

# John W. Hess and Emeline Bigler Grandparents of Clara Hess Bateman

Researched or written by Chuck Hess, Dr. Harold C. Bateman, et.al.,

Edited by Ron Bateman

**JOHN W. HESS**, son of Jacob and Elizabeth Foutz Hess

**Born:** 24 August 1824, Wanesburgh, Franklin, Pennsylvania

**Died:** 16 December 1903 Farmington, Davis, Utah, age 79

**Married:** Emeline Bigler, 2 November 1845 Nauvoo, Hancock, Illinois

**EMELINE BIGLER**, daughter of Jacob and Elizabeth Harvey Bigler

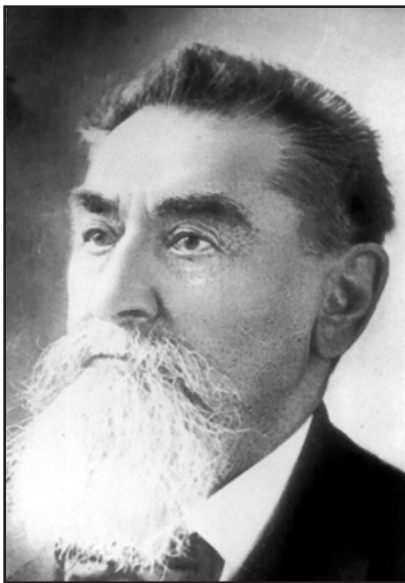
**Born:** 20 August 1823, Shinnston, Harrison, West Virginia

**Died:** 31 January 1862, Farmington, Davis, Utah, age 38

**Ten children with Emeline:** Jacob, John Henry, Sarah Jane, Hyrum W., Elzada Sanders, Moroni, Jedediah Morgan, Joseph Wells, Albert Carrington, Infant.

**Other wives:** Julia Pederson, Emily Card, Francis M. Bigler, Mary Ann Steed, Sarah L. Miller, Caroline Workman.

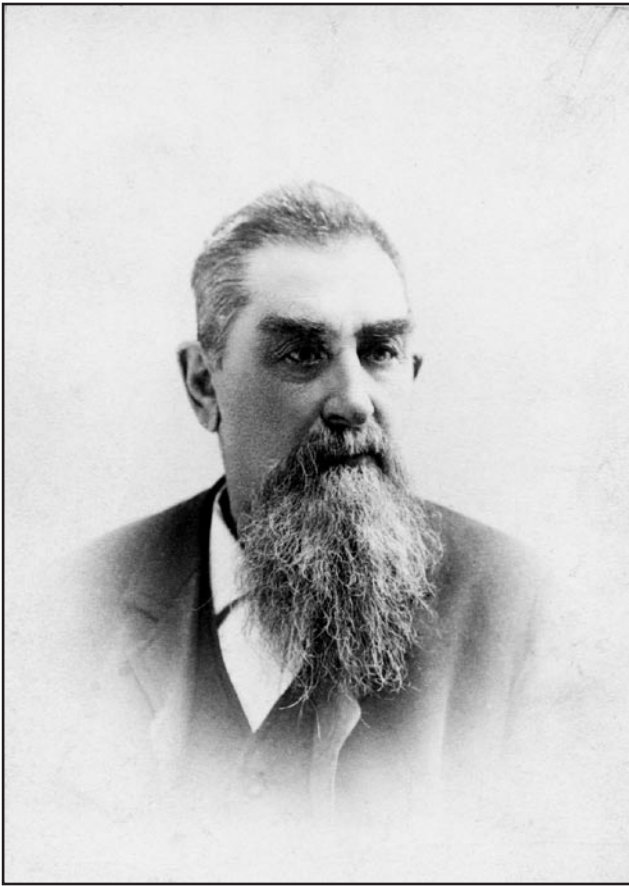
**Sixty-three children in total.**



John W. Hess, no known  
photo available for Emeline  
Bigler Hess.

Family legend has it that John W.  
was so distraught over his wife  
Emeline's death that he destroyed  
all photos of her.

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John W. Hess, pioneer member of the Mormon Battalion, bishop of the first Primary, and stake president. Grandfather of Clara Hess Bateman. (Note: the Hess family has decided to leave the "W" in his name as an initial, not agreeing for sure on what it stands for. It has been variously written as William, Wilford, and Wells.)

JOHN W. HESS AND EMELINE BIGLER, Paternal grandparents of Clara May Hess Bateman

Concentration of purpose and persistently applied energy rarely fail of success in the accomplishment of any task, however great, and in tracing the career of John W. Hess, President of the Davis Stake, it is plainly seen that these things have been the secret of his rise to a position of prominence and respect, not only in the ordinary walks of life, but in the work of the Mormon Church as well.

John W. Hess was born in Franklin County, Pennsylvania, 24 August 1821, and was the son of Jacob and Elizabeth Foutz Hess. His father was born 21 May 1792, and his mother 4 June 1797, both in Franklin County, Pennsylvania. They were married in 1816, and of this marriage twelve children were born -- Catherine, Polly, Mary Ann, John W., Sarah, Ann, Christina, Harriett, Lydia Ann, David, Alma and Emma. In 1832 the family moved to Rich-

land County, Ohio, where Mr. Hess located on a piece of heavy timber land, which he cleared and opened a small farm with bright prospects. In March 1834, Mr. Hess, his wife, three oldest daughters and our subject were baptized into the Mormon Church by Bishop David Evans, who later lived in Lehi, this state, and died some years ago. Their baptism was the signal for a number of petty persecutions on the part of their neighbors, and in the year 1836, May 1st, Mr. Hess moved with his family to Ray County, Missouri, where he rented a farm from John Arbuckle, living there until the Mormons were expelled from Caldwell County, when he went to Illinois and settled in Hancock county, again settling on a piece of timber land, which he cultivated as best he could, but the many privations and persecutions he had suffered began to tell, and his health failed.

In moving from place to place Mr. Hess had lost the most of his means and at this time was in destitute circumstances. Our subject, being the oldest of the children, much of the care and responsibilities in assisting his father fell upon him. He bought forty acres of land, which he began to improve, and in 1844-45 began the erection of a hewed log cabin. At this time the people were burning the possessions of the Mormons in Morley's settlement, which was near the Hess place, and finally the mob violence became so threatening that they did not dare remain on their place any longer, and our subject moved the family to Nauvoo, where they occupied a part of the home of Mrs. Hess' brother, Bishop Foutz. It had become necessary for them to leave the greater portion of their possessions at the farm when leaving, and upon our subject's return he found they had all been destroyed. In November, 1845, the father was stricken with paralysis and lost the use of one side, and was a helpless invalid from that time until his death.

Our subject had married Emeline Bigler, who was born in Harrison County, Virginia, on August 20, 1824. Word was sent to the members of the Church that they would leave Nauvoo in the following spring. After much difficulty Mr. Hess managed to get two wagons and two yokes of oxen, which he fitted up, putting a bed in one wagon, on which he placed his father. The family possessions had to be taken in the remaining wagon, and this necessitated the entire family, with the exception of the helpless father, walking the entire distance. On April 3, 1846, they started for Mount Pisgah. That night they crossed the Mississippi river and camped on the Iowa side of the river in a drenching rain. The advance companies of Mormons had planted corn and vegetables for the benefit of those who came later, and here our subject decided to remain for a time, as supplies were almost exhausted and the father was failing rapidly. In June, 1846, he built a temporary shelter of elm bark, in which house the mother and children remained

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for two years. It was learned at this time that Brigham Young was going to send a company to the Rocky Mountains to locate a settlement and our subject went to Council Bluffs with his team, after making his father and mother as comfortable as he could, and with his wife started for Utah, in the company of which Henry W. Miller was Captain.

When but a short distance from Council Bluffs they were overtaken by Captain Allen, accompanied by five dragoons of the United States army, who camped with them that night. Captain Allen was the bearer of a message from the Government, asking them to raise a company of five hundred volunteers to go to Mexico in the service of the Government. After consultation, President Brigham Young advised the men to go, and in response to this call five hundred and forty-nine volunteered. They arrived in Council Bluffs about the 10th of July, and found that four companies had already enlisted. Our subject and his wife enlisted in Company E, under Captain Daniel C. Davis, the Government having made provision for four women to accompany each company of one hundred men as laundresses. He left his team and outfit with his brother-in-law, D. A. Miller, to be taken through to Utah. Each company was provided with two six-mule teams, and our subject drove one of these, and in this way was able to make the trip comparatively comfortable for his wife and the other women of his company. Just prior to the time they started for Fort Leavenworth, Kansas, Mr. Hess received word of the death of his father.

The company remained two weeks at Fort Leavenworth, and then started for Santa Fe, a distance of one thousand miles. They had no way of carrying water for their own use except in their canteens, and while on the desert were compelled to use buffalo chips for fuel. This march across the desert was a most fearful one, and many of the men had to be assisted to finish the latter part of the journey. General Carney was at this time fighting the Mexicans in Upper California, and feeling that he was about to be defeated, sent a messenger to Santa Fe, requesting that all able-bodied men be sent on a forced march to his relief. Mr. Hess had proved to be an excellent teamster, and Captain Davis requested that he be allowed to drive his private conveyance. Provision had been made to send the disabled men and the women back to the camp on the Missouri river. Mr. Hess did not wish to leave his wife alone with a lot of sick men and helpless women, and requested that she be allowed to accompany him or that he be sent back with the company to the old camp. Captain Davis was unwilling to accede to either request, and it was only after appeal-



John W. & Emeline family. Left back: Wells, John, Moroni. Front: Hyrum, Elzada, & Bert.

ing to General Doniphan, commander of the post, that matters were adjusted satisfactorily, and Mr. Hess started back in company with his wife and others. The detachment reached Pueblo, where they built wood houses for the winter. They had had no pay for seven months, and Captain Brown, accompanied by ten men, of whom our subject was one, went to Santa Fe with the pay roll and got the pay for the men, returning to Pueblo on April 1st, and on April 15th took up the march for Fort Laramie, three hundred miles distant. They expected to learn something about the train they had left at Council Bluffs when they reached Fort Laramie, and while en route to that place met Amasa Lyman, who, with others, had come from the Mormon Camp. They attempted to overtake the pioneers, but came into Salt Lake City on July 28th, four days after the Mormon train arrived, and on their arrival were discharged from Government service. Mr. Hess looks back upon that experience as one of the most priceless in his life, and is proud of the fact that he was a member of the Mormon battalion. Upon arriving in Utah he found himself almost without means, but at once set about to provide a home for himself and his faithful wife. He got out logs for a house, and, in company with John Bevin, with whom he formed a partnership, put up a whip saw pit and began to turn out one hundred feet of lumber a day, for which they found a ready sale. In this manner he spent the winter of 1847. In the spring of 1848 he moved to Mill Creek, where he put in a small crop, which was eaten up by crickets. On September 9th of that year he started back for his mother and her children. His brother David was the oldest child left at home, and he was only ten years of age at the time of his father's death, but the little fellow had pluckily set to work to assist his mother in keeping the family together, and

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the)' had planted a crop of buckwheat and corn, and the older brother, on his return, found them in good health and fairly comfortable circumstances. He made arrangements to bring them to Utah in the following spring, and then went to Council Bluffs, where he engaged to work for Apostle Orson Hyde for twenty dollars a month. He had only worked one month when cold weather set in and work was suspended for the rest of the winter. On April 15, 1849, he started for Salt Lake City, and after an arduous journey arrived in Salt Lake on July 27th, 1849, only to find his land in Mill Creek taken up by another party'.

Mr. Hess was married seven times. He married his second wife, Miss Emily Cord, on March 30, 1852. She was a native of Maine, and was born September 27, 1831. She was the mother of ten children. On the 16th day of November, 1856, he married Julia Peterson, who was born in Norway September 29, 1839, and became the mother of four children. In March, 1857, he was married to Mary Ann Steed, born in England November 27, 1837, and who bore him ten children. January 31, 1862, his first wife died. This was a very severe trial to Mr. Hess, as she had been the wife of his youth and was ever a faithful and loving helpmeet, passing through all the early trials and hardships of life with him. On the 25th of April of that year he married Miss Caroline Workman, who was born in Tennessee March 28, 1846, and who became the mother of ten children. He married Miss Sarah L. Miller on May 30, 1868 She was born in Farmington, Davis county, Utah, June 24, 1850, and by her he had eight children. His second wife, Emily Cord, died August 4, 1872. On July 28, 1875, he married Francis Marian Bigler, born in Farmington, Utah, October 22, 1859, and by her had seven children. Mr. Hess is the father of sixty-six children, of whom thirty sons and thirty daughters are now living. He has two hundred and fifty grandchildren and fifty-five great grandchildren.

Upon arriving in Utah with his mother Mr. Hess went to Farmington, in Davis county, and has made that his home ever since. He has followed general farming, and has been very successful. He and his different families are faithful and consistent members of the Mormon Church, and Mr. Hess has been especially active in its work. He has passed through all the offices of the Priesthood, and is now a Patriarch. He was ordained a Bishop by Presi-

dent Young, and set aside to preside over the Farmington Ward in 1855. President Young called him to go on a mission among the Lamanites, located in Washakie, in Box Elder County, Utah, and he has been more or less active in working among and directing these people since that time. In September, 1882, he was called by President John Taylor and set apart as First Counselor to the President of Davis Stake of Zion. On March 17, 1885, the citizens of Farmington prepared a banquet at Social Hall in honor of Mr. Hess' long and useful career during his twenty-seven years as a Bishop, and as a token of their esteem and gratitude for his services presented him with a bust of President Brigham Young and a set of books containing the Church works. In September, 1887, he was called on a mission to the Washakie tribe of Indians, in company with Bishop Zundel.

By 1850 John W. Hess had acquired a real wealth of \$240, according to the Utah Federal Census of 1850. His real wealth in 1860 was \$3,000 and his personal wealth was \$1,500, according to the 1860 census. By 1887 John suffered from diabetes. He believed his diabetes was a direct result of a back injury incurred as a battalion teamster. He attributed his poor eyesight to the blinding glare of snow he saw on the battalion march. These afflictions, added to a weak heart and kidney disease, disabled him. In 1887, John had no real property, but he did have \$1,000 in the Davis County Bank. (Pension File) [Nauvoo Ancestors Land & Records, The Church of Jesus Christ of Latter-day Saints, July 2005].

He had gone on a mission to his old home in November, 1869, and while there had looked up the family genealogy, returning to Utah February 16, 1870. Shortly after his return William R. Smith, then President of the Davis Stake, died, and Mr. Hess was called to fill the vacancy temporarily. On March 4, 1894, he was set aside [by Apostle Franklin D. Richards] to preside as President of Davis Stake of Zion, which position he still holds. [On 8 February 1900, he was ordained a Patriarch by Apostle Francis M. Lyman.]

John W. said of his calling as stake president “. . . to accept the responsibility of presiding over the stake seemed a great responsibility, and so it has proved in every sense of the word. It has caused me to feel very humble and to live as near to the Lord as a man of my temperament could do, but through the help of the Lord I have done the best I could do, and as to how well I have succeeded, I will leave to the Lord and my charitable brethren and sisters to judge. I pray most earnestly that I may continue to be faithful and humble in the future in my labors among the people, that I may put my trust in the Lord and have His approval, then I will be content.”

Mr. Hess has not distinguished himself in Church work alone, but has been a prominent and active man in political affairs in Utah, and has ever been foremost in assisting to promote the welfare of the State, as well as the community

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in which he has lived. In 1858 he was elected to the Utah Legislature, and was reelected in 1862, serving four years. He was again elected to the Legislature in 1876, and was in command of the militia of Davis County for many years, up to the time Governor Harding issued a proclamation making it an offense to bear arms, when he was relieved from that responsible duty.

In social life President Hess is known as a most genial and kindly gentleman, and to know him is to admire and respect him. He has through a long life been a man of high integrity, following the teachings of the Church of his choice with a conscience void of offense, and has won a high place in the esteem of all who know him. Left an orphan and the oldest child of the family, he early assumed the duties of manhood, and while rearing a large family himself, his first thought was ever for his mother and her children, to whom he has been a faithful and devoted son and brother. The success which has come to him has been through his own unaided efforts, and he has made a career to which his children

Farmington, where John W. Hess settled had been scouted out as a settlement site in August 1847, less than a month after the Mormons' arrival in the Salt Lake Valley. Captain James Brown, from the Mormon Battalion led the exploring party. . . They reported that although the area had little wild game it appeared ideal for farming and stock raising. . . Farmington was a desirable location because of its excellent farm land and abundant water supply, a significant resource in a desert. As an additional lure, many returning Mormon Battalion veterans settled in Farmington. Taken from *Henry William Bigler* by M. Guy Bishop pp. 97-98.

and future posterity may well point with pride. [He died in Farmington, Utah 16 December 1903.] ("Biographical Record of Salt Lake City & Vicinity" National Historical Record Chicago, 1902, pp. 443-446).

### MEMOIRS OF JOHN W. HESS & HIS BROTHER DAVID HESS THEY KNEW THE PROPHET

Contributed by Charles Hess:

In the autumn of 1838, Joseph the Prophet and others came to my father's house near the Richmond Landing and stayed there thirteen days. Father was the only Mormon in that part of the country. At that time Joseph was studying Greek and Latin. When he got tired of studying, he would go and play with the children in their games about the house, to give him exercise. Then he would go back to his studies. I was a boy then about fourteen years old.

He used to take me upon his knee and caress me as he would a little child. I relate this to show the kindness and simplicity of his nature. I never saw another man like Jo-

seph. There was something heavenly & angelic in his looks that I never witnessed in the countenance of any other person. During his short stay I became very much attached to him, and learned to love him more dearly than any other person I ever met, my father and mother not excepted.

The next time I saw the Prophet was at Richmond Court House, in chains after the surrender of Far West. I used to walk six miles every day to see him during his stay in the Richmond Jail.

Although a boy of about fourteen years, I became convinced beyond doubt that he was a prophet of God, and that testimony has never left me. (*The Juvenile Instructor*, XXVI (15 MAY 1892) pp. 302-303)

John W. Hess, president of the Davis Stake, is the son of Jacob Hess and Elizabeth Foutz, and was born Aug. 24, 1824, in Franklin County, Penn. In 1832 his father's family moved to Richland County, where he, together with his father, mother and elder sister, were baptized by Bishop David Evans, about 1834. His father then moved to Ray County, Mo., where the family passed through all the persecutions of those days, and was finally expelled from the State with the rest of the Saints. John W. Hess was ordained a Seventy in the city of Nauvoo in 1841 and became a member of the 22nd quorum. He assisted in building the Nauvoo Temple and received his endowments therein. He was an orderly sergeant in the Nauvoo Legion and was on guard just prior to the Prophet's martyrdom. In the spring of 1846 he left

for the Rocky Mountains together with the other exiled Saints. July 16, 1846, he enlisted in the famous Mormon Battalion in company E, and marched toward Mexico in defense of his country's flag. He served till July 29, 1847, when he was mustered out in Salt Lake City.

In March, 1855, he was called, ordained, and set apart to preside as Bishop of Farmington Ward by Pres. Brigham Young, in which office he faithfully served till 1882, when he was called by Pres. John Taylor to act as first counselor to Wm. R. Smith, President of the Davis State. March 4, 1894, he was set apart as President of the Davis Stake by Apostle Franklin D. Richards, which position he has filled ever since. Feb 8, 1900 he was ordained a Patriarch by Apostle Francis M. Lyman. Elder Hess commanded the Davis county military district as colonel from its organization till it was disbanded. Pres. Hess is the husband of seven wives and the father of 63 children, fifty of whom are living. He has at the present writing 250 grandchildren and 40 great-grandchildren. (*Latter-day Saint Biographical Encyclopedia* by Andrew Jensen Vol. 1, P. 463)

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## THE FAMILY RECORD AND JOURNAL OF JOHN W. HESS

JACOB HESS

(Father of John W. Hess)

My Father, Jacob Hess, was born in Franklin County, Pennsylvania, on the 21st day of May, A.D. 1792. In 1816 he married Elizabeth Foutz, my mother, who was born in the above State and County, June 4th, 1797. The names of their children are as follows:

Catherine Hess, born in Franklin Co., Pa. 10 Sept. 1817.

Polly Hess, born in Franklin Co., Pa. 27 June 1819.

Mary Ann Hess, born in Franklin Co., Pa. 11 Aug. 1821.

John W. Hess, born in Franklin Co., Pa. 24 Aug. 1824.

Sarah Hess, born in Franklin Co., Pa. 22 Feb. 1827.

Ann Elizabeth Hess, born in Franklin Co., Pa. 24 Mar. 1829.

Christina Hess, born in Franklin Co., Pa. 11 May 1831.

Harriet Hess, born in Richland Co., Ohio, 18 Aug. 1833.

Lydiann Hess, born in Richland Co., Ohio, 24 July, 1835.

David Hess, born in Ray County, Mo., 18 Feb. 1837.

Alma Hess, born in Ray County, Mo., 03 June 1839.

Emma Hess, born in Adams County, Ill., 17 May, 1841.

JOHN W. HESS

(Father of Jacob, grandfather of Clara Bateman)

John W. Hess was born in Franklin County, Pennsylvania, on 24 August 1824. He was married in Nauvoo, Ill, 02 November 1845, to Emeline Bigler (first wife), and sealed by Brigham Young, 09 March, 1852. She was born in Harrison County, Virginia, 20 August, 1824, and died in Farmington, Davis County, Utah, 31 January 1862. The names of their children are as follows:

Jacob Hess, born 06 Jan. 1849.

John Henry Hess, born 07 May 1850.

Sarah Jane Hess, 15 Jan. 1852.

Hyrum Hess, born 20 Apr. 1853.

Elzada Hess, born 11 Aug. 1854.

Moroni Hess, born 30 Dec. 1855.

Jedediah Morgan Hess, born 08 July 1857.

## RECOLLECTION OF THE PROPHET JOSEPH SMITH

by L.L. Greene Richards

Elder John W. Hess, who was for a long time President of the Davis Stake of Zion, has given exceedingly interesting reminiscences of the Prophet Joseph.

When Elder Hess was a boy, about twelve years of age, his father rented a house at Richmond Landing, or, as the place was also called, Pomeroy's Ferry. There the Saints landed who came by water from Kirtland to go to Far West. And there the Prophet Joseph, in company with his brothers Hyrum and William, and others, thirteen in all, stopped as they were returning from laying out the city of Far West. They stayed with the family of Father Hess for thirteen days.

The Prophet was studying Greek and Latin. He would study intently until he was very tired, then he would come out of his room and engage in a game, perhaps it would be "hide and seek," with the children, showing the child-like simplicity which characterized the life of that great man. And oh, how he was beloved by every member of that family!

Brother Hess says he has never seen any one else that he has loved as he loved the Prophet Joseph Smith. He can remember of Joseph's taking him on his lap at different times, and of putting his own arms around the beloved Prophet's neck and being embraced by him; and that, being thus clasped to the noble, generous, mighty heart of the Prophet, gave him a heavenly sensation never to be described or forgotten.

Upon one occasion, the little boy heard some of the brethren talking of the strength they felt they possessed in resisting temptation, and he never forgot what the Prophet said to them; it was: "Brethren, if you get onto the Devil's ground, he will handle you! Keep away from him, the farther the better!"

