regard to taking up their friends:

If I should undertake to do anything of the kind, I should clothe them completely and then lay them away again. And If you are afraid of their being robbed again, put them in your gardens, where you can watch them by day and night until you are pretty sure that the clothing is rotted, and then lay them away in the burying ground. I would let my friends lay and sleep in peace.

Some may inquire whether it is necessary to put fresh linen into the coffins of those who have been robbed....I will promise you that they will be well clothed in the resurrection, for the earth and the elements around it are full of these things....I would let my friends lay and sleep in peace. I am aware of the excited state of the feelings of the community; I have little to say about the cause of it; the meanness of the act is so far beneath my comprehension that I have not ventured to think much about it.

To hang a man for such a deed would not begin to satisfy my feelings. What shall we do with him? Shoot him? No, that would do no good to anybody but himself. Would you imprison him during life? That would do nobody any good. What I would do with him came to me quickly, after I heard of the circumstances: this I will mention, before I make other remarks. If it was left to me I would make him a fugitive and a vagabond upon the earth This would be my sentence, but probably the people will not want this done.

Ultimately, the police put all the soiled burial clothing in a large box and buried it in a single grave in the cemetery. But it was not so easy to dispose of Jean Baptiste. After keeping him in jail for a number of weeks, Brigham Young's suggestion was followed.

Policeman Albert Dewey said, "It meant death to him to turn him loose in the community - death that he deserved and in any country would have received. But he was such a hateful object that the sooner and further away he got from sight without being put under the ground himself, the better every one would feel. So, to give him a chance for his life, to save him in reality from an exasperated public, it was decided to banish him, and a well-stocked island in the great Salt Lake was chosen for his future home."

He was placed in a wagon and taken from the jail to Antelope Island, across the Antelope bar. There he was met by Henry and Dan Miller, who had agreed to convey Baptiste in their boat to Fremont Island, five miles north. The Millers had been using the island for their stock for some time and people referred to it as Miller's Island. Using indelible ink, Baptiste was tattooed on his forehead with the words, "Grave Robber." (Refuting false stories that had been told, the policemen that conveyed Baptiste to Antelope swore in later testimony that his ears had not been cut off, nor had he been branded, only tattooed with indelible ink.

The Miller brothers had erected on the island a shanty and stocked it with food. A visit to the island three weeks after the banishment, they found Baptiste had helped himself liberally to their provisions and was getting along well enough, but another trip to the island three weeks later disclosed the fact that the exile had flown. The roof and part of the sides of the cabin had been torn off. A part of the carcass of a three-year-old heifer was lying on the ground a short distance away, and a portion of the hide near by, but into thongs.

It was evident that with the tools found in the cabin, Baptiste had killed the heifer, built a raft from the logs and timber of the shanty and with this had made his escape from the island. It was believed he made his escape on the north, somewhere near the Promontory. According to Dewey, "it was reported some time afterward, on what would seem to be unquestioned authority that he was seen in a Montana mining camp and on being closely questioned by one who recognized him, confessed to being Jean Baptiste and related how he made his escape. Another rumor is that he joined himself to a westbound emigrant train went to the coast...then left San Francisco, where he feared he would be recognized and made his way to southern California, where he died.

Whatever the outcome, John [Jean] de Baptiste will continue to live on in infamy in Church annals as Australia's most notorious convert. Sources:: Devitry-Smith, John "The Saint and the Grave Robber", BYU Studies, 1993, Vol. 33: 7-52.; Dewey, Richard L. *Porter Rockwell: A Biography*, Paramount Books, 1986, pp. 269-274; Morgan, Dale L. *The Great Salt Lake*, Univ. of Neb. Press, 1947, pp. 272-282; "Robber of the Dead," *Deseret Evening News*, May 27, 1893. Roberts, B.H., *Comprehensive History of the Church*, Vol.5, Ch.122, p.13.

Schindler, Harold, *SL Trib.*, 08/20/1995; (<http://www.utahhistory-togo.org/cc820terri.html>)

Utah State Historical Society news letter, "Currents", Oct. 2001, p. 5. Whitney, Orson F., *History of Utah*.

Dialogue between Hess descendants on the John W. Hess website in September 2003 concerning Jacob Hess' birth-date.

From the *Journal History of the Church*

In a letter dated 5 March 1848 from Patriarch John Smith to his son George A. Smith who was on Pottawattamie lands, there are two references to JOHN W. HESS. Here is the first: "we have built four cabins in the fort. John Hess has a cabin near there, he moves there today, he wished us to say to you that he had provisions to last him two months longer and of coarse should not worry; he has a fine son called him Jacob."

The second quote refers to planting crops: "you will recollect that you an Jacob Bigler appointed me Captain of Ten in Brother Bigler's fifty, the captains that were appointed in Winter Quarters were called upon to act here in different companies. I was the only one in yours, so I made a company of Ten and organized at present Wallace's Hundred and in John Higby's fifty. The ten calculated to cultivate about one hundred acres of land. There names are as follows: Thomas Callister, John L. Smith, Silas S. Smith, Alfred B. Lambson, JOHN W. HESS, Gabriel Mayberry, Jesse W. Crosby, Samuel More, John D. Chase, George Gates. Our land for spring crop is south of Mill Creek. The crickets, bugs, and frogs already begin to show themselves lively.

Charles Hess wrote: I've discovered a dilema here. According to the Ancestral File of the Church, Jacob Hess was born 6 Jan. 1849, but in this letter dated 5 March 1848 it mentions Jacob. Could it be possible that his birth date is wrong? Any of you descendants of Emeline Bigler and John W. Hess, what do your records say?

Irene Baker replied: I have also noted this discrepancy in Jacob's birth date. Ancestral file is made up of records submitted by members. Correct or incorrect; the information is not verified in the file. I am Jacob's great-granddaughter. Our records have the 1848 date. However, I just read John W.'s autobiography about his trip to get his mother and it states Jacob was born while he was away. The 1848 date does not fit with the other information. According to the biography, John was in Salt Lake in Jan 1848. He left to go East in Sept. of that year and returned in July 1849. But the 1849 date does not fit with the above letter.

Across Three Centuries Alfred John Bateman & Clara May Hess Family