When the Prophet went away from the home he had found with Father Hess, you would have thought there had been a funeral in the family; the children all loved him so! This is as Elder Hess remembered those days and events. (Taken from the *Improvement Era*, Vol. V, p. 943. This event took place in 1838).

Joseph Wells Hess, born 11 Oct. 1859.

Albert Hess, born 17 Mar. 1861.

He was married to Emily Card (second wife) in Salt Lake City, Utah, 30 March 1852, by Brigham Young. She was born in Maine, 27 Sept. 1831, and died in Farmington, Davis County, Utah, 04 Aug. 1872. The names of their children are as follows:

Rheumamah Hess, born in Farmington, Utah, 02 May 1853.

Emily Rebecca Hess, born in Farmington, Utah, 26 June 1854.

Harriet Sophrona Hess, born in Farmington, Utah, 11 Mar. 1857.

Elizabeth Jane Hess, born in Farmington, Utah, 26 Jan. 1859.

Mary Lovina Hess, born in Farmington, Utah, 10 Apr. 1861.

Joseph Lancaster Hess, born in Farmington, Utah. 16 Aug. 1864.

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Joel Preble Hess, born in Farmington, Utah, 04 Feb. 1866.

Alma Riley Hess, born in Farmington, Utah, 16 Aug. 1868.

Dexter Waterman Hess, born in Farmington, Utah, 09 Feb. 1870.

Maud Hess, born in Farmington, Utah, 04 Aug. 1872.

John W. Hess married Julia Pederson (third wife) in Salt Lake City, Utah, 16

Nov. 1856, by Brigham Young. She was born in Norway, 29 Sept. 1837. The names of

their children are as follows:

Heber Chase Hess, born in Farmington, Davis County, Utah, 12 Nov. 1859.

Arthur Hess, born in Farmington, Davis County, Utah, 22 May 1861.

John Fredrick Hess, born in Farmington, Davis County, Utah, 01 Jan. 1864.

Emeline Rosalia Hess, born in Farmington, Davis County, Utah, 22 July 1868.

John W. Hess married Mary Ann Steed (fourth wife) in Salt Lake City, Utah, 27 March 1857, by Brigham Young. She was born in Mahvern, England, 27 Nov. 1838.

The names of their children are as follows:

James Henry Hess, born in Farmington, Davis Co., Utah, 06 Mar. 1858.

William Alma Hess, born in Farmington, Davis Co., Utah, 03 Sept. 1859.

George Albert Hess, born in Farmington, Davis Co., Utah, 20 July 1861.

Madeline Eudora Hess, born in Farmington, Davis Co., Utah 23 Aug. 1863, and died

June, 1895.

Elisa Hess, born in Farmington, Davis Co., Utah, 04 July 1865, and died in 1934.

Wilford Hess, born in Farmington, Davis Co., Utah, 08 Mar. 1867.

Mary Elizabeth Hess, born in Farmington, Davis Co., Utah, 18 Jan. 1870.

Caroline Rebecca Hess, born in Farmington, Davis Co., Utah, 25 Mar. 1872 and died 25 May, 1932.

Orson Pratt Hess, born in Farmington, Davis Co., Utah, 25 Feb. 1874.

Lorenzo Snow Hess, born in Farmington, Davis Co., Utah, 29 June 1876 and died 02 Mar. 1905.

John W. Hess was married to Caroline Workman (fifth wife) in Salt Lake City, Utah, 25 April 1862, by D.H. Wells. She was born in Tennessee, 28 Mar. 1844. The names of their children are as follows:

Josephine Hess, born in Farmington, Davis County, Utah, 12 Aug. 1864.

David Cornelius Hess, born in Farmington, Davis

County, Utah, 16 Aug. 1865.

John W. Hess Jr., born in Farmington, Davis County, Utah, 20 Sept. 1867.

Adaline Hess, born in Farmington, Davis County, Utah, 11 Dec. 1869.

Franklin Hess, born in Farmington, Davis County, Utah, 10 Mar. 1872.

Charles C. Hess, born in Farmington, Davis County, Utah, 07 Mar. 1874.

Lot Hess, born in Farmington, Davis County, Utah, 27 Jan. 1876.

Caroline Hess, born in Farmington, Davis County, Utah, 28 Mar. 1878.

Miner Lyman Hess, born in Farmington, Davis County, Utah, 05 Aug. 1880.

Mark Hess, born in Farmington, Davis County, Utah, 19 June 1884.

John W. Hess was married to Sarah L. Miller (sixth wife) in Salt Lake City, Utah, 30 May 1868, by Brigham Young. She was born in Farmington, Utah, 24 June 1850. The names of their children are as follows:

Sarah Jane Hess, born in Farmington, Davis Co. Utah, 30 Mar. 1869.

James T. Hess, born in Farmington, Davis Co. Utah, 25 Jan. 1871.

Alice Malinda Hess, born in Farmington, Davis Co. Utah, 16 Mar. 1873.

Josephine A. Hess, born in Farmington, Davis Co. Utah, 03 June 1875.

Helen Lovina Hess, born in Farmington, Davis Co. Utah, 23 Aug. 1879.

Horace Arnold Hess, born in Farmington, Davis Co. Utah, 19 Sept. 1880.

Milton Miller Hess, born in Farmington, Davis Co. Utah, 23 Dec. 1883.

Hannah Lenore Hess, born in Farmington, Davis Co. Utah, 26 July 1885.

Jess Eugene Hess, born in Farmington, Davis Co. Utah, 09 Aug. 1890.

John W. Hess was married to Frances Marion Bigler (seventh wife) in Salt Lake City, Utah, 28 July 1875, by Wilford Woodruff. She was born in Farmington, Utah, 22 Oct. 1859. The names of their children are as follows:

Claudia Hess, born in Farmington, Utah, 21 June 1878.

Clarissa Hess, born in Farmington, Utah, 13 Aug. 1880.

Harriet Hess, born in Farmington, Utah, 21 May 1882.

Edward Hess, born in Farmington, Utah, 08 Mar. 1883.

Joseph H. Hess, born in Farmington, Utah, 06 May 1886.

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Amy Hess, born in Farmington, Utah, 22 Jan. 1885.

Andrew Hess, born in Farmington, Utah, 19 May 1887.

Florence Ireta Hess, born in Farmington, Utah, 14 Apr. 1892.

Lucy Hess, born in Farmington, Utah, 19 Jan. 1895.

Reuben Hess, born in Farmington, Utah, 27 Feb. 1897.

Carl Bigler Hess, born in Farmington, Utah, 27 Mar, 1899.

Total 63 children.

In 1832 A.D. my father moved to Richland Co., Ohio, and located on a piece of heavy timber land, cleared a piece of ground and opened a small farm, and the prospects for a better living were quite flattering, considering the many difficulties consequent to a new country.

In March, 1834, my father, mother, three eldest sisters and myself, were baptized into The Church of Jesus Christ of Latter-day Saints; previous to this we lived in peace with our neighbors, but soon after we were baptized our neighbors began to speak evil of us, and persecute us in various ways.

About May 1, 1836, my father and his family moved to the State of Missouri and settled in Ray County of that State, near Pomorroy's Ferry, or Richmond Landing on the Missouri River, where we lived on a farm which we rented from a John Arbuckle, until the expulsion of the Saints from Caldwell County, when with them we removed to the State of Illinois and settled in Hancock County of that State.

Here my father again settled on a piece of wild land, and in our extreme poverty we began to open a farm, and after much privation and toil, we succeeded in getting a comfortable home. The many years of labor and hardships that my father had passed through caused his health to fail, and I was the only boy in the family, therefore, the greater part of the labor devolved upon me.

In the meantime I had bought forty acres of land for myself and had made some improvement during the fall of 1844, and during the spring and summer of 1845 I was putting up a hewed log house, while the mobs were burning the Saints' possessions in Morley's Settlement, near Lima, in Hancock County. But I continued to labor with my might until the violence of the mob was so great that we did not feel safe in remaining on our farm longer; so we moved to the City of Nauvoo and occupied a part of the house belonging to Bishop Foutz, my mother's brother. We had left most of our supplies on the farm at Bear Creek, and before we had time to get them away, they were destroyed by the mob, and we were again left almost destitute.

In November, 1845, my father was stricken down with the shock of paralysis and lost the use of one side, which

rendered him entirely helpless.

In the meantime I married Emeline Bigler, who was born in Harrison County, Virginia, 20 Aug. 1824. At this time the word went forth among the people that the Church would leave Nauvoo in the spring. One may well imagine the situation we were in, to start on such a journey, when we had been robbed of nearly all of our belongings, and my poor father lying helpless in bed, but it being the only alternative to get away from the fury of the mob, I began to gather up what I had and commenced to get together an outfit, and the best I could do was rig up two old wagons and two yoke of oxen, one of which was my own personal property.

I arranged one of these wagons with a bed cord for my father to lie upon, as he could not sit up. It took one entire wagon for his convenience, and then it was poor enough. This left one wagon to be drawn by one yoke of oxen to carry the outfit for the entire family - eight in number - while everyone had to walk every step of the way, rain or shine. But notwithstanding all these difficulties, we fixed up the best we could and on the 3rd day of April, 1846, we started, crossed the Mississippi River, and camped on the Iowa side the first night, in a drenching rain.

April 4th. We started on the wearisome journey, but with our heavy loads and the incessant rains that continued to fall, our progress was very slow, the best we could do we could only travel from five to eight miles per day. As my father occupied one of the wagons, the rest of the family had no shelter only what they could get by crawling under the wagons, and much of the time we were obligated to cut brush to lay on the ground to keep our beds out of the water. Women and children walked through the mud and water and wet grass and waded many of the streams so that their clothes were never dry on them for weeks and months until we reached the place called Mt. Pisgah, in the western part of Iowa. Here advance companies of the Pioneers had planted corn and vegetables for the benefit of those who should come afterwards. We concluded to stop at this place for a time as our limited supplies were about exhausted and my father was so much worse that it was impossible to go any further, so we constructed a temporary shelter of bark which we peeled from the elm trees that grew in the vicinity, this was about the 15th of June, 1846.

Word had gone out that President Young would fit out a company to go to the Rocky Mountains that season to locate a settlement and put in grain the next season for the benefit of themselves and those that would come the following season.

Seeing that I could do nothing where I was, I concluded to take my own team and what I had, and go to Council Bluffs, 130 miles distance, where the Church Authorities



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were then stopping. So I made my father's family as comfortable as I could with the limited facilities I was in possession of, and taking my wife and my own team and little outfit, bade the rest of the family goodbye and started, traveling in Henry W. Miller's Company.

We were overtaken one evening about dark by Captain Allen, who was accompanied by a guard of five dragoons of the regular United States Army, all of whom camped with us for the night. The object of their visit soon became apparent by questions asked by them: viz., that they were sent to see if the "Mormons" could and would respond to a call for five hundred men to help fight the battles for the United States against Mexico. This indeed was unexpected news, while the people of the State of Illinois had driven us out, and while we were scattered on the prairie of western Iowa with nothing, in many instances, but the canopy of heaven for a covering, to be called on under these circumstances for 500 of the strength of the camps of Israel, seemed cruel and unjust indeed, but such was the case, notwithstanding.

We arrived at Council Bluffs about the tenth day of July and found that four companies had been enlisted and organized. I was advised by George A. Smith and others to enlist, and after considering the matter, I concluded to do so, and was enlisted in Company "E", Captain Daniel C. Davis [commanding]. My wife, Emeline, also enlisted, as the Government had provided for four women to each company of 100 men to go as laundresses.

### **The Mormon Battalion**

The need to assist the U. S. Army in the Mexican war was urgent [1846]. President James K. Polk instructed the Secretary of War, William L. March to authorize Col. (later General) Stephen W. Kearney, Commander of the Army of the West, to enlist a battalion of 500 Mormons for this purpose. Captain James Allen was ordered to proceed to the Mormon Camps in Iowa to recruit five companies of 75 to 100 men each.

The Mormons had many reasons to be reluctant to enlist: They had received no protection from persecution and mob action in Missouri and Illinois; their families were destitute and spread over a wide area; they had hundreds of miles of hostile Indian territory to cross; they worried how their families would suffer in the bitter plains winter; and of course, the Mormons had particularly close family ties and were concerned about protection for their families located on the western frontier.

However, President Brigham Young and the governing Council of the L.D.S. Church urged the men to enlist, telling them it was their patriotic duty to join. Five companies totaling over 500 men were mustered in at Council Bluffs, Iowa on July 16, 1846. There were 32 women, of which 20 were laundresses hired at private's pay that left with the

Battalion. They made the longest march in military history consisting of 2,000 miles from Council Bluffs, Iowa to San Diego, California.

President Brigham Young told them: "Brethren, you will be blessed, if you will live for those blessings which you have been taught to live for. The Mormon Battalion will be held in honorable remembrance to the latest generation; and I will prophesy that the children of those who have been in the army, in defense of their country, will grow up and bless their fathers for what they did at that time. And men and nations will rise up and bless the men who went in that Battalion. These are my feelings in brief respecting the company of men known as the Mormon Battalion. When you consider the blessings that are laid upon you, will you not live for them? As the Lord lives, if you will but live up to your privileges, you will never be forgotten, without end, but you will be had in honorable remembrance, for ever and ever."

In addition to the 500 men, some of the officers chose to take their families and their possessions and their own wagons at no expense to the government, which the Army permitted. There were 15 or 16 families, including 50 or 55 children and dependents, who left Council Bluffs with the Battalion.

In 1954 the present organization called the U. S. Mormon Battalion, Inc. was formed to help fulfil Brigham Young's prophecy to those Mormon Battalion men. Also an Auxiliary to the USMB was formed for the women.

I left my team and wagon and little outfit with my brother-in-law, Daniel A. Miller, to be brought on the next year, as the Government had provided two six-mule-teams to each company. I was solicited to drive one team, and for the comfort and convenience of my wife I consented to do so, and many times I was thankful that I had done so, as these teams had to haul the camp equipment which consisted of tents, tent poles, camp kettles, etc., which filled the wagons up to the bows, and the women would have to crawl in as best they could and lie in that position until we stopped for camp. And as I had the management of the loading, I could make the situation a little more comfortable for my wife. For this and other reasons that I will not mention, I was glad that I was a teamster.

About the 20th day of July, we took up our line of march for Fort Leavenworth. About this time I heard of my father's death, which took place on the 22nd day of June, 1846, at the place I had left him. Inasmuch as he could not recover, I was thankful to God that he had relieved him of his suffering, although, it was a dark hour for my poor mother to be left in such a desolate and sickly place without her natural protector, and with four small children and nothing to live on.

In due time we arrived in Fort Leavenworth, where we

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## The Saga of the Mormon Battalion

The Longest Infantry March in History (excerpt)

The Mormon Battalion was formed in July 1846. Captain James Allen of the United States Army came to President Brigham Young seeking to enlist four or five companies of infantry to participate in the war with Mexico which began in May of 1846. The Mormon colonists were in desperate circumstances in temporary settlements they called Winter Quarters, Nebraska, Mount Pisgah, and Council Bluffs, Iowa. About five hundred volunteer were raised in a remarkably short period of time. The unit was commonly known as “the Mormon Battalion” because they were recruited from among the colonists of the Church of Jesus Christ of Latter-day Saints (often called Mormons because of their belief in the divinity of the Book of Mormon), and because they formed a regular U.S. Army Battalion commanded by non-Mormon regular army officers. Forming the Battalion was a severe test of national loyalty for the harried pioneers, who had just been driven out of the United States and were camping in Indian Territory. They passed the test magnificently and formed the Battalion in only three weeks.

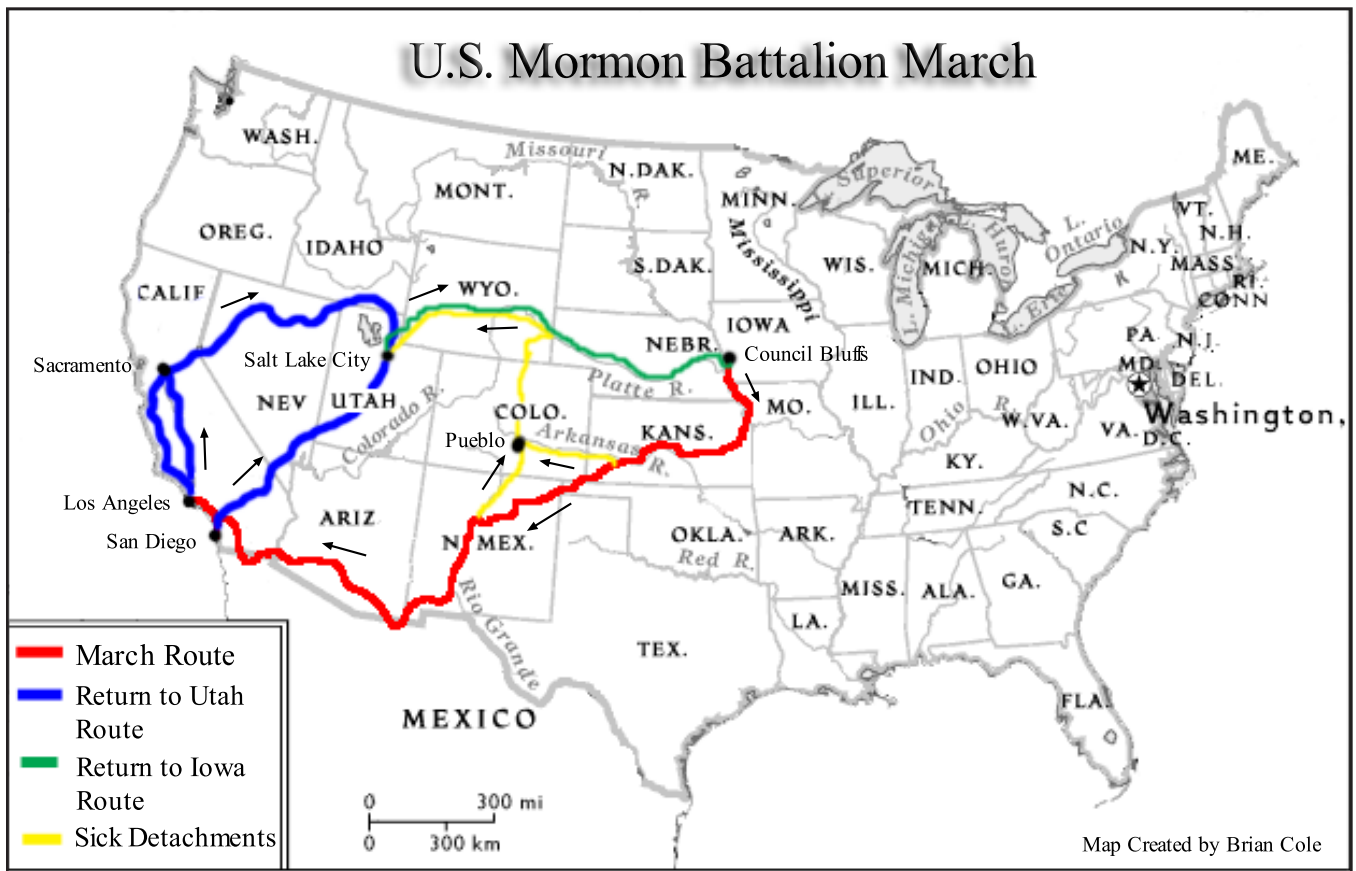
The overall mission of the Mormon Battalion was two-fold: 1. To reinforce the Army of the West (which departed Santa Fe in September 1846 under the command of General Stephen Kearney); and 2. To build a wagon road from Santa Fe to California. This was very early in the 1845-1848 War with Mexico and a supply route was considered vital for future military operations. The Battalion accomplished both parts of their mission admirably.

The nondescript-looking group marched out of Council Bluffs, Iowa on 20 July 1846, to the tune of “The Girl I left Behind Me” and began the first leg of the journey. That 200 mile march to Fort Leavenworth, Kansas was a severe ten-day trial period. The route was generally along the steaming lowlands of the Missouri River and they averaged about twenty miles per day. Few had any shelter because they left everything they could spare with their destitute families at Council Bluffs. Swarms of mosquitoes, both day and night, miles of mud, and violent nocturnal rainstorms greeted the 500 volunteers and 84 women and children. Twenty women were official laundresses (at the rate of \$7.00 per month) and the remainder was families of officers and sergeants. Malaria became widespread and their beloved non-Mormon Commander, James Allen, died of malaria at Fort Leavenworth, Kansas, where they arrived on 1 August 1846. At Fort Leavenworth they received infantry equipment and each man was paid a uniform allowance of \$42.00. Instead of buying army uniforms, most of the man sent most of this money back to Council Bluffs and wore their rough frontier clothing.

The second segment of the journey began on 12 August, when the Battalion left Fort Leavenworth and was soon commanded by Lt. A. G. Smith. His overpowering desire was to get them to Santa Fe as rapidly as possible and he led them hard and fast those 900 miles down the Santa Fe Trail. The major problems were heat, the rapid pace, sickness and a malevolent doctor who administered calomel and arsenic for every disorder – with force if necessary. At the crossing of the Arkansas River, Lt. Smith detached a number of women and children and sent them up the river to Pueblo in what is now Colorado. The debilitated Battalion arrived at Santa Fe by 12 October 1846 – an average of about fifteen miles a day for sixty-one days.

Lt. Col. B. St. George Cooke took over at Santa Fe as the permanent commander of the Battalion. His candid assessment of the Battalion was: “Everything conspired to discourage the extra-ordinary undertaking of marching this battalion 1,100 miles, for the much greater part through an unknown wilderness without road or trail, and with a wagon train. It was enlisted too much by families, some were too old, some feeble, and some too young; it was embarrassed by many women; it was undisciplined; it was much worn by traveling on foot, and marching from Nauvoo, Illinois; their clothing was very scant; there was no money to pay them or clothing to issue; their mules were utterly broken down; . . . and mules were scarce. Those procured were very inferior, and were deteriorating every hour for lack of forage or grazing. I have brought road tools and have determined to take through my wagons; but the experiment is not a fair one, as the mules are nearly broken down at the outset.”

Colonel Cooke carefully screened the Battalion and sent all the women, five (some say four), all the children and almost all of the weakest and sickest men to Fort Pueblo. These men were to come on to California in the spring, if still needed. The Battalion left Santa Fe on 19 October 1846 on the third segment of its great march with about 350 men, four or five women, twenty-five wagons, and six cannons attempting to cross 1,100 trackless miles in country where no wagon train had ever rolled. There were high odds against a successful journey through enemy territory, short on ration from the outset, dealing with many different Indian tribes and led by guides who had also never traversed the route . . . (Excerpted from a Mormon Battalion Visitors’ Center publication entitled “The Saga of the Mormon Battalion The Longest Infantry March in History”, San Diego, CA, pp. 1-2)



Bishop John W. Hess at the pulpit when the first Primary was organized in the Church.

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received our outfit of clothing, provisions, arms and ammunition. We remained here about two weeks, after which we started on our march to Santa Fe, a distance of one thousand miles, a very tedious march, to be performed on foot. We traveled much of the distance with very little water & grass, with dry buffalo chips for fuel. We passed over one desert eighty miles across; the only means of carrying water was in canteens holding two quarts each, one of which was carried by each man. A great many of the men gave out by the way and had to be helped out by others, the stronger carrying the water back to their comrades.

Finally we reached Santa Fe. During this time General Kearney was fighting the Mexicans in Upper California and was about to be over-powered by them, so he sent an express to Santa Fe to have the men of the Battalion inspected by the doctor and all able-bodied men fitted out and put on a forced march to go to his relief, and all the sick and disabled and all the women to be sent back.

Then came one of the greatest tests of my life. It happened in this way. I had been a teamster all the way and had proved that I could take good care of a team and was a careful driver, and as Captain Davis had his family with him, and his own private team, he wanted me to drive it for him, but [his] intentions were to send my wife back with the detachment of sick men. This I could not consent to and retain my manhood. I remonstrated with Captain Davis, but to no purpose. I could not make any impression on him. I told him I would gladly go and drive the team if he would let my wife go along, but he said there was no room in the wagon. Then I told him that I would not go and leave my wife! I would die first!

This was a bold assertion for a Private to make to his Captain, but the emergency seemed to demand it. There were many others in the command who were in the same situation that I was, who had their wives with them and wanted to go back with them but had not the courage to make a fuss about it.

By this time I had done all that I could with the officers of the Battalion, but they either could not or would not do anything for me, so I resolved to go and see General Doniphan, the Commander of the Post. I asked John Steel to go with me, he being in the same situation as myself. We went to the Colonel's Quarters, found the Orderly at the door, asked permission to see the Colonel, and with our hats under our arms we entered the Colonel's Quarters and called his attention to our business. He informed us in a very stern manner that it was reported to him that the men who had women there wanted to go on and let their women go back, and in accordance therewith, provisions had been drawn for the Battalion and for the Detachment, and there could be no change made. I told him that we had not been consulted in the matter; he told us to leave

the Quarters, gruffly remarking that he had left his wife. I thought I would venture one more remark, which was, "Colonel! I suppose you left your wife with her friends, while we are required to leave ours in our enemy's country, in care of a lot of sick, demoralized men." This seemed to touch a sympathetic cord; he called very sharply, "Orderly! Orderly! Go up to the command and bring Adjutant George P. Dykes." I whispered to Steel, "The spell is broken; let's go."

In a short time Adjutant Dykes returned to the Command and climbed upon the top of the hind wheel of the wagon, & shouting at the top of his voice said, "All you men who have wives here can go back with them. I have seen men going about crying enough to melt the heart of a crocodile, so I went to the Colonel and had it arranged." I said, "you hypocritical liar; you will take the credit that belongs to others." This remark he did not hear, but, however, the object was accomplished, and in a short time the Battalion was on the move west, and the Detachment on the move east by north-east.

The Detachment was composed of all the men who had become disabled through the long march which they had performed on foot. Their outfit of teams was composed of given-out broken-down oxen that had been used in freighting supplies of the Government across the plains, and were not fit for any kind of efficient service, so they compared very well with the majority of the men. Our rations or provisions were very good in quality, but very short as to the quantity, the Post of Santa Fe being very short of provisions at that time. After we had gotten on the move, we found we had only three-fourths rations of flour, and everything else in proportion, such as beans, sugar, coffee, pork and rice, with the difficulties mentioned above, together with the fact that we were only allowed the time to reach Fort Bent that a lot of able bodied men would be allowed to make the same journey in. Our slow traveling soon put us on half-rations as eight miles per day was the best we could do. We had a lot of beef cattle, but they compared favorably with the rest of the outfit, so poor that many of them gave out by the way. Great economy had to be used by killing the poorest first; the reader can imagine that the quality of the beef was limited.

As usual, on the march I had charge of a team, but instead of a six-mule-team it was a team of four yoke of poor oxen, quite a contrast. Our progress was so slow that we were put on quarter-rations in order to make them hold out until we should reach Fort Bent. It seemed as if we had gone about as far as we could go, when one morning, after the guard had driven the oxen into camp, it was found that there were thirty head of stray oxen in the herd, all of them in good condition. Captain Brown gave orders to distribute them in the teams of the Detachment, and with this

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addition of strength to our teams, we got along fine.

About noon, however, there came into our camp, two men on horseback inquiring for the stray oxen. Captain Brown told them that if they had any cattle in his company, they could take them out. They replied that each teamster only knew his own team. After examining our teams they claimed and took but four of the thirty stray oxen. This still left us with thirteen yoke of fresh cattle, which we considered a divine interposition of the kind hand of God in our behalf, as it seemed about the only chance for deliverance from starvation.

In due time, we reached Fort Bent and exchanged our dilapidated outfit for a new one, with a full supply of rations for the winter, which seemed to put an end to all our troubles. We moved up the Arkansas River seventy-five miles to a place called Pueblo, where we put up houses for the winter. These houses were constructed of cottonwood logs split in halves and the pieces all joined together in the form of a stockade. Here we passed the winter drilling and hunting and having a good time generally.

It was then about seven months since we had received any pay, so Captain Brown concluded to go to Santa Fe with the payroll of the Detachment and draw our wages. He took a guard of ten men, of which I was one of them. We started about the last day of February, and had a high range of mountains to cross, called the Rattoon range. We encountered a great deal of snow, at times we had to tramp the snow for miles so our pack animals could walk over it, but in due time we arrived at Santa Fe. The money was drawn, and we started on our return trip, got back to our quarters at Pueblo about the first of April, and found spring weather. We began at once to prepare for our march.

About the 15th of April, 1847, we started due north for Fort Laramie, three hundred miles distant, on the California road, at which place we expected to find or hear of the Pioneer Company that was expected to fit out and go to find a location for the Saints. On our way we were met by Amasa Lyman and others who had come from the Pioneer's Camp. This was indeed a happy meeting, and to get news of our loved ones greatly relieved our anxieties, as we then learned that the Camp was ahead of us, led by President Brigham Young, and he led by revelation. So we pushed on with fresh courage and finally struck their trail about two weeks ahead of us. We followed their trail, but did not overtake them as we expected to. The pioneers reached Salt Lake Valley July 24th and the Detachment on the 28th of July, 1847. On that same day we were discharged from the service of the United States, and I became a free man once more.

I feel that the year's service described above, is one of the noblest and grandest acts of my life, for the reason that Israel was on the altar of sacrifice, and the "Mormon Bat-

tion", of which I was a member, went as the "Ram in the Thicket", and Israel was saved.

I was now in a country that was untried, and one thousand miles from where any supplies could be obtained. I had only the outfit of a discharged soldier, which consisted of a small tent, a sheet-iron camp kettle, a mess pan, two tin plates, two spoons, two knives and forks, a pair of blankets badly worn, two old quilts, ten pounds of flour, and my dear precious wife Emeline, who had been with me through all of the trials and hardships and had endured them all without a murmur. God bless her memory, had it not been for her noble spirit to comfort me, I think many times I should have almost despaired, because of the gloomy outlook. I concluded a faint heart would not buy baby frock (altho we were not blessed with one at that time) and began to get out house logs to put up a shelter for the winter.

I went in partners with Jim Bevan and put up a whip saw-pit, and began to turn out lumber, and as there was none except what was sawed by hand, I found ready sale for mine as fast as I could make it, which was slow, one hundred feet being all we could turn out in a day. In this way I managed to recruit our indigent circumstances and was able to get a little bread-stuff, corn meal at twelve and one half cents a pound and flour at twenty-five cents a pound. We got along all right during the winter. In the spring we moved out on Mill Creek, and I began to put in what seed-grain I had, which was very limited; this, of course, cut off the bread supply. Then began our want for food. Through the winter we dug what we called "Thistle Roots", but by this time they began to leaf out, which spoiled the root. We then resorted to the tops, gathered and cooked in salt and water. This with some buttermilk, (which I begged of Jim Brinkerhoof and carried one and a half miles), was all we had to eat for two months.

During this time another very discouraging circumstance took place; the crickets made their appearance in countless numbers and attacked our grain crops. We fought them until we found that we were about to be over-powered, when very providentially, the seagulls came and completely devoured the crickets, so the balance of our crops matured, and our pending starvation was averted.

On the 9th day of September, 1848, I started back to Council Bluffs after my mother and her children (whom I had left at Pisgah), as they had no means to come out with. I arrived at Council Bluffs of the 2nd day of November, rested a few days, and then continued my journey to Pisgah, one hundred and thirty miles distant, where I found my mother and her family all alive and well. It was a joyful meeting. I stopped with them a few days to arrange for the move in the spring then went back to the Bluffs to try to get work for the winter, as I was very short of means to

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accomplish so great an undertaking. I engaged to work for Apostle Orson Hyde for twenty dollars a month. I worked one month, and then the weather got so severe that outdoor work stopped, then I was out of employment for the rest of the winter.

In the Spring I took all the means I had and bought with it a wagon and a yoke of oxen, hitched them up and went down to Pisgah to bring Mother's family as far as the "Bluffs, not knowing where the rest of the outfit would come from; but another interposition of kind Providence, when I got back I found the country swarming with emigrants on their way to the gold fields of California. On finding that I had come over the road, they hired me for a guide giving me Two Hundred Dollars in cash in advance. This was truly a blessing from the Lord that I had not thought of. I was now enabled to get the rest of my outfit. About the 15th day of April, 1849, we started, but a difficulty soon made its appearance that my emigrant friends had not thought of. They had horse teams with light loads, while I had an ox team with a heavy load, so that I could not travel as fast or as far in a day as they could. They would put me in the lead, and I would urge my team on and make as far as I could to try and give them satisfaction. I kept this up until they saw that my oxen were beginning to fail and would soon give out, then they went on and left me. They served me a trick that the devil never did, but I felt quite relieved, as I could then travel to suit myself, which I did, taking time to hunt the best feed, and my team soon began to recruit.

On the 27th day of July, I again arrived in Salt Lake Valley, having accomplished one more magnanimous act by bringing my dear mother and her four children to the home of the Saints. I found my dear wife Emeline well, and with her first child in her arms, which had been born 06 January 1848, while I was away. This was indeed a happy meeting, because I had been absent for eleven months. While I was away, the land I had the year before was given to another party, so I went north to a place afterwards called Farmington and located there. In the meantime, Daniel A. Miller came out and brought my team and wagon with its contents, which I had left with him two years before when I went into the Battalion. With this and the outfit which I had brought with me, I felt quite well fixed to what I had been. As it was the council for the people to settle close together for mutual protection, I could only get twenty acres of land; but bought more afterwards, as opportunity would present itself.

On the 30th day of March 1852, I married Emily Card (No. 2), who was born in the State of Maine, 27 Sept. 1831. She was the mother of ten children.

In March, 1855 I was ordained a bishop by President Brigham Young, and set apart to preside over the Farming-

ton Ward, and presided over said ward twenty-seven successive years.

On the 16th day of November 1856, I married Julia Pederson (No. 3), who was born in Norway, 29 Sept. 1837. She is the mother of four children.

In March 1857, I married Mary Ann Steed (No. 4), who was born in England 27 Nov. 1837. She is the mother of ten children.

In 1858, I was elected to the Utah Legislature; was elected again in 1860 for two years, or two terms. [In May 1858, Bishop John W. Hess of Farmington Ward began the evacuation of Farmington. Most of the ward relocated near Juab County's Willow Creek in central Utah between present-day Mona and Nephi. The evacuation was due to Brigham Young's order that the northern counties be evacuated due to the arrival of Johnston's army.]

On the 31st day of January 1862, my much beloved wife Emeline died of premature child birth. This was one of the greatest trials of my life, as she was the wife of my youth and had been through all of our poverty and trials of life which we had passed through. She died as she had lived, a faithful, wife, a devoted mother, and a true Latter-day Saint. She was the mother of ten children.

On the 25th day of April 1862, I married Caroline Workman (No. 5), who was born in the State of Tennessee, 28 March 1846. She is the mother of ten children.

On the 30th day of May 1868, I married Sarah Lovina Miller (No. 6), who was born in Farmington, Utah, 24 June 1850. She is the mother of nine children.

On the 4th day of August 1872, my beloved wife Emily Card died after giving birth to her tenth child. This was another great trial to me, and to have a lot of little children left without a mother. She died as she had lived, a kind mother, a dutiful wife, and a faithful Latter-day Saint.

On the 28th day of July 1875, I married Frances Marion Bigler (No. 7), who was born in Farmington, Utah, 22 October 1859. She is the mother of eleven children.

About this time (1875), President Young called me to a mission with some Lamanites located at Washakie, in the northern part of Box Elder County. I have been engaged more or less ever since in directing that people.

In 1876, I was re-elected to the Utah Legislature. I was a Colonel, commanding the Militia of Davis County for many years, but when Governor Harding issued his famous proclamation making it an offense to bear arms, I was relieved from that responsibility.

September, 1882, I was called by President John Taylor and set apart to be the First Councilor to the President of the Davis Stake of Zion, which had been previously organized.

On the 17th day of March, 1885, the people of Farmington prepared a feast for me at Social Hall to manifest

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### JOHN W. HESS

Written by Clarissa Hess Chipman, second child of Francis Marion Bigler and John W. Hess, May 31, 1949

This is addition to my father's history. When he dictated that, he was old and sick. He touched on the highlights of his life but didn't say anything about our home life, the human side of the picture. The husband of many wives and numerous children, how he housed them, clothed them, how he fed them, is just as important to me as the wonderful work he did for the church and his country. For it shows just what kind of a husband and father he was and his determination to live up to the teachings of the religion he had accepted. He never faltered or lost faith during his long life of trying to overcome obstacles that were placed in his way in his climb upward. His faith and his desire to do his duty was just as strong up to the time he drew his last breath as it had always been. He accepted the law of polygamy (plural marriage) which was given of God through the prophet Joseph Smith, as did the Gospel of Jesus Christ and lived both to the letter. He was a wonderful father just and true, and I love him with all my heart. My hope and faith is that I may be where he is some time, somewhere.

The following is the memory of my childhood and young womanhood up to the time I was married. I was born in Farmington, Ut. August 13, 1880, daughter of John W. Hess and Francis Marion Bigler. The first I knew about polygamy and remember was when I was 7 years old. My sister Amy was born the 22nd of Jan. 1885. It was real winter. The snow was terrible deep and cold. We children were wakened in the night and dressed and wrapped up warm. My mother and the little baby were rolled up in the feather bed, just as they were, and father and Bishop Moroni Secrist carried her out to the bob sleigh. It was half full of straw and a lot of hot rocks and bricks and blankets. They packed mother and us children in around her, Bishop Secrist drove. Jacob Miller, his councilor stood at the back of the sleigh on the runners. They took us up through Kaysville and down in a big field to the home of Brother Roush [Roueche?]. He was a very dear true friend of father's, he and his grand wife. We lived there for three weeks. They carried mother and the baby upstairs into the bedroom and put her to bed. There was a nice warm fire burning, the room was warm and comfortable.

The reason we were there was some of father's good friends reported that there was a new baby in the family. Then one of father's real friends came to him and told him he had better get mother and the baby out of the way cause the United States Marshals were coming to get her and the baby as evidence against father. If they could do that, they would try and put him in the penitentiary [for illegal co-habitation]. This was my first knowledge of polygamy and the terrible persecutions that followed. Soon after this happened father moved mother and the children up on the Bear River Flat. He was one of the first dry farmers up there. He and his older sons took up all the land that the law allowed. We had a nice big two room house painted red to live in.

My life there as a child was very happy with all my brothers and sisters and their families living within walking distance. The log school sat on the hill. We held church service there, danced and held parties there, we didn't lack for amusement. I

have known my dear mother to fry doughnuts and make pies for the whole crowd. My grandfather Bigler (mother's father) lived about six miles away and another five miles on, my great grandmother (his mother) lived. He drove ox teams up in the mountains to haul big logs out. Once in a while he would let us children go with him. It was fun but I think we were an awful nuisance. My great grandmother had the biggest black eyes and the kindest heart that ever beat in a human breast and grandfather was just like her. I sure love to think about them.

I well remember the first time the US marshals paid us a visit. Old Judge Heed rode over to our home one night to tell father that the marshals were over there at Plymouth, dancing and drinking and bragging that they were coming over and drag Old Hess out and take him to the pen.

Judge Heed wasn't a Mormon but he was a very good friend of fathers. Father got up, saddled his horse, put his binoculars over his shoulder, and rode out into the wheat field down over a little hill and went to sleep. The wheat was very high, all headed out. They wouldn't ever be able to find him. Soon after day light the boys were all up doing chores. I was milking the cow and the day's work had begun. In rode the marshals in their fine single buggy, with a matched team of Greys. One of them took a terrible oath and said, "Look at that baby milking a cow," my brother came and carried the big bucket of milk in. I could milk, but the bucket was too heavy. They asked where father was and Joe told them he wasn't there. They didn't believe him, so he took them on a searching tour of the corrals, cow stable, chicken coop, stack yard, pig pens, granary, buggy shed, then into the house. Mother was sick with a headache. The feather bed was puffed up on the back of the bed. Marshal Franks took hold of it to raise it up. That made mother mad and she sat up and pulled it over to her and said, "If you think he is under there, just take a good look!" His face got red and he walked out. He pulled the children's bed out and looked for a trap door, went into the clothes cupboard and looked for a hole in the ceiling and Joe told him to go right up, there was a stairway. He turned away, disgusted. They sure had a good opinion of themselves but they were the scum of the earth!

Father was going to Farmington. The marshals were sure determined to get him. So he thought he would put on a disguise. He never had before. He always had his beard on the sides of his face shaved clean, so he bought him a big black beard that went all around his face from ear to ear. He left home in his one horse black buggy, got through Ogden and thought he was safe. When who would he meet but the marshals. They looked at him pretty sharp but he didn't pay any attention to them and they went on by. He gave a sigh of relief when he heard someone coming and the heads of the grey horses came passing by the buggy. The marshals yelled, "HALT" and father stopped. They said "Well Hess, if you hadn't had that false beard on, we wouldn't have noticed you. It is all around under your left ear!" They arrested him and took him to Salt Lake. But he never spent a night in jail. His friends, the businessmen, [one of which was probably his friend Simon Bamberger], that he dealt with in Salt Lake, bailed him out and he was pardoned.

When I was about eight years old, father turned the dry farm to some of his boys, and we moved back to Farmington to live. Soon we saw the end of the marshals and their raids. But for a while they would come every few nights, along before daylight, when we were all asleep, and frighten us to death, come right into our home searching for father. One night two of the girls ran down through the orchard. Marshal

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Franks yelled "HALT". They ran all the faster and him after them. He shot over their heads. They fainted and fell into the weeds. It wasn't long until polygamy was abolished by the leaders of the church. So that put an end to the foulest persecution that was ever imposed on God fearing, honorable men, hundreds of them. Like my father, hunted and tracked down like wild animals. Their heads shaved and put in the penitentiary. Someone, sometime will have something to answer for. I hope they will anyway.

Now I am going to tell you how father and his wives lived polygamy, because it took both him and them to make a success of it. Father was a very good manager in every way. When my mother married my father, she was the last wife of seven. His first and second wives were dead, Aunt Emeline and Aunt Emily. That left five families. Aunt Julia lived about two miles out of town. She was a Mormon convert from Norway. I have heard her tell when she was coming over on the boat, they were eating sweet corn on the cob. When hers was finished she held it up and said, "Please put some more beans on my stick."

Aunt Caroline lived across the street. Then there was Aunt Mary Ann, Aunt Sara, and mother that lived along in a row and I don't think there was any more than fifty feet between the homes until after father died. Then there was a fence put up to keep the chickens where they belonged. Each wife had a good home, plenty of room for orchards, berries, out buildings, lawn and flowers and were all kept in good shape. Father was at the head of everything. Each wife had at least three cows to milk which she or her children took care of. They were all fed and milked in the big cow barn, all went to the same pasture in the summer. Each spring three nice wiener pigs were brought to OAC pen where they were taken care of all summer, and ready for the pork barrel in November. We always had our salt meat, pork and beef, and plenty of lard to last most the year around.

Below the house, there was a big orchard that we called father's orchard, where we all met on common ground. We had every kind of fruit that was possible to grow in Farmington, where we all helped ourselves to whatever we needed all summer. Then when fall came the winter apples were picked and divided equally to each family. We used to dig pits not too deep, line them with straw and leaves and put the apples in them and they were delicious when we would get them out along in the winter as we needed them. Down by the orchard, at the foot of the hill, there were some beautiful springs. That is where we raised our vegetables. The ground was ploughed, prepared and portioned off to each family and we planted and took care of our own. There was quite a bit of competition among the families, especially among us children. But aunt Mary Ann always had the first ripe tomatoes and cucumbers, which was a big temptation, but she was kind and good and never refused anything.

Father always raised a big field of corn and squash to feed pigs and fodder for the cows. Some of the corn was taken to the mill for corn meal and the other squash for the hogs. In the fall, we cooked to squash in big black kettles and poured over the ground corn, and it really made fat hogs. Then we always had a big patch of sweet corn. Father would count the rows out, equal number to each wife. We gathered our own, husked it, and fried it and took it to Salt Lake to Teasdales General Merchandise Store, where we could spend the money for whatever we needed the most.

Father raised sugar cane, had it ground and made into molasses. Each family had a forty gallon barrel for the year, also all the honey we wanted, if we were brave enough to take care of the bees. When haying time came, there was always a hayrack load of groceries brought home to feed the boys. A sack of sugar, one each of rice and raisins, a keg each of pickles and syrup, sack of dry beans. That, added to the good bread, butter, milk and eggs, vegetables and fruit, we fed like kings. Lunch was always taken to the field in the middle of the forenoon and afternoon. Father said boys couldn't do their best work on an empty stomach. One

big farmer, that hired a big crew of hay men, made the remark that old Hess got more work out of his five boys that he did out of all his hired men.

Father never bought Christmas presents, because there were too many of us, but I have known him to go to Salt Lake and bring back twenty-five pair of shoes with overshoes to match where they were needed. He always bought calico, unbleached muslin, and outward flannel by the bolt in each home where it was needed. We washed and carded our own wool to make our own quilts, make our own rugs, and sewed carpet rags for our carpets. Mother knit all our stockings and socks, did all our sewing, besides the house work, washing and ironing, and I never heard on word of complaint. She was wonderful as all mothers were in those days.

Father's wives were all good mothers, worker and managers. I love each one of them dearly and all my dear brothers and sisters and hope and pray that we will all meet on common ground again some where and live our lives over again.

Father believed in spare the rod and spoil the child. He was terrible to whip, although he only whipped me once and that was for quarreling and I needed it. Father was very orderly about everything. The machinery he used all summer was all greased and housed for the winter. Each spring before farm work began, the harness was all washed, mended, oiled and greased and hung up to dry. Father and his boys always drove fine big sleek work horses that were well taken care of, as were the wagons and hay racks. Three big loads of hay went to Salt Lake three times a week. The timothy clover hay, he hauled to the hay men to feed their horses brought 21 to 23 dollars a ton. That is how he fed and clothed his family.

One spring when I was about twelve years old, the boys were all in the barn greasing harnesses. I never did know just what they were quarreling about, but they were just beginning to fight when father stepped in. He asked what was the trouble? And Lot, one of the boys, talked back to him and wouldn't shut up. Father whipped him and he left home and went up to Bear River to his brother John. Father found out where he was and wrote to John and told him to hire him for the summer, and he would pay the wage, which he did. When school time came, father wrote to Lot, asked for his forgiveness and asked him to come back home and go to school. Lot started home about the first of November, with a bunch of other men that lived in Farmington. One of the men in the bunch said his horse was the fastest, they decided to race. The ground was frozen hard and slippery. Lot's horse slipped and fell on him. His ribs were crushed, and thrust into his lungs. He never was conscious. Well, it nearly killed father. He walked the floor day and night. He blamed himself for what had happened. That was the end of the whipping. I have heard him say to my mother, when she was using her hand to punish us children, "mother don't you know that big boney hand hurts? If you must whip get a switch."

One time many years ago, quite a bunch of father's children and a lot of the neighbors, were playing run-sheep-run out by the big barn in the street. It was just about dark. Father thought it was time they were all in bed. So he got a nice switch and as they ran by him, he grabbed them and gave each on a whack and told them to go home or he would give them some more. He caught one boy by the arm, and gave him a whack. The kid said, Don't you hit me again, you big cuss. I'm not your kid!" He was one of the Grover boys from down the street.

One of my half brothers, James Henry Hess, one of Aunt Mary Ann's sons, was loading grain in a railroad car. The passenger train came in. A lady stepped off the observation car platform and came tripping over to him. "I would like to see a Mormon," she said. "Can you show me one?" He said, "Lady, I am a Mormon." She said, "well, could you show me a polygamist child?" Henry said, "Lady I am a polygamist child, the titan of twelve." He was over six feet tall [6'7"] and heavens, she went back to the observation car and he went loading grain.



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their kindly feelings and a proper appreciation of the long and faithful labor that I had performed during the twenty-seven years of my Bishopric. In this feast nearly the entire ward participated. As a token of the good feeling of the people, I was presented with a bust of President Young and a set of books, the Church Works. The evening was spent in speaking, toasts, and dancing.

November 20, 1869. Today I started a mission to the place of my birth, Franklin County, Pennsylvania. Took the Union Pacific cars at Uintah, Weber County, Utah; started at 2 P.M. and traveled over much of the road at a rapid rate; much of it I had traveled twice before--once with pack mules and once with an ox team. The present mode of travel compared with pack animals or ox teams, seemed a very great contrast--a very great improvement.

The railroad runs over much of the route that we traveled in coming to this country, and gave ample opportunity to reflect upon the hardships we endured in the slow progress we made, fifteen miles per day on an average being all that we could do, in many instances. In gliding so rapidly and easily over many places that I could remember that I had passed in the depths of poverty, with lean almost given out animals, when I looked on such places and in my mind made the contrast between the two circumstances, I could but exclaim, "Oh, the goodness of our God!" and shed many a tear of joy and gratitude to the Lord for his mercy to me.

I forgot to state that at the time I was called on this mission, there were two hundred other Elders called to different parts of the United States. We all traveled on the same train in four palace cars, had an enjoyable time crossing the plains, and in due time reached Omaha, on the Missouri River; there we separated, each one going on the route best suited to him.

I took the Northwestern Railway to Chicago. At Cedar Rapid, Iowa, I got off to visit my cousin, David H. Secrist, who lived near that place. I visited with him a few days then continued my journey to Chicago, where I took the Chicago, Fort Wayne and Pittsburgh Railroad, and the Pennsylvania Central to Harrisburg; there I switched off on the Cumberland Valley Railroad to Green Castle, in Franklin County, Penn. At that place I found a dear aunt, Mrs. Riley was a sister of my dear mother. The family had heard of my coming and met me with open arms, and made me very welcome. I felt very much at home here, indeed; I made it my home much of the time while I was in the country. Mrs. Riley was so much like my dear mother that I loved her as mother. She also had a lovely family. I preached the

Gospel to them and made a favorable impression, but the prejudice at that time ran very high and our doctrine was very unpopular, and the time of my stay was short.

They put off obeying the Gospel, but nearly the entire family have since died, and while I was with them I got their names and ages, and a few years ago I did work for them in the Logan Temple.

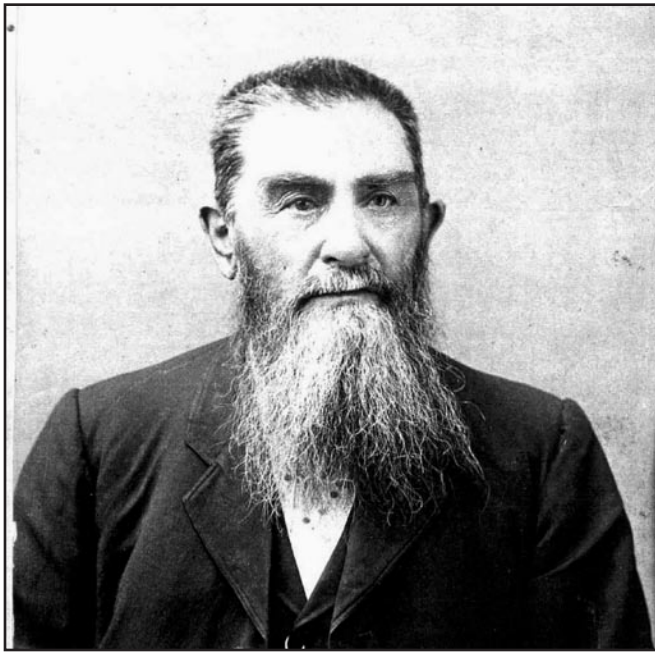
My object in going east at that time was to preach the Gospel to the living if they wanted to hear it, and get genealogy of the dead. The former I succeeded in very poorly, as the living did not care to hear; the genealogy of the dead was very meager, as they had failed to keep a record, and the only way that I could get the names and ages of the dead was to go to the cemeteries and obtain them from the stones that marked their last resting places, as my people had been very particular in keeping the record on their head stones. I got all the names I could--perhaps fifty in all--and have done work for them in the Logan Temple.

I found all my relatives on my Father's side of the house all well off, with a few exceptions. The old people came and settled in Franklin County, Penn. in an early day when it was new, possessed themselves of the country, and having good staying qualities, made themselves well-to-do. The old people--my father's brothers and sisters--with few exceptions are dead, and their children are in possession of the country, which is hard to excel. This is the situation I found them in, and all of them belonging to some kind of religion peculiar to their own notions, and being much prejudiced against "Mormonism" they did not care to listen to me.

February 15, 1870. Because of pressing business at home, I had spent about all the time that I could spare, and having secured all the genealogy that I could get at that time, I bade farewell to all of my dear friends, and on the 16th day of February, 1870, I left Green Castle on my return trip over the same road that I came; arrived in Harrisburg the same day, here I bought a ticket, which cost me \$70. I left Harrisburg at 4 o'clock for Pittsburgh. In due time I arrived in Chicago safely, and on quick time; here I took the Northwestern Railway for Cedar Rapids, stopped to see cousin David M. Secrist, visited with him; then went on the train to Omaha, where I arrived on the 22nd of February. I left Omaha, February 23rd, and on the 25th, I arrived in Ogden. I also reached my home the same day and found all well. I had been gone about three months, and felt well satisfied with my visit to the place I was born.

Sept 15, 1887. I left my place at Plymouth, Box Elder County, Utah, at 12 o'clock noon, went to Logan, and there joined Bishop Zundel and two Lamanites John and Jim Brown, and secured a part of our outfit consisting of one baggage wagon, two work horses, two riding horses, two horses and a buggy. I furnished horses and buggy, the Church furnished baggage wagon, Bishop Zundel furnished two horses to pull the wagon, and the Lamanites furnished riding horses. The object of this mission was to

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John W. Hess.

carry a lot of presents to Chief Washakie, who was camped on the east side of the Wind River Range of Mountains, now in the State of Wyoming. The presents consisted of five hundred pounds of dried fruit, one bale of blankets, shirts, underwear, and silk handkerchiefs in great numbers and varieties.

September 16. We left Logan City, traveled up Logan Canyon, found the country very rocky but the road good considering the country that it passes through; camped for the night, having had no accident through the day.

September 17th. Traveled up the Canyon, reached top of divide about noon; in Dean's Hill got a lot of pine hens and had our first feast of wild meat, which we enjoyed very much. Traveled down the east side of the mountains to Garden City, thence up the Bear Lake shore to Laketown; camped for the night with Bishop Nebeker. Bear Lake is the most beautiful sheet of water that I have ever seen--water as clear as crystal, and gravelly bottom at a great depth. We obtained a supply of oats for horse feed.

September 18th. We started this morning at 8 o'clock, crossed over a ridge and traveled down grade to Bear River; found it almost dry; traveled across the country to the mouth of Twin Creeks where we struck the Oregon Short Line Railway. There we camped for the night and



Color portrait of John W. Hess.

**John W. Hess & his wives**

**EMELINE BIGLER**  
NO PICTURE AVAILABLE

Emily Card & John W. Hess & Child

Julia Pederson

Francis M. Bigler

John W. Hess

Mary Ann Steed

Sarah L. Miller

Caroline Workman

Prepared by Charles Hess on Myfamily.com John W. Hess website.

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had our first feast of Mountain Trout, John having secured a fine string of them.

September 19th. Started at 8 o'clock; traveled up Twin Creeks, also up the Oregon Short Line R.R., which comes down the Creeks, the wagon road crosses the Railroad nineteen times, very dangerous in places, just room enough for the wagon to pass when there is no train at that time; camped at the tunnel on the summit of the ridge. This tunnel is 800 feet through. Started at 2 o'clock, traveled over the ridge down to Ham's Fork, went up Ham's Fork for three miles, camped for the night. There we saw the first antelope, which were very wild and not come-at-able.

September 20th. Started at 8 o'clock; traveled over some very steep hills; struck the Lander Road which used to be one of the main roads that the gold seekers traveled to California by the way of Fort Hall. We struck up a very steep hill, almost perpendicular, hitched both saddle horses to the end of the wagon tongue and pulled the horns of the saddles; traveled down the hill to Fontinell, near Green River, and camped there for the night.

September 21st. Started at 7:30, passed over some rough, hilly country on to Green River, then up Green River 13 miles to a beautiful stream called LaBarge; noon halt, started out at 1 o'clock, traveled 24 miles up the river, good roads, camped for the night on river bottom, good grass.

September 22nd. Broke camp at 8:30, crossed both Pineys, beautiful streams of water, wide bottoms, good meadow land by the thousands of acres; antelope in large herds but very wild; traveled over a ridge due north, struck Marsh Creek, caught some nice Mountain Trout, waited for baggage wagon to come up; wagon came up, then we found we had taken the wrong route and gone out of our way. Started at two o'clock, traveled over High Cobble Stone Ridge to the fork of Green River; this is the main fork of Green River, a large stream of beautiful clear water.

September 23rd. We have gotten out of our way; went for 10 miles down the river, struck the trail, traveled due east over Large Cobble Stone Ridge down on the east fork of Green River; this fork has a great amount of water in it at some seasons of the year, but low at present. Noon halt; at 2 o'clock started up the river; hereafter must travel without a road through heavy sage brush; made slow progress across the bottom to river, camped for the night.

September 24th. The mountains to the northeast begin to look very high and difficult to cross. At 8:30 broke camp and climbed over hills, washouts, and sage brush; difficult to travel; made slow progress; met some Indians who informed us that Chief Washakie had gone on a hunt; not likely to see him; camped for the night.

Sunday, September 25th. Camped about twenty-five miles from the foot of the mountains; are told the moun-

On June 17, 1877 at a Special Conference in Farmington, Utah to organize a Stake in Davis County, Brigham Young gave Bishop John W. Hess and the other men who were called to Bishops in that Stake this advice: "To the now acting Bishops, who will be ordained Bishops, as well as to brother Hess, who I believe is the only ordained Bishop in the country, I will say that you will now be required to look after your several Wards more assiduously than heretofore; see that Teachers are diligent in the performance of their duties, and that all difficulties that may arise among the brethren of the Ward be settled, if possible, by the Teachers; and also see that all who claim membership in this Church observe the moral law of our religion. We shall not expect to hear of people breaking the Sabbath, and a hundred other things all of which are inconsistent with our holy callings, and opposed to the accomplishment of the work that the Father has given us to do.

You are called upon now to make yourselves familiar with the revelations and commandments that have been given us of the Lord for our perfection, for our sanctification preparatory to our exaltation, and so live that our acts and conversations may conform to the same. We expect to see a radical change, a reformation, in the midst of this people, so that, when the proper authorities shall call upon you to do thus and so, every one may be found willing and ready to respond, placing himself, with all he commands, for the up building of the kingdom of God. This is in accordance with a revelation given to this Church before the law of Tithing was revealed; but in consequence of unbelief and imperfection on the part of the people it was not observed, and hence a law more adapted to their condition was given, namely, that of Tithing. You are called upon now to improve your ways, to seek with all earnestness for an increase of faith that you may live according to the higher laws, which is your privilege to do, and which is so necessary for our peace and comfort and for the good order of society and for the salvation of the Latter day Saints. We shall look for this change, and I do not think we shall be disappointed; if at all, I believe it will prove a happy disappointment to all Israel, because of the great reformation that will be effected among the Latter day Saints." (From the *Journal of Discourses*, Vol. 19, pages 43 and 44. Inserted By Charles P. Hess 09 Sept. 1998)

tains are very difficult to cross over to Chief Washakie's camp; considering this, with the fact that we could not see him if we did cross, we concluded to send a Indian over and ask the chief men of the camp to send a delegation over to receive the presents. We were in camp waiting for them to return. The Indians in that vicinity, who were hunting, began to gather into our camp, and we held meetings with

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them, preaching the Gospel to them, and a number of them became converted and demanded Baptism.

September 27th. Still in camp waiting for the messenger to return; health good, appetite good, and conscious that we are in no immediate danger from our enemies that we had left so far in the rear in Utah, the Anti-Mormon raid (against the families living in plural marriages) being in full bust when we left.

September 28th. This morning our express men returned with Chief Washakies's son and three other of the principal men of the tribe. Dick Washakie, a son, is a noble looking man, about 6 feet 4 inches tall, well proportioned, speaks good English, about 25 years old, well dressed in the American Style, fine, gentlemanly appearance, and must sooner or later be a great leader among his people.

After greetings and breakfast were over, we all sat down, had prayer, John Indian being mouth, after which Bishop Zundel preached to the Lamanites that had gathered in--twenty in number; talked about one hour. John preached next. Jim Brown followed, after which I bore a powerful testimony and prophesied of the future of that people; much of the spirit of the Lord was enjoyed. After several meetings, the Lamanites all asked to be baptized, which was attended to with much pleasure. Bishop Zundel did the Baptizing and I did the confirming. After we had gotten through with the ordinance of Baptism, the presents were delivered, and after hearty handshaking we separated from our kind friends; the

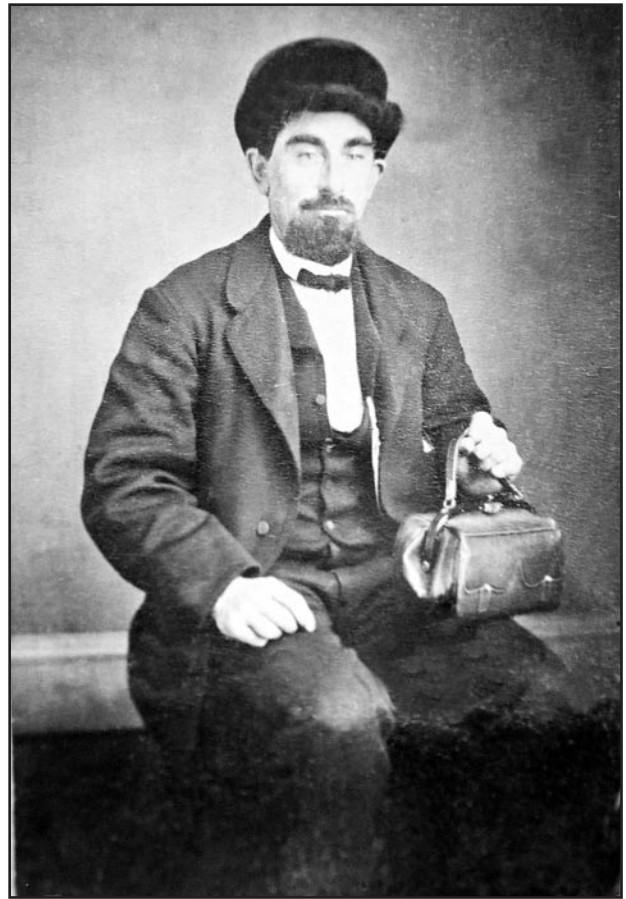
Lamanites going east and we south-west on our return trip; traveled ten miles through sage and greasewood and camped for the night. Jim killed an antelope, which was very acceptable, as we had had very little meat on our trip so far.

September 29th. This morning we Baptized four more Indians - two men and two women. Broke camp at nine o'clock and traveled over to Green River; camped for noon, and traveled over a ridge to Piney's two fine streams of water; meadow and farm land in abundance; camped for the night.

September 30th. Broke camp at seven o'clock traveling up the largest Piney, much of the time in the middle of the stream; very rough canyon and very difficult pass over several high ranges; traveled until after dark down a steep mountain side, almost perpendicular; camped on the creek in a narrow gorge.

October 1st. Had now gotten through the range of mountains, sixty miles distant, and were at the head of Star Valley; traveled down the valley to the mouth of the Salt River, camped for the night.

October 2nd. Laying over to rest the horses; started at noon up Salt River, and camped for the night near the Summit.



John W. Hess in his missionary suit.

October 3rd. Started at 7 o'clock; came out of the canyon and reached Montpelier, nooned at Amasa Wright's place, fed, got dinner, then traveled to Georgetown; stopped for the night with Nicholas Barkdall, my brother-in-law, were treated royally.

October 5th. Started at 7 o'clock; nooned at Soda Springs, started at 2 o'clock; camped for the night with Serl Hale; were treated to the best his house afforded.

October 6th. Started at 7 o'clock, came over the ridge, camped at Church Farm, fed got dinner, broke camp at 1 o'clock; traveled to Weston Creek, fed, lunched and then we separated, Bishop Zundel and the Lamanites crossing the range of hills into Malad Valley, and I going by way of Clarkston and reaching home at nine o'clock, found all well; had traveled sixty miles on this last day, and about seven hundred miles on the entire journey.

I thank and praise the Lord, who has had His kind and preserving care over us while fulfilling this mission of peace to one of the largest friendly tribes of Indians in this part of the country.

Ogden City, Utah, November 23, 1895. This morning, in company with Ezra T. Clark, John R. Barnes, and Ephraim P. Elleson, I left for Omaha, Nebraska, to attend the Trans-Mississippi Congress to be held at that place on

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the 25th of said month. We crossed the plains of a thousand miles without accident. I passed my first night in a Pullman palace sleeping car, and with all of its grandeur in appearance, I could not sleep; two men in one berth is one too many for comfort; the car being very warm. Arrived in Omaha about 8:30 and took the street car to the Millard Hotel. This hotel was selected as the head-quarters of the members; charges \$3.00 per day. We had first-class fare and two good rooms for our accommodation; all of the accommodations there were on the modern plan, first-class style, with colored waiters, who were very polite.

November 26th. Held three sessions today. All the members were invited to a reception given by a gentleman whose name I have forgotten, we were royally treated to all kinds of drinkables, also candy and ice cream.

November 27th. Held one session. In the afternoon the members went in a body, by invitation, to visit the Omaha Smelter where they reduce silver and lead ore to bullion, from there it is shipped to Wales, and there refined; a great amount of business is done there. The same afternoon we took the street car five miles to South Omaha to visit the stockyards and slaughter houses. A great amount of slaughtering and packing is done here. After looking through the mammoth establishment we went back to the Hotel.

November 28th. Thanksgiving Day. Crossed the bridge over the Missouri River, went to Council Bluffs, held meeting with a small branch of the Church presided over by Robert Huntington; had Thanksgiving dinner; had a good time after dinner and went back to Omaha; took a street car, went three miles up the River towards Florence (once Winter Quarters) then back to the Hotel; had supper, packed our grips, and got the lunch basket recruited. Union Depot. November 29th. At 8:10 we took the train for Ogden, securing our berths in the Pullman sleeper, "Suzanna. Cold north wind blowing, Green River, November 30th, 8:15. Green River was once a thriving rail-road town when the road was being built, but now it is dilapidated.

Echo. November 30th, 12:30. Had a pleasant trip, were favored with the company of President George Q. Cannon all the way across the plains, which we appreciated very much.

Ogden. November 30th 2:10. All in good health and spirits; changed cars for Farmington, reached home in safety; found all well, glad to see each other.

This was a pleasure trip for me, in very deed. I had an opportunity to form the acquaintance of influential business men from different parts of the country; made acquaintances that will not be forgotten very soon.

January 15, 1894. Today William R. Smith, President of the Davis Stake of Zion, died after a severe, lingering sickness of six months, of cancer in the intestines. This was a severe shock to his family and to all the people of the stake,

as he was a first-class man, a good president, a good father, and a friend to all good people; his faithful memory will live in the hearts of the people.

About this time I was called by the Presidency of the Church to take the Temporary Presidency of the Stake in President Smith's place, with Brother Hyrum Grant as my first counselor to assist me. Of course, we took hold and did the best we could, but because of the long illness of our latest President, all public Stake matters were much run down so we had to labor with our might to get matters straightened up.

March 4, 1894. Today at the Stake Conference in East Bountiful, I was set apart to preside as the President of the Davis Stake of Zion with Joseph Hyrum Grant as my first counselor; set apart by Apostle Franklin D. Richards and Heber J. Grant, Apostle Richards being mouth.

Brother F. D. Richards stated to the Conference that my name had been considered by the First Presidency and the Quorum of the Apostles, and it was decided unanimously that I was the man. It was put before the High Council and they were unanimously in favor; it was also put before the Conference, and I was unanimously sustained.

I had presided over the Farmington Ward as its Bishop for Twenty-seven successive years, and had labored as the First Counselor to President W.R. Smith from 1882 to 1894. I got along with this very well, or reasonably satisfactorily, but to accept the responsibility of presiding over the Stake seemed a great responsibility, and so it has proved in every sense of the word.

It has caused me to feel very humble and to live near to the Lord as a man of my temperament could do, but through the help of the Lord I have done the best I could, and as to how well I have succeeded, I will leave the Lord and my charitable brethren and sisters to judge. I pray most earnestly that I may continue to be faithful and humble in the future in my labors among the people, that I may put my trust in the Lord and have His approval, then I will be content. (Event of the Month, *Improvement Era* Vol. V: 313)

### DEATH OF JOHN W. HESS.

A noted pioneer, a member of the Mormon Battalion, and a man of unflinching integrity, was President John W. Hess, of Davis Stake, who died in Farmington, on the morning of the 16th [December 1903]. He was the son of Jacob and Elizabeth Foutz Hess, and was born in Franklin County, Pennsylvania, August 24, 1824. He was baptized into the Church with his father's family, in March 1834, in Richland County, Ohio, whither the family had removed in 1832. Then came removals with the Saints to Ray and Caldwell Counties, Missouri, and later to Illinois, and then again to Mt. Pisgah, Iowa. Elder Hess bearing the blunt of the trials, the burdens of the family, and caring for his partly paralyzed father, whose health failed owing to the severe hardship which he passed through. On July 10, 1846, he and his wife having arrived at Council Bluffs, on

## Across Three Centuries Alfred John Bateman & Clara May Hess Family

their westward journey, his father's family remaining at Mt. Pisgah, he enlisted in the Mormon Battalion, in Company E, Captain Daniel C. Davis, his wife Emeline Bigler whom he had married in Nauvoo, November 2, 1845, also enlisting as one of the four women to accompany each company as laundresses. After his return, in 1848, to Mt. Pisgah, he found his father had died June 22, 1846. In the spring of 1849, he arranged for the westward journey, taking him with his father's family, and arriving in Salt Lake Valley July 27, settling shortly thereafter in Farmington. In March 1865, he was ordained a bishop serving in this capacity for 27 years, until he was ordained, September 22, 1882, counselor to President W.R. Smith, upon whose death he was made President, January 15, 1894. This position he held until his death. He served three terms in the Territorial legislature, in 1858, 1860, 1876; was commander of the Davis County Militia for many years, and a delegate in 1895 to the Omaha Trans-Mississippi Congress. He filled a mission to the Lamanites and to Pennsylvania. On February 8, 1900, he was ordained a patriarch by Elder Francis M. Lyman, and remained an active worker in his calling to the day of his going to rest.

### A MANIFESTATION THAT I BOTH SAW & HEARD

About September 15, 1900, during my late illness, on Sunday morning about 9 o'clock, while lying upon my bed, and my brethren of the Priesthood were out among the people performing their various duties, I was thinking over my helpless condition not being able to be with them in the performance of my own duties; I began to pour out my whole soul in prayer. My prayer finally resolved itself into a lamentation, asking the Lord what I had done or

what I had not done that I should be so seriously afflicted, that I should be deprived of the privilege of going forth with the rest of my brethren and performing my duties.

I was told that it was not for any great sin of commission or omission that I was thus afflicted, but it was because of my long and faithful labor and the many hardships that I had passed through during my long life that had weakened my faculties and brought me to my present condition. I was told that the Lord accepted of my labors and that my career on earth would, in the near future, be brought to a close.

About this time I saw, sitting on a box at the foot of my bed, a personage that looked familiar to me, in the full bloom and vigor of life. I gazed upon it with great earnestness and finally came to the conclusion that it was my own visage in every form and feature except for age.

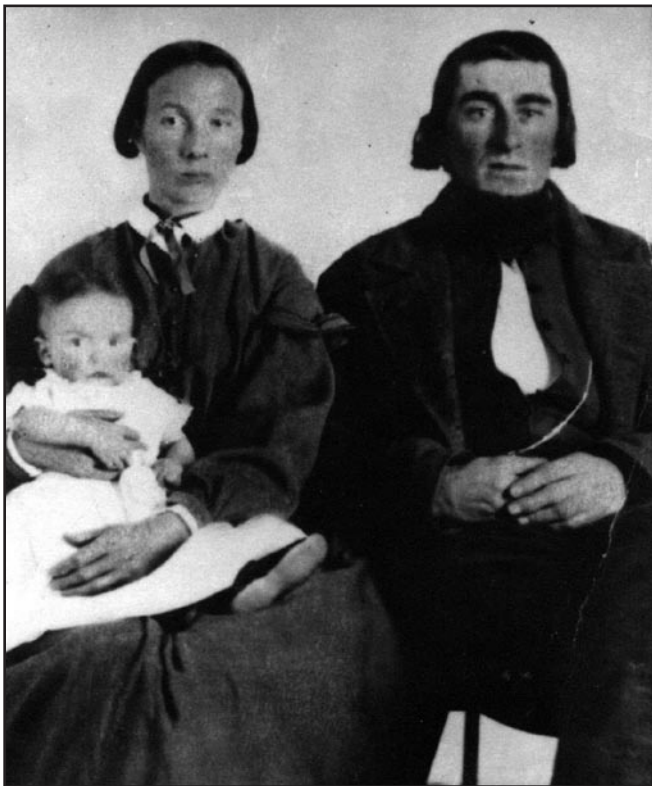
About this time I heard a voice saying, "this is the body of your spirit, you see that it is in the exact form of your temporal body." He repeated again with great earnestness, "this is the body of your spirit," and then remarked, "now, let this suffice for the present."

Now, I do declare in all soberness, and in the fear of God while writing, that the above statement is true, and shall be a testimony to all who read it.

John W. Hess, Farmington, Davis County, Utah, 13 January 1902











Tribute to John W. Hess by Wendell Hess

Like most of the descendants of John W. Hess, I take great pride in my heritage for a number of reasons, some of which I will enumerate: 1. He had to be a great man to live the life of domestic tranquility which he did, to love and care for seven wives to guide, teach and provide for 63 children; and to do so with such a high degree of success. Great men and women are common among his vast posterity. 2. He was frequently called on both church and political leaders to assist with matters requiring great wisdom judgment and interpersonal people skills. All I have learned of him tells me he was a man of deep convictions and with the courage and character to do what he saw as right. 3. He was a dedicated servant to God and his fellow men as attested by a life time of service to both. His role in formulating and initiating the Primary program is just one monument to his service. There are thousands of living monuments whose lives are better because of lives he touched. That kind of heritage is worth preserving and I believe that the efforts of all men and women who have worked to make John W. Hess come alive to those who didn't know him have been well worth it. I got to know him through the many stories and first hand experiences I heard and it is easy for me to say my great grandfather Hess. I am not looking forward to leaving this life real soon, but when I do I'm going to express to him my eternal gratitude



Wife Emily Card and John W. Hess.

# John W. Hess and Emeline Bigler

<b>HUSBAND HESS, John W.</b> Birth <u>24 Aug 1824</u> Place <u>Franklin Co., Pa.</u> Chr. _____ Married <u>2 Nov 1845</u> Place <u>Nauvoo, Hancock Co., Ill.</u> Death <u>16 Dec 1903</u> Burial <u>Farmington, Davis, Utah</u> Father <u>Jacob Hess</u> Mother <u>Elizabeth Foutz</u> Other Wives (if any) <u>2-Emily Card; 3-Helene Julia Pederson; 4-Mary Ann Steed; 5-Caroline Workman; 6-Sarah Lovina Miller; 7-Frances Marion Bigler</u>		<b>WIFE BIGLER, Emeline</b> Birth <u>4 Aug 1824</u> Place <u>Harrison Co., W. Va.</u> Chr. _____ Death <u>31 Jan 1862</u> Burial <u>Farmington, Davis, Utah</u> Father <u>Jacob Bigler</u> Mother <u>Elizabeth Harvey</u> Other Hus (if any) _____ Where was information obtained? _____ *List complete maiden name for all females.
	<b>1st Child Jacob Hess</b> Birth <u>6 Jan 1848</u> Place <u>Salt Lake City, S-Lk, Utah</u> Married to <u>Hannah Thornock</u> Married <u>16 Mar 1870</u> Place _____	
	<b>2nd Child John Henry Hess</b> Birth <u>14 May 1850</u> Place <u>Farmington, Davis, Utah</u> Married to <u>Susan Smith</u> Married <u>16 Mar 1870</u> Place _____	
	<b>3rd Child Sarah Jane Hess</b> Birth <u>15 Jan 1852</u> Place <u>Farmington, Davis, Utah</u> Married to <u>Died 26 Oct 1852</u> Married _____ Place _____	
	<b>4th Child Hyrum W. Hess</b> Birth <u>20 Apr 1853</u> Place <u>Farmington, Davis, Utah</u> Married to <u>Adeline Earl</u> Married <u>11 Dec 1871</u> Place _____	
	<b>5th Child Elzada Hess</b> Birth <u>11 Aug 1854</u> Place <u>Farmington, Davis, Utah</u> Married to <u>Davis A. Sanders</u> Married <u>13 Feb 1872</u> Place _____	Place Picture of Child in Left Blank Place Picture of Wife or Husband in Right Blank Or Wedding Picture To Cover Both Blanks
		<b>10th Child</b> Birth _____ Place _____ Married to _____ Married _____ Place _____

for the many thing I am because of him.

## A SHORT SKETCH OF THE LIFE OF EMELINE BIGLER HESS, WIFE OF JOHN W. HESS

So little has been recorded about Emeline, one must picture her by gaining knowledge about her family and her ancestors. Also, by the things done by other women of the time. Her husband John's comments tell us she was a very patient, considerate and loving person -- ambitious and willing to do her part. She had to have a strong testimony of the Gospel to live as she did without complaint.

Emeline Bigler, 4th child of Jacob and Elizabeth Harvey Bigler, was born 20 August 1824 in Shinston, Harrison County, Virginia (now West Virginia). She had only one brother, Henry William and two sisters, Polly and Hannah older, and one sister, Bathseba, younger in her family.

To tell Emeline's story, we begin in the picturesque land of tulips and windmills. Her great-grandfather, Mark Bigler, came to America in 1733, probably for religious reasons from the River Rhine, Holland. He was born about 1705 and died in Pipe Creek, Frederick, Maryland, when about 82 years of age. He had married a girl we know only as Catherine. She had been born about 1712 and lived in

Frederick County, Maryland. He settled first in Maryland, then moved to Bucks County, Pennsylvania about 1753, where Emeline's grandfather, Jacob was born.

Jacob became a farmer in Summerset County, Pennsylvania. He married Hannah Booker and they had ten children. Jacob died in September 1829, at the age of 76. Hannah lived until July 18, 1853. She was 93 at the time of death. The family then moved to Harrison County Virginia in 1782.

The sixth child of Jacob and Hannah was named for his father. Jacob Jr. (father of Emeline), was born June 9, 1793 at Harrison County, Virginia, where his family had lived most of their years. When Jacob grew to manhood, he married Elizabeth Harvey on May 24, 1814. Elizabeth had been born January 10, 1795 at Montgomery County, Maryland, to Basil Harvey and Polly Hall Harvey.

Jacob and Elizabeth had five children: Henry William, Polly Hannah, Emeline [born August 20, 1824 in Shinston, Harrison County, Virginia (later West Virginia)], and Bathsheba. Little Bathsheba was buried when she was but 14 months old.

Jacob and Elizabeth were poor, humble, hard-working, honest and religious. They arose by candlelight and worked until late at night. They loomed the flax of their fields, made their own clothing, including shoes. The sim-

## Across Three Centuries Alfred John Bateman & Clara May Hess Family

ple log home was furnished with plain furniture, fashioned by Jacob. Education was important to these parents, for the children went to school and were tutored by David Masters, a Methodist minister. The curriculum consisted of the usual three "R's" with a spelling bee "thrown in for fun." Whenever the weather would permit, it was bare-foot time. On Sundays the girls would carry their hose and homemade shoes until they almost reached the little church. Jacob was a farmer, not a shoemaker.

The beautiful State of Virginia was rich in resources. Game was plentiful. The family lived on fat venison, wild turkey, honey, acorns, nuts, and pigs, which ran wild in the forest to be fattened. One of the highlights of the year was "sugaring." Families for miles around would gather and make camp. Large buckets were attached to the trees, the oozing sap collected and poured into huge kettles, to be boiled and processed into the delicious sugar. The children loved to sample the tempting sweet, and happily licked their sticky fingers.

Emeline was three years old when her mother contracted consumption. Elizabeth realized that she would soon have to leave her five little children; therefore, she made Jacob promise that he would soon remarry so her beloved children would have a mother to love and care for them. This brave and thoughtful little mother even picked her successor – Sally Cunningham [the family's hired girl], who was but 17. The oldest son, Henry, age twelve remembers his mother gathering the family around her bed and telling his father to marry soon. She told him the hired girl, Sally (Sarah) Cunningham, would make a kind and good step-mother. It wasn't long until Sally's father and Jacob rode on horseback to Clarksburg, the county seat, to get the marriage license. On returning home late at night, it was very dark and Adam Cunningham lost his life crossing Ten Mile Creek, as the stream was swift and dangerous. The wedding was postponed for eight days, until the body was found and taken care of. Jacob and Sally were married 16 December 1827.

Henry William, the eldest child, was 12 years at this time. Within a few years, Henry found the answer to his sad questions. He was converted to the Church in 1834.

The first news of the Gospel was brought to the area by neighbors who had visited farther west. They were talking of a golden Bible and a Prophet Joe Smith. The Elders first visited their area 23 September 1834, and preached to the people. An interesting excerpt taken from Henry W. Bigler's journal, reads as follows: "At the time the Elder's made their appearance in the neighborhood (Mormon missionaries were in Harrison County in 1834) the inquiry was, who are they and where did they come from. My Uncle Mark Bigler, who was always full of his fun and had no faith in any religion, and for who I was working, was

asked where these Mormon Elders came from. My Uncle said they came from the moon and had found a new road to Heaven 400 miles nearer than the old route. But how did they get down was asked. His answer was they greased themselves and slid down a rainbow. Up to this time he had not heard the Elders preach. He soon went to hear them and believed their preaching."

Sally was the first to join the Mormon Church after reading the Book of Mormon, which Jacob had sent 200 miles to Kirtland to secure. Henry also joined. Soon after this he was working in the field when a messenger came and told him that Polly his sister was going to be baptized. He hastened to the nearby stream to be with her. As she stepped into the water, his father also stepped into the water for baptism. This was in July 1837. Hannah, another sister as also baptized, but we have no record of Emeline accepting baptism at this time, but it is presumed that she did. Jacob Bigler hadn't read many pages of the Book of Mormon until he said, "No man of himself ever wrote this book."

Henry Bigler's commitment, rooted in his initial belief and nourished by spiritual experiences, would grow stronger with each passing year. It was a faith that both lifted his heart and wrenched it. For example, soon after his baptism, Henry tried to share his newfound belief with his grandfather, Basil Harvey, the itinerant preacher. Harvey, however, refused to listen to the missionaries or read the Mormon scriptures. He informed Bigler, "If I was to find the Book of Mormon in my house I would burn it." The old man then charged, "If your mother had been alive, you never would have joined the Mormons." Henry does not record his immediate response, but a year later he dreamed that Harvey, then dead, came to him "in a fright" because he was in "great trouble" for not listening to the gospel. "Since then I have been baptized for him," wrote Henry with sober satisfaction. (Bishop, Guy. "Henry William Bigler", p. 7)

This was a great turning point in their lives. In the fall of 1838, when Emeline was fourteen years old, the family moved to Farr West, Missouri, to join the Saints. The family traveled overland with their wagons and stock. Henry went earlier by steamer.

Emeline no doubt was learning the homemaking arts, how to card, spin and weave the cloth, also to sew the clothes, do lace and embroidery. She was also probably a good cook, for she had small half-brothers to care for.

Mark Bigler, a brother of Jacob, and his family had also gone to Far West in March 1838. Mark's daughter, Bathsheba W., had married George A. Smith (later an apostle). Henry lived with his Uncle Mark until the arrival of his own family. Mark was a gatherer of tithes in Far West and in Nauvoo. His son Jacob G., who became a stake president in Nephi and served six terms in the state legislature, and



## John W. Hess and Emeline Bigler

STATEMENT OF DAVID HESS

MADE 29 AUGUST 1920

TO E.F. RICHARDS

David Hess, second son of Jacob and Elizabeth (Foutz) Hess, and brother to the late John W. Hess, late president of the Davis Stake, was born in Ray County, Missouri, February 18, 1837. He removed with his father's family to Kirtland, Ohio, locating in the vicinity of the Temple.

"I was a mere child," says Mr. Hess, "and do not remember the incidents but have been assured by my mother that the Prophet Joseph, and Patriarch Hyrum Smith, while waiting for a ferry boat to go down the Ohio River, spent several days at my father's house, and that the Prophet often held me in his arms. She also related that on a certain morning, at an early hour before breakfast, while

Joseph and Hyrum were there, The Prophet, with his hands behind his back, was walking to and fro across the floor, when a knock came at the door and a stranger said, "I understand that the pretended prophet, "Joe" Smith, is here and I would like to see him," The Prophet turning to him quickly responded "I am the man." At these words the stranger hurriedly departed.

"In our journeyings we next located in Hancock County, Illinois, seven miles from Carthage jail, where the Prophet and Patriarch were shot, and twenty miles from the city of Nauvoo, where we still lived at the time of the martyrdom of Joseph and Hyrum. The news of their deaths reached my father's house at an early hour thereafter. Though only seven years of age, I well remember the lamentations of the Saints over their Seer and their Patriarch. I also have vivid recollections of the burning from time to time by the anti-Mormon mobs of the Saints' homes. On one occasion several of the mobocrats, who were mounted and well armed, stopped at my father's gate, and were, as we supposed, debating as to whether or not they should burn our house, but in a few minutes they passed on. It was not uncommon at this time to see the smoke from the burning homes and hay stacks of the Saints, which had been set fire to by mobs, and we were kept in constant fear lest our own property should be destroyed.

In the fall of 1845, we moved up to Nauvoo, occupying part of the house of my uncle, Jacob Foutz. We were preparing to immigrate with the main body of the Church, the following spring to the Rocky Mountains. The spring of '46 found us with father on sickbed, he having been stricken with paralysis the previous November - setting out for the Salt Lake Valley. Owing to father's weak condition, we were obliged to stop at Mount Pisgah, Union County, Iowa, where on June 22, 1846, he died and was buried a short distance from our shanty, there being no laid out burying ground. Because of the scarcity of good lumber, we had to bury him in a coffin made from hewn timber. The next spring, however, we obtained some good lumber, made a better coffin; dug up the remains and buried them on Mount Pisgah Hill, where the Pioneer Monument, on which father's name is inscribed, now stands. At this time my brother John W. separated from us, going to Council Bluffs, Iowa, and leaving my mother alone with five small children, the eldest (myself) of which was only ten years of age. My brother-in-law,

Stephen Johnson, on learning that father had died, and that we had lost one yoke of our oxen, sent one of his yokes by one, Peter Dopp, to mother. We never saw the oxen nor did we learn what became of them until fifty years after when we learned that Dopp kept the oxen. In the following spring I was bitten by a rattlesnake, and for over a month was confined to my bed, being finally healed through the ministering of the Mormon Elders.

Apostle Lorenzo Snow, early in the Spring of 1847, knowing we had been disabled by the loss of one yoke of oxen, promised that, if we would let him have our remaining oxen and wagon for the use of the Mormon pioneers, who were going to the Salt Lake Valley, he would see that we had a complete outfit with which to go to the Lake the following season. (During the Mormon Exodus from Nauvoo, Apostle Snow was appointed by President Young to preside over the Saints at Mt. Pisgah, Iowa). No part of this promise ever materialized which caused us two years delay in reaching the Valley, and untold suffering from hunger and privation.

My brother, John W., who had been a volunteer in the Mormon Battalion, a company of United States troops, made up principally of Mormons, organized for the purpose of serving in the War with Mexico, and to accompany General Stephen Kearney on his expedition to California, started, with others of the Battalion in the Spring of '47, from Pueblo, Colorado, for Salt Lake, where he was mustered out of service. He and his companions overtook a company of Saints under Apostle Amasa M. Lyman, and reached the Valley with them, just a few days after the arrival of the original 144 pioneers under Brigham Young, who arrived there July 24, 1847. In the fall of '48, after taking leave of his wife and baby, who had been with him throughout his service with the Battalion, brother

John returned to us at Mount Pisgah, and after remaining for a week with us, he went to Kanessville, Nebraska, where he spent the winter of '48 working to get means with which to take us to the Valley. He returned the following spring. At this time Providence interceded in our behalf. A company of gold seekers en route to California met Brother John, and for the sum of \$250.00 (which at that time seemed a fortune) employed him as their guide to the Rocky Mountains.

About May 1, 1849, we began our long perilous journey across the Plains. Our outfit consisted of two yoke of oxen, one yoke of cows, a pioneer wagon and twenty head of sheep. Barefoot and half clad though I was, the burden of driving the sheep fell upon me, then in my twelfth year. Excepting the usual hardships characteristic of such an undertaking, our journey was marked by no particular incidents of a tragic or sensational nature. Arriving at the Salt Lake July 28,

1849, we camped at what is now McCune Grove and the next day proceeded on to Farmington, Davis County, Utah, where our family located. . . . P.S. "I desire to acknowledge to my grandson Russell Leo Hess, and to my great-grand son, Leslie Eugene Smart, my grateful appreciation of their ably rendered assistance in preparing this record." David Hess (January 1st, 1921)

## Across Three Centuries Alfred John Bateman & Clara May Hess Family



Family patriarch John W. Hess.

later became a Patriarch, remembered moving the Prophet to Nauvoo and the Egyptian mummies in his wagon.

More challenges were in store for Jacob – no sooner were they settled in Far West when with 15,000 other Saints, they were forced to flee from Missouri. Governor Boggs issued the Extermination Order. The Saints must denounce their faith or leave the state. This was 27 October 1838. Emeline, a young lady of fourteen years, must have experienced much fear and uncertainty in the trials they had to go through and also the trials of friends. Many had invested their life savings in the hope for a peaceful home, only to lose everything they had.

In one instance, the mobs had burned and damaged property and then turned the story around to blame the saints. Then the Saints were herded into the town square and made to sign over their property in order to save their lives.

Jacob, his new wife, Sally, and his four children arrived at Quincy, Illinois in the early spring of 1839. The father rented a farm near Payson, Illinois, to start over. Henry was now 24. To help the family, he went to work on a steamboat. However, this job was soon terminated because Henry answered the call of the Lord and went to preach the gospel. They enjoyed peace and freedom of worship for

a time, but the people of Quincy soon became fearful that the Mormons were taking the jobs and the land away from them, and so once again they felt prejudice and hatred.

The beautiful City of Nauvoo was now the headquarters of the Church, so Jacob and his family moved to Bier Creek [in 1843], 16 miles south from Nauvoo. It was called Morley's Settlement, near Lima today. Here they the company of the other saints and felt secure with friends. Once again dark clouds threatened Jacob's world – persecution forced him to move into Nauvoo for the safety of his loved ones.

Emeline loved the City of Nauvoo, especially after she met a tall, dark and handsome Dutchman, named John Wells Hess [while she was living in Bier Creek, Illinois]. [Note: Dutch from German Deutsch, which meant German. Hess is a German name and the early records were written in German.] Emeline had a genial disposition and a gentleness which attracted people to her. And perhaps there was a sense of fellowship because long ago, Emeline's great-grandfather, Mark Bigler, had called Holland his native land. This lovely, sweet girl was 21 when she married 24 year old John. On a cool, crisp day, November 2, 1845, they exchanged vows. They were endowed on January 29, 1846.

Emeline, no doubt, kept company with John when he had spare time from his labors. John being the eldest son, helped his father with his farm and in caring for the family. He also, in the fall of 1844 and spring of '45, purchased forty acres of his own and began putting up a hewed log house. Was this to be their honeymoon cottage and first home together?

[Editors note: The Bigler family was living on Bear Creek which was sixteen miles south of Nauvoo. When it became obvious that Mormonism would not collapse after the death of Joseph Smith, more vigilante violence erupted. Member living outside Nauvoo were harassed, beaten, and burned out as autumn came. Violence erupted at Bear Creek in September 1845. "I have seen the heavens lit up by the flames of some brother's house set afire by wicked men," Emeline's brother Henry Bigler indignantly recorded. In another instance he lamented that innocent women and children were driven from their sick beds to "lie and suffer without the aid or assistance of a friendly hand." Although Jacob Bigler's family escaped individual injury, it did not matter. (Bishop, Guy. "Henry William Bigler," pp. 23-24)]

John W. Hess moved his father's family into Nauvoo with his uncle Jacob Foutz, who was a bishop of the 10th Ward at the time. Before he could return for his possessions, everything was destroyed by the mob and once again they were left destitute.

On October 6, 1845 a three-day conference was held, and all agreed that the Saints should move to a place where

## John W. Hess and Emeline Bigler

they could be free from persecution. The motion was made by George A. Smith and all raised their hands to sustain the motion.

On November 2, 1845, Emeline Bigler and John W. Hess were married in Nauvoo and on January 29, 1846, they received their Endowments in the yet unfinished Nauvoo Temple. On February 7, 1846, all endowments ceased, and on February 9th at 3:30 p.m., a fire was discovered in the roof of the temple. It burned a half an hour, but was soon extinguished due to the able organization of men and equipment by Willard Richards. Cause of the fire was found to be an over-heated stove pipe. The Nauvoo Band played in the afternoon.

Some of the church leaders were instructed to cross the Mississippi River and meet at Sugar Creek. A few days later, President Brigham Young met with them and explained the organization of companies of 100's, 50's and 10's, and gave instruction on supplies needed and how to proceed. On February 27th, the Mississippi froze over and the order was given for the Saints to cross over into Iowa.

John and Emeline left April 3, 1846. John was the oldest at home in his family and felt a responsibility for his father, mother, and their four children. His father had suffered a stroke and was an invalid. But John was strong and resourceful. He managed to secure two old wagons and two yoke of oxen. The ailing father was made as comfortable as possible in one wagon and their possessions were packed in the other. Of course, only meager necessities could be taken and the family had to proceed on foot.

The first night, weary and drenched with rain, they camped on the Iowa side. Their progress was slow and tedious because they could only make from five to eight miles a day. Through rain and mud, sun and sleet, they trudged on. At night they cut willows and piled them into crude mattresses, then fell upon them, exhausted - to sleep in wet clothing, and arise the next sunrise to plod on again. [Note: Emeline's father Jacob Bigler was appointed a captain of a company of ten families and her brother Henry was appointed clerk. The company had five wagons, nine horses, two yoke of oxen, and a variety of foodstuffs including flour, corn meal, crackers, and dried meat. They also took garden seeds, two plows, spades, axes, hoes, fifty pounds of soap, and "smoking tobacco for Indians." (Bishop, Guy. "Henry William Bigler, p. 28)]

Two and a half months later, on June 15, 1846, they limped into Mount Pisgah. There they made a temporary shelter of bark. John was faced with a difficult decision. His father was too ill to travel any further. Food was running perilously low. John and Emeline decided to push on, promising to return for his family later. After John and Emeline left, his father's little remaining strength failed and he was buried at Mount Pisgah on June 22, 1846.

The rumor had gone out that Brigham Young was outfitting a group to leave from Council Bluffs, the Church headquarters at the time, to go west of the Rocky Mountains to find a place to settle. Emeline and John decided then to push on to Council Bluffs, Iowa, a distance of 130 miles. They traveled with the Henry W. Miller Company. They stayed a short while, building shelters, securing food and planting crops to be harvested by those who would follow.

Another decision faced John and Emeline at Council Bluffs, because on July 1st word came that 500 men were to be enlisted into the United States Army and sent to fight Mexico. John loved his country, even though he and his people had been cruelly treated. You can imagine the feelings of John and Emeline and the rest of the Miller Company. They had been driven out of the state of Illinois, subjected to indignities and persecutions of all kinds and now to give up 500 of their strongest men seemed unjust.

Previous to this time, President Young had sent Brother Little to Washington to get any help they might get help for the movement of the destitute Saints. President Polk approached Congress and the Cabinet on the idea of asking for recruits. Some of these leaders boasted the Mormons would never help their country. The order was given to General Kearney to enlist 500 men, a much higher percentage than the rest of the nation.

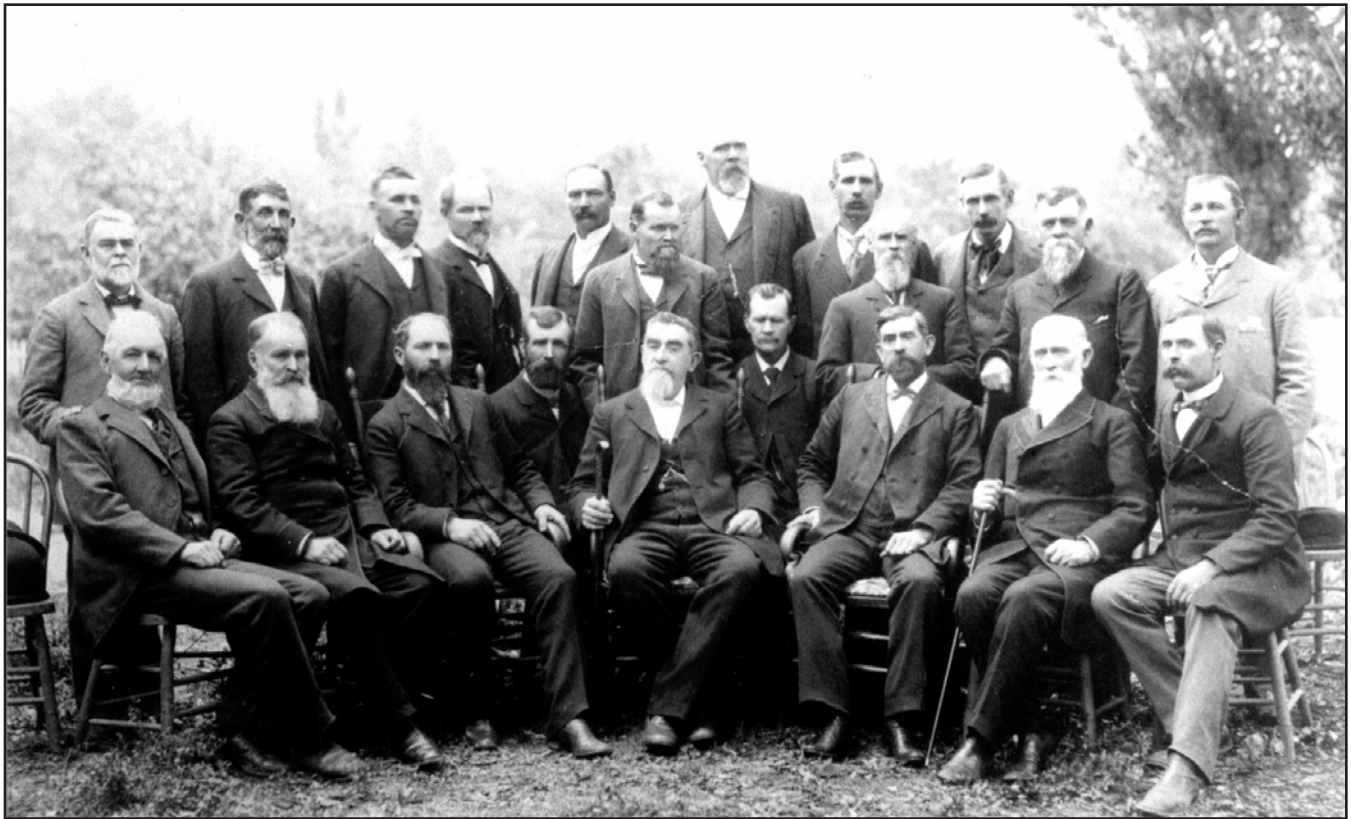
John enlisted in the Mormon Battalion. But what of Emeline, who loved her husband devotedly? She learned that with every company, a woman was hired to go as a laundress. Emeline was quick to volunteer so that she and John might stay together. Emeline was strong and courageous - as well she needed to be.

It is typical of the Mormon spirit to have a party the night before departure, with music and dancing to lively violins, horns, sleigh bells and tambourines. As the sun dipped behind the Omaha hills, silence was called and a clear mezzo-soprano voice rang out "By the Rivers of Babylon We Sat Down and Wept."

The journey of the Mormon Battalion was long and full of many hardships. She was a great source of joy and strength to her husband. History tells us that the women endured the trek better than did some of the men.

So the Battalion marched out from Council Bluffs to Fort Leavenworth, a distance of 200 miles. This was accomplished in ten days. On August 13 they started for Santa Fe, Mexico, 720 miles away. The heat, dust and sun baked stretches took their toll. Many soldiers became ill and disabled. The Battalion was slowing down. When it finally reached Santa Fe, Colonel Phillip St. George Cook, the Commanding Officer, ordered the sick to return to Pueblo, Colorado. All women and children were to return also.

## Across Three Centuries Alfred John Bateman & Clara May Hess Family



Stake president John W. Hess with his counselors and stake high council.

John Hess was very upset. He didn't want to go without Emeline. How could he bear to see his beautiful, young sweetheart march away with a company of sick, heat-damaged men, with none but woman and children to help protect her.

Again John made a decision. With courage and daring, he approached the Commander, General Doniphan, with a proposal. He secured permission for the husbands of all the women to return with their wives to Pueblo.

Even though the trek back was severe, John and Emeline were still together, for which they were happy and grateful. But the way was hard and long. Here was a company of women and children, tired and discouraged, traveling those many, many miles, saddled with the care of the sick and disabled men. Food was scarce, so half rations were doled out the first part of the journey, and these were cut to quarter rations the second portion of the torturous journey.

The winter was spent in Pueblo recuperating. In the spring of 1847, with renewed bodies and hopes, Emeline and John started on the trail to Fort Laramie. Joyfully they joined with a company of Saints and came on into the Salt Lake Valley, arriving July 28, 1847. [They were discharged the same day from the U.S. Army.] Thus ended two years of wandering over deserts, rivers and mountains, and through rain, snow, heat and cold. At last a place was

found where they could live and build homes in peace. John and Emeline had the same experiences of all the early pioneers – struggles and failures, heartaches and discouragements, but they were dedicated disciples of our Father in heaven, and overcame all obstacles with strong courage and determination and thankfulness in their hearts that they had each other.

John made Emeline a home in Salt Lake, but after a short while they moved out to Mill Creek, where John cut timber to earn money. But John still had a pledge to fulfill and on September 9, 1847, he left Emeline with friends and family and returned to Mount Pisgah. [When John went to Iowa, Emeline left their room in the fort that was at Pioneer Park and went to live with her brother Henry.]

John was saddened by the news of his father, but brought his mother and his brothers and sisters back to Salt Lake Valley, arriving on July 27, 1848. His joy at seeing his beloved Emeline again was multiplied when he beheld his beautiful son, born on January 6, 1848. Little Jacob was named in honor of Emeline's father.

It's moving time again. Once more John gathered their possessions and with his wife and baby, his mother and her family, journeyed to Farmington. A home was established there. John performed a mission to the Indians and was a Bishop and Patriarch in that area.

Emeline was "beloved Emeline," the light and joy of

# John W. Hess and Emeline Bigler

WEDNESDAY, DECEMBER 16, 1903. SALT LAKE CITY.

## PRESIDENT HESS GOES TO HIS REST.

Days County Pioneer Succumbs To a Long Standing Affliction.

**PASSED AWAY THIS MORNING.**


Was a Member of the Mormon Battalion and a Man of Unflinching Integrity.

President John W. Hess of Davis county passed peacefully away at 5:49 this morning at his home in Farmington, after four years' illness, from Bright's disease. The deceased was a long and patient sufferer but through it all he exercised the functions of his office as president of the stake, supervising the work right up to his demise. He was a man of sterling quality, true

beds out of the water. Women and children walked through the mud and water and wet shoes and waded many of the streams so that their clothes were never dry on them for weeks and months until we reached the place called Mt. Pisgah in the western part of Iowa. Here the advance companies had planted corn and vegetables for the benefit of those who should come afterwards. We succeeded in doing this place for a time, as our limited supplies were about exhausted and my father was so much worse that it was impossible to move him any further, so we constructed a temporary shelter of bark, which we peered out from the elm trees, which grew in the vicinity. This was about the 15th of June, and word had gone out that President Brigham Young would fit out a camp to go to the Rocky Mountains that season to locate a settlement and put in grain the next season for the benefit of themselves and those that would come the following season.

**"MORMON" LOYALTY.**

"Seeing that I could do nothing where I was, I concluded to take my own team and what I had, and go to Council Bluffs, one hundred and thirty miles distant, where the Church authorities were then stopping. So I made my father's family as comfortable as I could with the limited facilities I was in possession of and taking my wife and our team and little outfit, bade the rest of the family good bye and started, traveling in Henry W. Miller's company. We were overtaken one evening about dark, by Capt. Allen, who was accompanied by a guard of 150 dragoons of the regular U. S. army, all of whom camped with us for the night. The object of their visit soon became apparent from ques-



JOHN W. HESS.

John's life. She yet faced many other problems. [Editor's note: The writer may have been referring to past trials and to her dying in childbirth at an early age.

Her father Jacob Bigler had originally been assigned a city lot two blocks west of the temple in Salt Lake in 1848. Jacob Bigler was still living in July 1855, but in Farmington with the rest of the Bigler family. Emeline's brother Henry

on returning from a mission to the Sandwich Islands noted in his journal "He (Jacob Bigler) looked very natural, did not look so old as I expected but his voice has changed." In May 1856 Emeline and John W. Hess were sealed in the Endowment House in Salt Lake City. On the same day, her father Jacob and second wife Sally were sealed as were Jane and Henry Bigler. It must have been a day of celebration for the family.]

A second biography completes Emeline's life by stating ". . . they lived in Farmington for the remainder of their lives. Emeline and John had 10 children. She died of childbirth, with the 10th child on 31 January 1862 at the age of 38. Her nine living children were Jacob, John Henry, Sarah Jane, Hyrum Elzada, Moroni, Jedediah Morgan, Joseph Wells, and Albert Cornelius.

"The most [important] tribute to Emeline Bigler Hess is that expressed by her husband after her death. This is a quote from his autobiography, 'Emeline had been with me through all of the trial and hardships and had endured them all without a murmur. God bless her memory. Had it not been for her noble spirit to comfort me, I think that at many times I should have almost despaired because of the gloomy outlook. On the 31st of January, my most beloved wife Emeline died in premature childbirth. This is one of the trials of my life as she was the wife of my youth and had been with me through all of our poverty and trials. She lived and died a faithful and devoted wife, mother and true Latter-day Saint.'" (Some material was taken from histories of Emeline Hess by Myrtle Hess Bosley, January 23, 1987 & Kathryn R. Hess, June 8, 1979.)

Emeline's brother Henry Bigler chronicled his life and that of his family. M. Guy Bishop has written a book about Henry entitled *Henry William Bigler Soldier . Gold Miner . Missionary . Chronicler 1815-1900*. Henry was ten years older than Emeline, but would have had similar experiences as the entire family moved from place to place after their conversion to Mormonism. Henry's diary account, within the framework of Guy Bishop's research gives an excellent background of what was happening in Ohio, Missouri, and Nauvoo, Illinois and the experiences of Emeline in the context of the times.

The following is a liberal quote from the book about Henry, who incidentally was at Sutter's Mill when gold was discovered and recorded the events, making him famous. "The Monongahela River of northern West Virginia was, in the late eighteenth century, a great aorta, pumping set-

# Across Three Centuries Alfred John Bateman & Clara May Hess Family

tlers and supplies to the western slope of the Allegheny Mountains and channeling its corn and timber to markets in Pittsburgh and other population centers. Settlements sprang up along its path, and one of them was Shinnston in Harrison County, founded on the Monongahela's west fork, about forty-five miles east of the Ohio River and seventy-five or eighty miles south of Pittsburgh. The Bigler family settled here soon after the American War for Independence, about two miles outside the village in hill country. A generation later, it was still primitive.

Henry William Bigler, the grandson of those original settlers, was born there in 1815. The American branch of the family had been founded by his great-grandfather, Holland-born Mark Bigler, who had first sought better fortunes at Frankfurt, Germany, then sailed for the New World in He was twenty-eight and unmarried, one of the thousands of western Europeans who wandered away from southwestern Germany, parts of Switzerland, and the Rhine River Valley during the eighteenth and early nineteenth centuries. Bigler landed at Philadelphia and, within five years, had married and settled in Lancaster County, Pennsylvania, sixty-five miles to the west. He and his wife moved at least twice more; they were living in Bucks County in southeast Pennsylvania by 1752 and were located in Carroll County, Maryland, when Mark, a successful farmer, died in 1787, leaving behind twelve living children. Habitual movers like Mark Bigler were found across the frontiers of America. By the mid-eighteenth century a "voracious land hunger" filled the frontier. Nowhere was it stronger than in southern Pennsylvania:

Blocked by the Appalachian Mountains from an easy move to the West, many turned toward Maryland, Virginia, and North Carolina in search of new opportunity Mark Bigler's second son, Jacob, married a "tolerable handsome" redheaded woman of Dutch and Welch parentage named Hannah Booker (or Booher) and moved southwest to the new frontier settlement of Shinnston, where they joined a handful of like-minded pioneers who were claiming the territory for Virginia, for the United States of America, and, primarily, for themselves.

The town was named for Levi Shinn (1748—1807), a New Jersey Quaker, who explored the area in 1773, then settled it three years later. By 1786 when Jacob and Hannah Bigler arrived, Shinn's fine two-story house, gristmill, and store were prominent community structures. In 1793 Hannah Bigler gave birth to her sixth child, a son named Jacob after his father. The younger Jacob (1793 - 1859) grew up along the West Fork River learning the skills of a woodsman and a farmer. In May 1814 he married a local girl, Elizabeth (Betsy) Harvey, daughter of Basil Harvey, who was a "preacher and a professor of religion"—likely of a Christian primitivist or Baptist persuasion. Jacob and Betsy, as Henry Bigler described them, "were poor but honest and religiously inclined." On 28 August 1815, Henry William

Bigler was born and possibly named after Jacob's brother Henry. Four sisters followed: Polly (b. 1818), Hannah (b. 1820), Emeline (b. 1824), and Bathsheba (b. 1826).

Henry was eleven years old when his mother, suffering from tuberculosis, gave birth to a daughter, Bathsheba. Betsy was unable to nurse the child properly, and the baby refused to accept a bottle. When little Bathsheba was fourteen months old, Henry stood by helplessly with the rest of the grieving family while the baby "breathed its last" in the lap of Betsy's mother. From her sickbed, Betsy, weeping, embraced her dead child, giving her a parting kiss Five weeks after baby Bathsheba's death, Betsy followed. Henry sorrowfully recalled, "She died in the early part of the evening; us children were sleeping in our trundle bed, father came and wakened us and told us our mother was Dieing." The death of his mother and little sister profoundly affected twelve-year-old Henry. For the rest of his life, he manifested a great deal of compassion for the suffering and showed an unusual kindness for animals as well.

Realizing that her own death was rapidly approaching, Betsy had encouraged Jacob Bigler to marry Sarah (Sally) Cunningham—a young woman still in her teens who had been assisting the family during Betsy's protracted illness. Within a year of Betsy's death, Jacob Bigler, with his children's approval, did so. In addition to mothering Betsy's four, Sally gave birth to five more children: Adam (b. 1828), Jacob (b. 1830), Mark (b. 1832), Andrew (b. 1834), and Mariah (b. 1843).

In the main, then, Henry [ & Emeline] Bigler grew up in a stable family, . . . Bigler learned the rudiments of reading and mathematics at home, probably from his mother. Even though education trailed behind the priorities of farming and home building,

his parents somehow succeeded in instilling an appreciation of education in their son. Western Virginia lacked free public schools until 1829, and Henry recalls learning only "spelling, reading, writing and learning to cipher [multiply as far as the Rule of three] from a Methodist minister named David Masters in a one-room school with split-log benches. Masters's curriculum did not include grammar, and Henry Bigler's journal offers ample proof of his backwoods southern accent as well as his poor spelling. Until

On August 21, 1993, the Hess Family Organization was privileged to participate with the Mormon Battalion Auxiliary in placing a marker at the grave of Emeline Bigler Hess who as a young bride accompanied her husband John W. Hess as one of the 20 laundresses serving with the Mormon Battalion.

We had a gathering of more than 50 people from far and near at the grave of Emeline Bigler Hess. Three of her four surviving grandchildren were in attendance.

It was a beautiful day beginning with a color guard of modern day Mormon battalion officers in full military dress. Followed by a song "God Bless the USA" sung by Jill Lambson Richins. The invocation was given by D. Earl Hess.

The service was the direction of Colleen Lemmon conductor. The marker is bronze, raised relief, 8" in diameter, set in concrete. It has a silhouette of a woman encircled by the words "WIVES OF THE MEN OF THE MORMON BATTALION 1846-1848."

These women played a big role in the march from Council Bluffs to Santa Fe then on to Pueblo. They endured the many hardships endured by these people.

## John W. Hess and Emeline Bigler

midlife he wrote women as wimin, where as whare, andfew asfew. [Emeline may or may not have received that same rudimentary education.]

Henry has left no record of specific religious affiliation on his family's part, but Levi Shinn, a descendent of the community's founder, preached Betsy Bigler's funeral service. He was of the "New Lights"—a Baptist schism that had grown out of the exuberant revivalism of New England's Great Awakening and been transplanted to the southern back country by the late eighteenth century. New Light Baptists clung tenaciously to the doctrine of baptism by immersion, enjoyed camp-meeting-style revivalism, and stressed such Christian primitivism precepts as plainness in dress and complete reliance upon scriptural precedents.

In western Virginia where the Biglers lived, fundamental, unorthodox Christianity was popular. By the 1830s, the Methodists, the Presbyterians, and the Baptists dominated the trans-Allegheny frontier, with Baptist and Methodist circuit riders enthusiastically preaching the gospel throughout the region. Betsy Bigler's father, Basil Harvey, was just such an evangelist.

The most noted religious dissenter in western Virginia was Alexander Campbell (1788-1866), a one-time Baptist who hoped to reestablish primitive Christianity as he saw it outlined in the New Testament. His Disciples of Christ believed that primitivism was the sole acceptable form of worship. While the Biglers may not have been professing members of any sect, it may be significant that Betsy Bigler received a New Lights' funeral, rather than the rites of an established church.

When Henry Bigler was nineteen [Emeline would have been ten], he began to learn of Mormonism. Although it was not an enthusiastic religion like the New Light Baptists or other Christian primitivist denominations, Mormonism had some similarities with the doctrines Bigler must have heard in his childhood home. Mormons baptized by immersion. They looked to ancient precedents for religious authority. And Mormonism had a distinctive millennialist bent of its own. However, Joseph Smith, its founder, was not interested in raising up another sect to compete in the maelstrom of religious pluralism then sweeping America. Instead, Mormonism saw itself as the one true religion and thus stood foursquare against pluralism. Bigler's first exposure to Mormonism came during 1834 when a neighbor in Harrison County, Virginia, returned from a trip across the Ohio River with tales of a new religion led by a Joseph Smith, a self-professed prophet. Possibly this neighbor had encountered Mormon converts in Cabell County, Virginia, just east of the Ohio River, where missionaries had preached with some success in 1832. Young Henry ingenuously reports in his retrospective autobiography that he "listened attentively to his [the neighbor's] statements but said nothing although I felt what he said might be true but I disliked the name of their Prophet [because] there was a man living in our neighborhood whose given name was Jo who was forever picking quarrels and wanting to fight somebody at every gathering he chance[d] to be to." Possibly the slightly built Bigler had fallen victim to this bully.

The first "Mormonite" preachers arrived in Harrison County during the fall of 1834. Lorenzo D. Barnes and Samuel James were, according to Henry Bigler, "smart preachers [who] had the scriptures at their tongues end and seemed to know the Bible by heart." Among their fifteen converts was Henry's stepmother, Sally Bigler. Jacob Bigler wrote to church headquarters at Kirtland, Ohio, and obtained a copy of the Book of Mormon. After reading some of his new book, Jacob declared to his children

that "no man of himself ever made the Book." Eighteen-year-old Polly also read the Book of Mormon, felt "it made many passages of scripture plain," and "induced" twenty-two-year-old Henry to read it. He soon became convinced the book was true and sought baptism from local church leader Jesse Turpin in July 1837. By the end of the summer, all of the family were members. Persuasive to them were the Book of Mormon's claims to be a volume of sacred scripture and Mormonism's profession that it restored the original gospel of Christ. Henry Bigler also accepted its warning that the Second Coming of Christ was imminent.

Mormonism was only seven years old at that point. Joseph Smith, Jr. (1805-44) had formed the Church of Jesus Christ (later the Church of Jesus Christ of Latter-day Saints) on 6 April 1830 at Fayette, New York, after a series of supernatural manifestations during the 1820s. Chief among them were his claim of a visitation from the Father and the Son telling him to join no existing church and another visitation from an ancient American prophet named Moroni. This second individual, said Smith, told him to translate a record engraved on golden plates which he would find on a hill near the family farm. It told the history of ancient American peoples, including a visit from the resurrected Christ. In 1829, Smith completed the translation; and on 26 March 1830, the Book of Mormon first went on public sale, giving the church's disciples their popular name, "Mormons" or "Mormonites." Believers, however, usually referred to themselves as "Saints."

This new religion had a simple message: God had called a new prophet and restored the true church of Jesus Christ. The steps necessary to gain salvation, it taught, included faith, repentance, baptism by one holding the proper authority, and the bestowal of the Holy Ghost. An influential early believer was Campbellite minister Sidney Rigdon (1793-1876) of Kirtland, Ohio. When he joined the Mormons, he brought a sizable congregation with him. By 1831, Smith had transferred church headquarters to Kirtland.

Issues like the true authority to act in God's name or the claims to continuing revelation, while paramount in the conversion of Henry Bigler and his immediate family, were also crucial to many Americans of the 1830s or 1840s. Often, early converts to Mormonism, possibly dissatisfied with revivalism and with the contemporary Christian religions, looked for and eagerly embraced such a religious awakening as that which Joseph Smith offered. Joel Hills Johnson, for example, reported that he would "sit up almost all night to read religious tracts [and] also read the Bible with much attention." John Steele, an Irishman living in Glasgow, Scotland, in 1842, heard of the Book of Mormon, obtained a copy, read it, and converted. And Lorenzo Dow Young, in an experience not unlike that of Henry Bigler, heard of Mormonism when his brothers, Brigham and Joseph, excitedly reported their experiences with the new religion in 1831.

Henry Bigler's conviction that he had found the truth was confirmed by a supernatural experience shortly after his baptism which, interestingly, resembles Joseph Smith's initial vision of the Father and the Son. According to Smith's 1838 account, he was praying alone in the woods when "thick darkness" and an evil power threatened to overwhelm him; he was delivered from this spiritual oppression when he saw "a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me." In this light, Smith continued, he saw God and Jesus Christ, who told him that no existing church met with their approbation. Bigler, who

## Across Three Centuries Alfred John Bateman & Clara May Hess Family

did not record his own manifestation until about 1898, may have been influenced by Smith's account; still, it offers much insight into the sources of his strong commitment to Mormonism:

Shortly after I was confirmed by the laying on of hands and while at secret prayer next morning in the woods the Holy Spirit came upon me in so powerful a manner that I sprang to my feet and shouted for joy but before jumping up and while praying, my eyes being shut, I saw a light that rested on me from behind and a stream of a fog like appearance shot out of my mouth and as I jumped up I thought an angel was surely present and at the same time my tongue seemed to move and talk of itself and I felt light as a feather. I spent most of the day alone in the woods and at night while at secret prayer had privy much the same manifestations as in the morning.

Bigler's commitment, rooted in his initial belief and nourished by such experiences, would grow stronger with each passing year. It was a faith that both lifted his heart and wrenched it. For example, soon after his baptism, Henry tried to share his newfound belief with his grandfather, Basil Harvey, the itinerant preacher. Harvey, however, refused to listen to the missionaries or read the Mormon scriptures. He informed Bigler, "If I was to find the Book of Mormon in my house I would burn it." The old man then charged, "If your mother had been alive, you never would have joined the Mormons." Henry does not record his immediate response, but a year later he dreamed that Harvey, then dead, came to him "in a fright" because he was in "great trouble" for not listening to the gospel. "Since then I have been baptized for him," wrote Henry with sober satisfaction.

The family's conversion to Mormonism ended three generations of geographical and social stability. Twenty-year-old Polly Bigler died in April 1838, "a good girl," wrote Henry, "and beloved by all that knew her." Two months later, in June, a group of Virginia converts migrated to Far West in Caldwell County, Missouri. The Bigler contingent was a large one, consisting of Jacob and Sally, twenty-three-year-old Henry, eighteen-year-old Hannah, fourteen-year-old Emeline, and the four children of the second marriage, ranging from ten to four. (The fifth child, Mariah, was born near Nauvoo in 1843.) This was the first of many such displacements in response to a prophet's voice for Henry Bigler, but it was a community near the brink of disaster that welcomed the Virginians that summer.

According to an 1831 revelation of Joseph Smith, Jackson County, Missouri, was the site of both the biblical Garden of Eden and of the future temple to which Jesus Christ would return at his Second Coming. A small group of the Saints had arrived in 1831 to establish a communitarian colony; but their exclusivist economic policy, Northern politics, and communal social customs quickly brought them into conflict with the older residents of Jackson County. These Missourians resented the Mormons' claims of being God's chosen people, doubted the apocalyptic future outlined for their real estate, and feared an abolitionist agenda. Just eleven years earlier, Missouri had entered the Union as a slave state and Jackson County was a hotbed of proslavery sentiment. These fears seemed confirmed when the Evening and Morning Star, the Mormon newspaper published at Independence, Missouri, printed an ill-advised editorial in June 1832 inviting free blacks to investigate Mormonism. By the end of 1833 the Missouri Mormons had been forcibly driven from the county.

After a brief sojourn in Clay County, the unwanted Mormons moved to less-settled Caldwell County in the northwest where they founded Far West. After a period that was

hardly tension free, though not marred by open violence, economic reversals in Ohio coupled with religious persecution forced Joseph Smith from Kirtland to Far West in January 1838. Thus, the Mormon prophet was in residence when Henry Bigler and his family arrived in Missouri.

On their first Sunday in Far West, the Biglers attended a church service where a "beardless boy" named Erastus Snow was the first orator. Henry Bigler admitted that the youthful Snow, later an apostle, had "some preach in him." Then, to their delight, Joseph Smith made some concluding remarks. Bigler admiringly recorded that Joseph Smith was indeed "all that the Elders [in Harrison County] said he was." Smith, over six feet tall and weighing about two hundred pounds, was powerfully built and charismatic. Contemporaries described him as "a plain, honest man, full of benevolence and philanthropy."<sup>25</sup> To Henry Bigler, who was short, slight, and never weighed over 150 pounds even in his prime, Smith's physical presence alone would have been imposing.

Bigler also recorded the presence of other Mormon notables, including Joseph Smith, Sr., father of the prophet, whom he rather fancifully described as "favoring] the old patriarch Jacob." Sidney Rigdon, then a counselor to Joseph Smith in the church's First Presidency, was "large" and "rather corpulent" but an excellent orator who spoke "comforting words to us." Quoting Matthew 13:11 Rigdon promised the Mormon faithful, "To you it is given to know the mysteries of the kingdom of heaven."

Later that summer Henry Bigler eagerly accompanied a party led by Joseph Smith to visit Adam-ondi-Ahman, a prospering Mormon settlement in Daviess County to the north. According to Smith, Adam and Eve had made their post-expulsion home in this locale; Bigler and his group listened in wonder as Smith identified a particular spot as the site of Adam's altar at which he offered prayers and sacrifices. "It was in a grove of timber and the stones of which it had been made were in big blocks laying around near each other," Henry wrote, "and where they came from I never learned for I saw no other stones in the country like them."

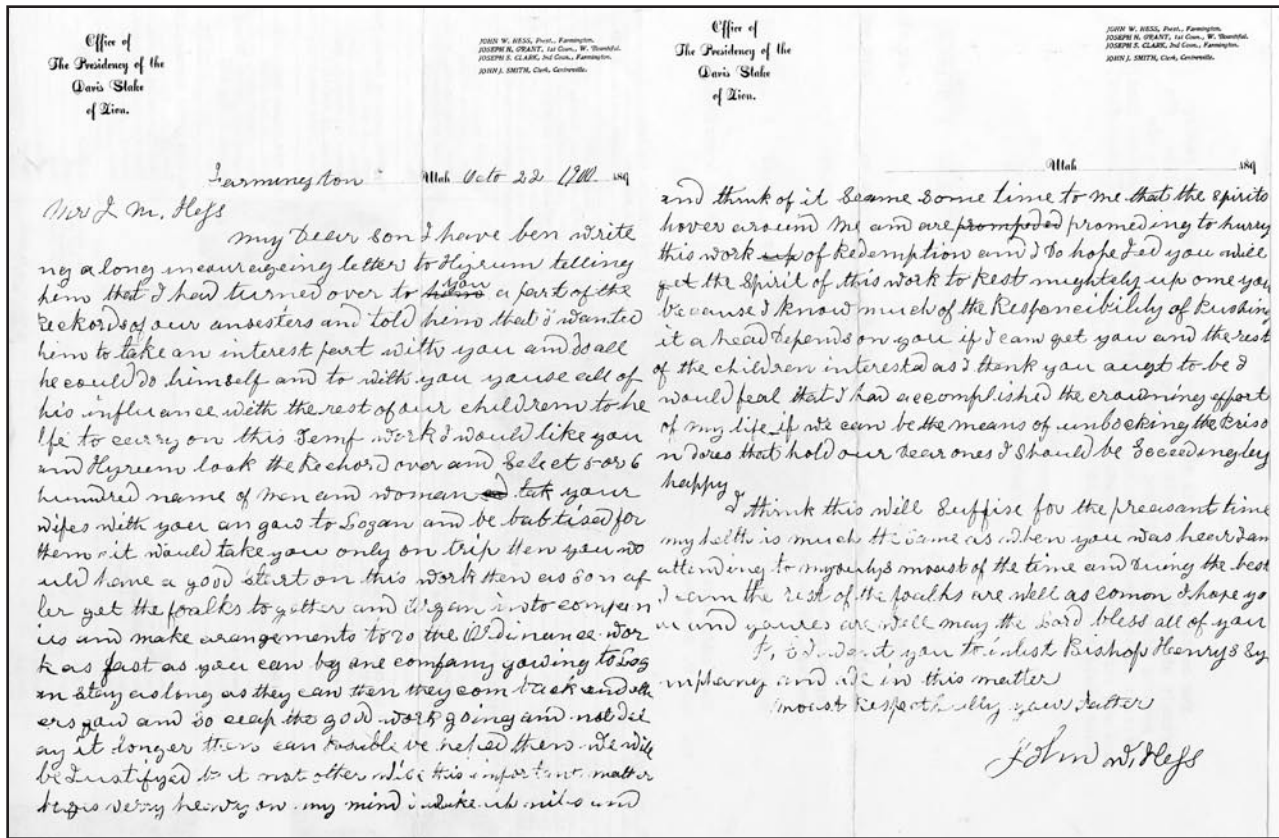
The Mormons were not long allowed to construct such sacred histories. Contemporary politics pressed in upon them. Hostility mounted in Caldwell and Daviess Counties for several reasons. The local Missourians feared that the Mormons might become violent . . . The continued rapid growth of the Mormon population in western Missouri brought accompanying political and economic threats. Mormon millennial expectations, while devout, were no doubt indiscreet in anticipating the possession of the whole of Missouri at the Second Coming.

Henry Bigler was living with his uncle, Mark Bigler, who had been baptized in 1834, at Adam-ondi-Ahman when he observed that "the Missourians began to hold meetings and resolutions passed to drive the Mormons out of the state." These initial protests culminated in an armed clash between Missourians and Mormons at Crooked River on 25 October 1838 that left three Mormons slain and one Missourian killed and several wounded. Missouri's governor, Lilburn Boggs of Jackson County, issued an executive order that the Saints "must be exterminated or driven from the state." On 20 October 1838 a loosely organized detachment of state militia whom Bigler termed a "mob army" killed eighteen men and boys, apparently unarmed, at near-by Haun's Mill, then surrounded Adam-ondi-Ahman.

Although he was "lieing sick with ague," Henry Bigler joined the other besieged citizens in battle preparations, but the fight was aborted when Joseph Smith capitulated at Far West. Those at Adam-ondi-Ahman also decided



# John W. Hess and Emeline Bigler



Written in 1900, John W. Hess' letter as stake president to his son with typed version on a following page.

to surrender. The celebrating Missourians, Bigler wrote, "seemed to take delight in shooting chickens, pigs, and hogs belonging to the Saints." Along with other Mormons, Henry received a letter of safe passage out of Missouri; but he hurried to Far West, still under occupation, to be with his family. During the bitter winter of 1838-39, "the whole Church of twelve or fifteen thousand were driven and fled to Illinois."

Henry Bigler's version of the Missouri persecutions of his fellow Mormons, which was not penned until the 1890s, reflects the received Mormon view. For the most part, his was not the perspective of a first-hand observer, and he did not arrive in Missouri until just before the hostilities commenced in earnest. Bigler's account was certainly sympathetic, but he was not an actual sufferer. Furthermore, his account was almost certainly influenced by George A. Smith, a Mormon apostle, church historian, and husband of his cousin, Bathsheba Bigler. Henry Bigler lived with the Smiths for some time after the church's move to Nauvoo, Illinois, and certainly would have had easy access to much of Smith's historical work as it was later published in installments in the *Deseret News* in Utah. George A. Smith was an actual participant in these events, casting them in heroic terms and writing about them with emotional intensity? . . .

For Henry and other mid-nineteenth century Mormons who remained true to their faith, the trials of Missouri fostered a strong sense of group loyalty. Out of the persecution emerged an abiding mistrust of the "justice" of the American legal system. A mutuality of purpose joined with righteous indignation against the rest of humankind (tellingly labeled "Gentiles") to create a strong sense of peoplehood. Joseph Smith and his followers even more clearly re-

jected pluralism as they solidified their already close-knit community. In Illinois and later in the Great Basin of the American West, this insider-outsider demarcation would increase." M. Guy Bishop. *Henry William Bigler Soldier . Gold Miner . Missionary . Chronicler 1815-1900.*

## MARK BIGLER, GREAT GRANDFATHER OF EMELINE BIGLER HESS

Mark Bigler, the Immigrant 1705 - 1787 by Norman Burns, 1960 with editorial comment by Franklin K. Brough, 1981.

Mark Bigler, our earliest known ancestor in America, came from somewhere along the Rhine River, according to the family tradition. He had three sons: Mark, Jr., forefather of the Presbyterian Biglers of Virginia; Jacob, forefather of the Mormon Biglers of Utah; and Israel, ancestor of the Baptist Biglers of Western Pennsylvania and the Church of Brethren Biglers of Ohio and Indiana. It is interesting to contemplate Biglers scattered from coast to coast, paying homage to the immigrant Mark Bigler. The relationship of the Utah, Ohio and Virginia Biglers was not known until Norman Burns, a descendent of Israel Bigler, made these discoveries and published them in his book, *The Bigler Family, 1960.*

Office of  
the Presidency of the  
Davis Stake  
of Zion

October 22, 1900  
Farmington, Utah

Mr. J. M. Hess,

My dear son, I have been writing a long encouraging letter to Hyrum telling him that I have turned over to you - a part of the records of our ancestors, and told him that I wanted him to take an interest part with you and do all he could do himself and to - with you - use all his influence with the rest of our children to carry on this temple work. I would like you and Hyrum to look the records over and select 5 or 6 hundred names of men and woman . Take your wives with you and go to Logan and be baptized for them. It would take you only one trip. Then you'll have a good start on this work. Then, as soon after as you can, get the folks together and organize into companies and make arrangements to do the ordinance work as fast as you can by one company going to Logan and staying as long as they can - then come back and others go. So keep the good work going and not delay it longer than can reasonably be helped. Then we will be justified, but not otherwise. This important matter weighs very heavy on my mind. I like and think of it sometimes so much - it seems to me that the spirits hover around me and are prompting me to hurry this work of redemption - and do hope as you will get the spirit of this work to rest mightily upon you - because I know much of the responsibility of pushing it ahead depends on you. If I can get you and the rest of the children interested, as I think you ought to be, I would feel that I have accomplished the crowning effort of my life. If we can be the means of unlocking the prison doors that hold our dear ones, I should be exceedingly happy.

I think this will suffice for the present time. My health is much the same as when you were here. I am attending to my duties most of the time and doing the best I can. The rest of the folks are well as common. I hope you and yours are well. May the Lord bless all of you.

P. S. I want you to enlist Bishop Henry Sly and . . . in this matter.

Most Respectfully, your Father

John W. Hess.

## John W. Hess and Emeline Bigler

The origin of the Bigler name is in Switzerland. It is a common surname in the rural area surrounding Bern. After the Reformation, religious persecution was prevalent in Berne, since any departure from the official Reformed Church was regarded as heresy before God and virtual treason to the State of Berne. The Anabaptists, known in America as the Mennonites, were subjected to over two centuries of the most severe persecution. Anabaptists men and women were dunked in the River Aare in a scientific way to prolong their torture as long as possible until life became extinct. Others were sold to the Venetians to work as galley slaves on Venetian ships plying the Mediterranean. Great numbers had all their property confiscated and were expelled from Berne as destitute refugees. In the period between 1671 and 1711 several hundred Anabaptists left Berne for Alsace, among them being Grabers, Biglers, Mullers, Lehmanns - names frequently associated together in America.

Against this background, it seems likely that Mark Bigler's parents or grandparents fled Berne during the wave of religious persecution after 1671. They settled somewhere in the Palatinate, and that Mark was born probably in the Palatinate. (Vicinity of Frankfort, Germany.)

Beginning about 1720, the "America fever" spread throughout the Palatinate and a growing number of members of the dissident sects in the German Swiss and German Rhine country moved down the Rhine Valley to Rotterdam, the great seaport at the mouth of the Rhine in Holland, from whence so many sailed for the promised land. This great wave of emigration went mainly to Pennsylvania, for William Penn, who thrice visited the Palatinate, encouraged the migration of all those who sought freedom from religious persecution of the Old World in his Quaker land of Pennsylvania.

Mark Bigler arrived at Philadelphia, September 28, 1733 on the Brigantine Richard and Elizabeth. Master Christopher Clymer in command that sailed from Rotterdam. On ship documents was a list of Palatines (Rhinelanders) on board including Marcus Beegler, age 28. Another list of "Palatines imported in the Brign Richard and Elizabeth" and reported as having taken the oath of allegiance to the Province of Pennsylvania included Mark Bigler. No other Biglers were reported on this ship.

Family tradition has it that three Bigler brothers came together to Pennsylvania from the old country. Many Biglers arrived in Pennsylvania in the decades 1733-53 none reported as arriving before 1733, but of these I have been able to trace relationships only between the brothers Mark and Michael Bigler. This relationship was discovered only through the accidental finding of Michael's will of September 21, 1763 at Frederick, Maryland: where he mentions his brother Mark.

Michael Bigler arrived in Philadelphia, May 30, 1741 on the Snow Francis and Ann from Rotterdam. He and Mark appear to have been close associates all their lives, and his name has been carried on by some of Mark's children.

The question is asked sometimes whether William Bigler, Governor of Pennsylvania 1852-55, and his brother John Bigler, Governor of California 1852-56, were related to our family. I have not been able to discover any direct relationship.

Our meager knowledge of Mark Bigler in the New World comes from a few legal and church records. That he moved about considerably and that he prospered is evident from those fragmentary records. It is a pity that the early Brethren were so little inclined to write about their own lives. From the legal records alone they appear to have marched stiffly through the pages of history, clothed in an austere legal atmosphere, whereas in fact they must have been sturdy and vibrant personalities with interesting stories to tell if only the tale had been told.

The first record is that of a land warrant issued to Marcus Bigler by the Province of Pennsylvania, on October 18, 1738, for 200 acres in Lancaster County. This may have been in the Manor of Springetbury on the Little Conewage River, adjacent to the land of Leonard Leyst or Lease. However, neither the Lancaster Court House nor the York County records which I examined personally (York County having been carved from Lancaster County in 1749) indicates that Mark Bigler converted this warrant into a deed of actual ownership. The York County records do not show any land ownership in that county by Mark Bigler from their beginning in 1749. Michael Bigler, Mark's brother had various land transactions in what is now York County.

There is some tradition that Mark was in Bucks County, Pennsylvania, north of Philadelphia, for a time, and that some of his children were born there. Henry W. Bigler mentions it, and lists Bucks County as the birthplace of Jacob Bigler in temple ordinances performed in St George.

Mark Bigler moved from York County to nearby Frederick County, Maryland, presumably in 1743 the date of his first recorded acquisition of land in Frederick County. In his continuing historical search, Norman Burns in June 1981 discovered a deed for 200 acres known as Hull's choice that was bought from the Governor of Maryland. The deed is found in the Provincial Court Record of Maryland.

The Court House records of Frederick County indicate that Mark Bigler acquired several tracts in Frederick County, Md., in 1743, 1750 and 1761. These tracts upon his death were passed to his son Mark II-who in turn transferred them (and possibly some land of his own) to his brother Israel in a deed of April 13, 1802. This latter deed described the various tracts, all contiguous and converted

## Across Three Centuries Alfred John Bateman & Clara May Hess Family

into one tract, that had been acquired by Mark I over the years, namely: “a tract called Mark’s Delight originally on the first day of March 1743 granted Mark Biegler, A tract called Bigler’s addition to Hulls Choice originally on the thirtieth day of October 1750 granted to the said Mark Biegler And a tract called the Resurvey on Hull’s Choice originally on the 29th day of September 1761 granted the same Mark Biegler . . . Containing two hundred and fifty nine and a half acres of land “for the sum of four hundred pounds current money. The deed was signed by Mark Bigler and Catherina Begeler.

Mark Bigler and Mary Catherine had ten children: 3 sons and 7 daughters. Mark 1734, Elizabeth B. 1735, a Daughter B. 1737, Salme B. 1739, Phebe B. 1741, Catherine B.1743, Hester B.1745, Israel B.1747, Julianna B.1750, Jacob B.1752, and Barbary b.1754.

Mark Bigler made his last will on March 19, 1787, when he was near his journey’s end. Soon thereafter, on April 25, 1787, his son, Israel appeared in the Frederick County court testifying that this document was the true will of his deceased father.

Mark Bigler voiced his devout spirit in the words of his will. “I, most Humbly bequeath my Soul to God my Maker Beseeking his most Gracious Acceptance of it.” He showed a tender solicitude for the welfare, of his “dearly beloved wife Catherine in the requests to his son to “keep two Cows for his Mother winter and summer as his own are kept” and to his tenant to harvest her share of the grain and to “Carry it up Stairs for her”. His cherished “plantation ...containing two hundred and thirty five Acres (in) Pipe Crick hundred and Frederick County” was bequeathed, in accord with European tradition, to one son Mark. Named in the will were his other nine children, each of whom received specified sums of money namely, Israel, Jacob, Catharine, Elizabeth, Salme , Phebe, Julianna, Hester and Barbary, and two granddaughters.

Thus Yeoman Mark Bigler, wandering immigrant from the Rhineland, after more than four score of eventful years, blessed with sons and daughters and many fertile acres came to his last resting place in Frederick County, Md., in 1787. He had lived through stirring times when the American colonies struggled for and gained their independence. Now (1787) they were on the verge of formulating that great document, the Constitution, that made America the kind of country where the descendants of Mark Bigler, and of all others like him, could enjoy a heritage of freedom. Mark Bigler’s descendants are now legion, of many different religious faiths, engaged in varied materials pursuits and living in many states from the eastern seaboard to the Pacific Ocean.

19 May 1866

(From the *Journal History of the Church*)

Saturday, May 19th: The weather continued warm and pleasant in G.S.L. City. Elder Geo. A. Smith visited Gov. Durkee. An inspection of arms and muster of Militia of Davis and Morgan Counties was held at Farmington, upon occasion Lot Smith was elected brigadier general and John W. Hess colonel of the Davis County Militia. (Hess, Charles. September 9, 2003 in [www.myfamily.com](http://www.myfamily.com) on [www.johnwhess.com](http://www.johnwhess.com))

## John W. Hess and Emeline Bigler

February 7th, 1846. Upwards of six hundred received the ordinance of the priesthood, this being the last day for administering it for the present.

Henry Bigler Autobiography, typescript, BYU-S, p. 14

Feb. 8th. The Twelve met in the southeast corner, room No. 1, the upper story in the [Nauvoo] temple, kneeling round the altar and dedicating the building to the most high and asked His blessings upon our intended move to the west, also asking Him to enable them someday to finish the lower part of the building and dedicated it to Him and to preserve the temple as a monument to Joseph Smith, the Twelve, then left. Elder B. Young addressed the Saints in the grove and informed them that the company going west would start this week across the river.

Henry Bigler Autobiography, typescript, BYU-S, p. 14

Feb. 9th. Sunday Brother George A. [Smith] packed up his goods and family and sent them over the river, he remaining behind to close up some business. Some 30 or 40 state troops are in town. In the afternoon the [Nauvoo] temple was discovered on fire which was put out before much damage was done. The band played several times on the top of the temple.

Henry Bigler Autobiography, typescript, BYU-S, p. 15

[Feb.] 11th. Today Father, John Smith crossed over the river.

Henry Bigler Autobiography, typescript, BYU-S, p. 15

[Feb.] 15th. Today Brother George A. came and found us at Brother John S. Martin's, relative of ours.

Henry Bigler Autobiography, typescript, BYU-S, p. 15

[Feb.] 16th. Today we moved to camp where the company is gathering on Sugar Creek near the bridge in Ambro\_\_\_\_\_? township where there is plenty of timber and water. Here we pitched our tents for the first time, we slept in it and in the wagons. The night was clear and cool.

Henry Bigler Autobiography, typescript, BYU-S, p. 15

[Feb.] 17th. Brigham called the Saints together and proceeded to organize them into companies of hundreds, companies of fifties and tens, gave them considerable instruction relative to going west, preparing outfits, etc. Last night was severely cold. Seven of the Twelve met in council today. Their council chamber was formed by a small hollow of the branch of Sugar Creek, two letters were read, they directed their clerk to write a letter to the Church in Nauvoo.

Henry Bigler Autobiography, typescript, BYU-S, p. 15

Wed., [Feb.] 18th. The camp was called together, the organization still continued. Brother George A. [Smith] organized his family into a company as follows.

Henry Bigler Autobiography, typescript, BYU-S, p. 15 - p. 16

My father, Captain; myself, clerk; John D. Chase, commissary. Outfit five wagons, nine horses, six of which are good serviceable horses, two yoke of oxen, one thousand pounds of flour, twelve bushels of cornmeal, two bushels of parch cornmeal, three hundred and fifty pounds of biscuit or sea bread, one hundred and fifty pounds meat, two bushels of seed buck wheat and one hundred pounds of fall wheat, (this wheat he exchanged for flour) and a variety of garden seeds. Two set of plows, one shovel plow, two spades, two hoes, two froes, one iron wedge, five angers, thirty pounds of iron, 20 extra horseshoes, thirty pounds cutnails, one extra king bolt, two three quartered bolts, two light draft chains, fifty pounds of soap, one hundred papers of smoking tobacco, three rifle guns, three muskets, one brace of belt pistols, two kegs of powder, 100 lbs. of lead and Brother George [Smith] appointed me to keep his private journal. Four pieces of artillery

# Across Three Centuries Alfred John Bateman & Clara May Hess Family

## Family Group Record- 40

Page 1 of 3

Husband		John W HESS-100		LDS ordinance dates		Temple	
Born	24 Aug 1824	Place	Wanesburgh, Franklin, PA	Baptized	1 Mar 1834		
Christened	24 Aug 1824	Place	,, Franklin, Pennsylvania	Endowed	29 Jan 1846	NAUVO	
Died	16 Dec 1903	Place	Farmington, Davis, UT	Sealed to parents	7 Jul 1886		
Buried	19 Dec 1903	Place	Farmington, Davis, Utah	Sealed to spouse	8 Mar 1852	POFFI	
Married	2 Nov 1845	Place	Nauvoo, Hancock, IL				
Husband's father	Jacob HESS-184						MRIN: 115
Husband's mother	Elizabeth FOUTZ-185						

Wife		Emeline BIGLER-101		LDS ordinance dates		Temple	
Born	20 Aug 1823	Place	Shinnston, Harrison, West Virginia, USA	Baptized	3 Jul 1837		
Christened		Place		Endowed	29 Jan 1846	NAUVO	
Died	31 Jan 1862	Place	Farmington, Davis, Utah, USA	Sealed to parents	13 Sep 1889		
Buried	2 Feb 1862	Place	Farmington, Davis, Utah, USA				
Wife's father	Jacob BIGLER JR-198						MRIN: 116
Wife's mother	Elizabeth HARVEY-199						

Children		List each child in order of birth.		LDS ordinance dates		Temple	
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1 M		Jacob HESS-43		LDS ordinance dates		Temple	
Born	6 Jan 1849	Place	Salt Lake City, S-Lk, UT	Baptized	27 Apr 1856		
Christened		Place		Endowed	10 Mar 1865		
Died	28 Mar 1937	Place	Paris, B-Lk, ID	Sealed to parents	Oct 1896		
Buried	31 Mar 1937	Place	Paris, B-Lk, ID				
Spouse	Hannah THORNOCK-44						MRIN: 10
Married	16 Feb 1868	Place	Salt Lake City, S-Lk, UT	Sealed to spouse	16 Feb 1868		

2 M		John Henry HESS-102		LDS ordinance dates		Temple	
Born	7 May 1850	Place	Farmington, Davis, UT	Baptized	11 Jun 1859		
Christened		Place		Endowed	10 Mar 1865	EHOUS	
Died	1 Jun 1923	Place	Montpelier, Bear Lake, ID	Sealed to parents	Oct 1896		
Buried	3 Jun 1923	Place	Georgetown, Bear Lake, ID				
Spouse	Susan Adelaide SHEFFIELD-4143						MRIN: 117
Married	16 Mar 1870	Place	Salt Lake City, Salt Lake, UT	Sealed to spouse	15 Mar 1869	EHOUS	

3 F		Sarah Jane HESS-103		LDS ordinance dates		Temple	
Born	15 Jan 1852	Place	Farmington, Davis, UT	Baptized	Child		
Christened		Place		Endowed	Child		
Died	26 Oct 1852	Place		Sealed to parents	27 Jan 1904		
Buried		Place					
Spouse							
Married		Place		Sealed to spouse			

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

# John W. Hess and Emeline Bigler

## Family Group Record- 40

Page 2 of 3

**Husband** **John W HESS-100**

**Wife** **Emeline BIGLER-101**

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

**4 M Hyrum W. HESS-104**

Born	20 Apr 1853	Place	Farmington, Davis, UT	Baptized	1 Apr 1861
Christened	28 Apr 1853	Place	Farmington, Davis Co., UT	Endowed	11 Dec 1871
Died	27 Oct 1922	Place	Fielding, Box Elder, UT	Sealed to parents	BIC
Buried	30 Oct 1922	Place	Fielding, Box Elder, UT		
Spouse <b>Adeline EARL-4145</b> <span style="float: right;">MRIN: 119</span>					
Married	11 Dec 1871	Place	Salt Lake, Salt Lake, UT	Sealed to spouse	11 Dec 1871 EHOUS

**5 F Elzada HESS-105**

Born	11 Aug 1854	Place	Farmington, Davis, UT	Baptized	28 Jan 1892 ARIZO
Christened		Place		Endowed	18 Feb 1872
Died	9 Jun 1926	Place	Rexburg, Madison, ID	Sealed to parents	BIC
Buried	11 Jun 1926	Place	Sugar City, Madison, ID		
Spouse <b>David Albert SANDERS-4148</b> <span style="float: right;">MRIN: 122</span>					
Married	17 Feb 1873	Place	Salt Lake City, Salt Lake, UT	Sealed to spouse	17 Feb 1873 SLAKE

**6 M Moroni HESS-106**

Born	30 Dec 1855	Place	Farmington, Davis, Utah	Baptized	21 May 1865
Christened		Place		Endowed	26 Oct 1874
Died	9 Apr 1910	Place	Goshen, Bingham, Idaho	Sealed to parents	BIC
Buried	12 Apr 1910	Place	Goshen, Bingham, Idaho		
Spouse <b>Emma "Emily" Abigail SMITH-4150</b> <span style="float: right;">MRIN: 124</span>					
Married	4 Jan 1876	Place	Salt Lake City, Salt Lake, Utah	Sealed to spouse	17 Jan 1876 EHOUS

**7 M Jedediah Morgan HESS Sr.-107**

Born	8 Jul 1857	Place	Farmington, Davis, UT	Baptized	21 May 1865
Christened		Place		Endowed	26 Oct 1874 EHOUS
Died	20 Nov 1938	Place	Brigham City, Bx. Eldr., UT	Sealed to parents	BIC
Buried	23 Nov 1938	Place	Brigham City, Bx. Eldr., UT		
Spouse <b>Mary Rheumina EARL-4153</b> <span style="float: right;">MRIN: 127</span>					
Married	23 Jan 1879	Place	Salt Lake City, Sl. Lk., UT	Sealed to spouse	23 Jan 1879 EHOUS

**8 M Joseph Wells HESS-108**

Born	11 Oct 1859	Place	Farmington, Davis, Utah	Baptized	8 Aug 1869
Christened		Place		Endowed	24 Nov 1881 EHOUS
Died	24 Aug 1943	Place	Farmington, Davis, Utah	Sealed to parents	BIC
Buried	17 Aug 1943	Place	Farmington, Davis, Utah		
Spouse <b>Minnie PALMER-4155</b> <span style="float: right;">MRIN: 129</span>					
Married	24 Nov 1881	Place	Salt Lake City, Salt Lake, Utah	Sealed to spouse	24 Nov 1881 EHOUS

**9 M Albert Carrington HESS-109**

Born	17 Mar 1861	Place	Farmington, Davis, UT	Baptized	17 Dec 1868
Christened		Place		Endowed	11 Dec 1894
Died	12 Feb 1937	Place	Farmington, Davis, UT	Sealed to parents	BIC
Buried	16 Feb 1937	Place	Farmington, Davis, UT		

**9 M Albert Carrington HESS-109**

Spouse <b>Louisa SMITH-4157</b> <span style="float: right;">MRIN: 131</span>					
Married	26 Jul 1880	Place	Farmington, Davis, Utah	Sealed to spouse	11 Dec 1894 SLAKE

**10 M Infant HESS-110**

Born	Abt 1863	Place	<Farmington, Davis, UT>	Baptized	
Christened		Place		Endowed	
Died		Place		Sealed to parents	

A Description of life on the Hess farm in Farmington, Utah for the wives of John W. Hess.

Taken from "History of Mary Ann Steed Hess, Our Grandmother." Written by Margaret Steed Hess, her niece (1967) as found in *My Farmington*. pp. 98-101.

**#6 Down the hill below the house.** Each wife had a good home, plenty of room for orchard, berries, out-buildings, lawn, and flowers, and were all kept up in good shape; Father at the head of everything. Each wife had at least three cows to milk, which she or her children took care of. They were all fed and milked in the big cow barn, all went to the same pasture in the summer. Each spring, three nice wiener pigs were brought to each pen where they were taken care of all summer, and ready for the pork-barrel in November. We always had our salt meat--pork and beef and plenty of lard to last most the year around.

Below the house, there was a big orchard that we called Father's orchard, where we all met on common ground. We had every kind of fruit that was possible to grow in Farmington, where we all helped ourselves to whatever we needed all summer. Then when fall came the winter apples were picked and divided equally to each family. We used to dig pits, not too deep, line them with straw and leaves and put the apples in them and they were delicious when we would get them out along in the winter as we needed them.

Down by the orchard, at the foot of the hill, there were some beautiful springs. That is where we raised our vegetables. The ground was ploughed, prepared and portioned off to each family and we each planted and took care of our own. There was quite a bit of competition among the families, especially among us children. But Aunt Maryann always had the first ripe tomatoes and cucumbers, which was a big temptation, but she was kind and good and never refused us anything.

Father always raised a big field of field corn and squash [to] feed pigs and fodder for the cows. Some of the corn was taken to the mill for cornmeal and the other squash for the hogs. In the fall, we cooked the squash in big black kettles and poured over the ground corn, and it really made fat hogs. Then we always had a big patch of sweet corn. Father would count the rows out, equal number to each wife. We gathered our own, husked it, and fried it and took it to Salt Lake to Teasdales' General Merchandise Store. (Store of Brother Teasdale.), where we could spend the money for whatever we needed the most.

Father raised sugar cane, had it ground and made into molasses. Each family had a forty-gallon barrel for the year, also all the honey we wanted, if we were brave enough to take care of the bees.

When haying-time came, there was always a hayrack-load of groceries brought home to feed the boys. A sack of sugar, one each of rice and raisins, a keg each of pickles and syrup, sack of dry beans. That, added to the good bread, butter, milk and eggs, vegetables and fruit--we fed like kings. Lunch was always taken to the field in the middle of the forenoon and afternoon. Father said boys couldn't do their best on an empty stomach. One big farmer, that hired a big crew of hay-men, made the remark that old Hess got more work out of his five boys than he did out of all his hired men.



# John W. Hess and Emeline Bigler

Chart no. 1

## Pedigree Chart

Completed Ordinances:

- B** Baptized
- E** Endowed
- P** Sealed to parents
- S** Sealed to spouse
- C** Children's ordinances

### 2 Jacob HESS-43

**B:** 6 Jan 1849 **BEPS**  
**P:** Salt Lake City, S-Lk, UT  
**M:** 16 Feb 1868 -- 10  
**P:** Salt Lake City, S-Lk, UT  
**D:** 28 Mar 1937  
**P:** Paris, B-Lk, ID

### 1 Clara May HESS-9

**B:** 26 Feb 1876 **BEPS**  
**P:** Bloomington, Bear Lake, ID  
**M:** 14 Feb 1895 -- 8  
**P:** Bloomington, Bear Lake, ID  
**D:** 11 Mar 1958  
**P:** Logan, Cache, UT

**Alfred John BATEMAN-8**  
 (Spouse of no. 1)

### 3 Hannah THORNOCK-44

**B:** 22 Sep 1853 **BEPS**  
**P:** Whitwick, LL, England  
**D:** 27 Sep 1933  
**P:** Paris, B-Lk, ID

Prepared by

Telephone

Date prepared  
 5 Jul 2005

### 4 John W HESS-100

**B:** 24 Aug 1824 **BEPS**  
**P:** Wanesburgh, Franklin, PA  
**M:** 2 Nov 1845 -- 40  
**P:** Nauvoo, Hancock, IL  
**D:** 16 Dec 1903  
**P:** Farmington, Davis, UT

### 5 Emeline BIGLER-101

**B:** 20 Aug 1823 **BEPS**  
**P:** Shinnston, Harrison, WV, USA  
**D:** 31 Jan 1862  
**P:** Farmington, Davis, Utah, USA

### 6 John THORNOCK-111

**B:** 15 Mar 1816 **BEPSC**  
**P:** Laxfield, Suffolk, England  
**M:** 25 Dec 1840 -- 41  
**P:** Whitwick, Leicester, England  
**D:** 4 Jan 1885  
**P:** Bloomington, Bear Lake, ID

### 7 Ann BOTT-112

**B:** 12 Jun 1820 **BEPSC**  
**P:** Whitwick, Leicester, England  
**D:** 6 Jan 1911  
**P:** Bloomington, Bear Lake, ID

### 8 Jacob HESS-184

**B:** 21 May 1792 **BEPS**  
**P:** Of Washington Twp., FC, PA  
**M:** 1816 -- 115  
**P:** , Franklin Co, PA  
**D:** 22 Jun 1846  
**P:** Mt. Pisgah, Union, IA

### 9 Elizabeth FOUTZ-185

**B:** 22 Jun 1797 **BEPS**  
**P:** Washington, Franklin, PA  
**D:** 25 Aug 1876  
**P:** Farmington, Davis, UT

### 10 Jacob BIGLER JR-198

**B:** 9 Jun 1793 **BEPS**  
**P:** West Fork River Valley, H, WV  
**M:** 24 May 1814 -- 116  
**P:** Harrison County, WV  
**D:** 3 Sep 1859  
**P:** Farmington, Davis, UT

### 11 Elizabeth HARVEY-199

**B:** 10 Jan 1797 **BEPS**  
**P:** Clarksburg, Mont, MD  
**D:** 13 Nov 1827  
**P:** , Harrison Co, WV, USA

### 12 THORNDIKE (THORNDR-208

**B:** 21 Jun 1772 **BEPSC**  
**P:** Brundish, Suffolk, Eng.  
**M:** 28 Mar 1803 -- 133  
**P:** Laxfield, Suffolk, Eng.  
**D:**  
**P:**

### 13 Mary REEVE-209

**B:** Abt 8 Sep 1779 **BEPSC**  
**P:** Laxfield, Suffolk, Eng.  
**D:** 10 Jun 1818  
**P:** Laxfield, Suffock, England

### 14 William BOTT-213

**B:** 1779 **BEPS**  
**P:** Coleorton, L, England  
**M:** 30 Nov 1802 -- 134  
**P:** Whitwick, Leicestershire, Eng.  
**D:** 31 Oct 1852  
**P:** Whitwick, Leicestershire, Eng.

### 15 Mary BOTT-214

**B:** 9 Jan 1780 **BEPS**  
**P:** Whitwick, Leicestershire, Eng.  
**D:** 1 Jan 1845  
**P:** Whitwick, Leicestershire, Eng.

### 16 John HESS-311

**B:** 31 Jan 1767 **BEPS**  
**M:** -- 175  
**D:** 25 Apr 1819

### 17 Catherine -312

**B:** 25 Oct 1769 **BE S**  
**D:** 10 Feb 1846

### 18 John FOUTZ-325

**B:** 1768 **BEPS**  
**M:** 1790 -- 176  
**D:** 2 Aug 1803

### 19 Elizabeth HINKLE-326

**B:** 12 Apr 1771 **BEPS**  
**D:**

### 20 Joseph BIGLER-338

**B:** 1752/1753 **BEPS**  
**M:** 29 Mar 1779 -- 193  
**D:** 29 Sep 1829

### 21 BOOHER (BOOKER, BOO-339

**B:** 1760 **BEPS**  
**D:** 18 Jul 1853

### 22 Basil HARVEY-351

**B:** 1763 **BEPS**  
**M:** 15 Apr 1784 -- 194  
**D:** 8 Jan 1838

### 23 Elizabeth LEWIS-352

**B:** 1763 **BE S**  
**D:** Aft 1794

### 24 Jonathan THORNDIKE-360

**B:** 1750 **BEPSC**  
**M:** 31 Oct 1771 -- 200  
**D:** 18 Mar 1818

### 25 Susannah S LARTER-361

**B:** 1757 **BEPSC**  
**D:**

### 26 Fran (Francis) REEVE-363

**B:** 1755 **BEPSC**  
**M:** 30 Dec 0176 -- 201  
**D:**

### 27 Susan BURRIDGE-364

**B:** Abt 1757 **BE SC**  
**D:**

### 28 Matthew BOTT-376

**B:** Abt 1753 **BE C**  
**M:** -- 204  
**D:** 22 Dec 1816

### 29 Sarah -377

**B:** Abt 1757 **BE C**  
**D:**

### 30 Edward BOOT-378

**B:** Abt 1754 **BE C**  
**M:** -- 205  
**D:**

### 31 Elizabeth -379

**B:** Abt 1758 **BE C**  
**D:**

# Across Three Centuries Alfred John Bateman & Clara May Hess Family

To the honorable the Senate and house of Representatives of the United States, in Congress assembled  
The Memorial of the undersigned Inhabitants of Hancock County in the State of Illinois respectfully sheweth:

That they belong to the Society of Latter Day Saints, commonly called Mormons, that a portion of our people commenced settling in Jackson County Missouri, in the Summer of 1831, where they purchased Lands and settled upon them with the intention and expectation of becoming permanent Citizens in Common with others.

From a very early period after the Settlement began, a very unfriendly feeling was manifested by the neighboring people; and as the Society increased, this unfriendly Spirit also increased, until it degenerated into a cruel and unrelenting persecution and the Society was at last compelled to leave the County. An Account of these unprovoked persecutions has been published to the world; yet we deem it not improper to embody a few of the most prominent items in this memorial and lay them before your honorable body.

On the 20th of July 1833 a mob collected at Independence, a deputation or Committee from which, called upon a few members of our Church there, and stated to them that the Store, Printing Office, and all Mechanic Shops belonging to our people must be closed forthwith, and the Society leave the County immediately. These Conditions were so unexpected and so hard, that a short time was asked for consider on the subject Before an Answer could be given, which was refused, and when some of our men answered that they could not consent to comply with such propositions, the work of destruction commenced. The Printing Office, a valuable two story brick building, was destroyed by the Mob, and with it much valuable property; they next went to the Store for the same purpose, but one of the Owners thereof, agreeing to close it, they abandoned their design. A series of outrages was then commenced by the mob upon individual members of our Society; Bishop Patridge was dragged from his house and family, where he was first partially stripped of his clothes and then tarred and feathered from head to foot. A man by the name of Allan was also tarred [p.566] at the same time. Three days afterwards the Mob assembled in great numbers, bearing a red flag, and proclaiming that, unless the Society would leave "en masse," every man of them should be killed. Being in a defenceless situation, to avoid a general massacre, a treaty was entered into and ratified, by which it was agreed that one half of the Society should leave the County by the first of January, and the remainder by the first of April following. In October, while our people were gathering their crops and otherwise preparing to fulfil their part of the treaty, the mob again collected without any provocation, shot at some of our people, whipped others, threw down their houses, and committed many other depredations; the Members of the Society were for some time harassed, both day and night, their houses assailed and broken open, and their Women and Children insulted and abused. The Store house of A. S. Gilbert & Co. was broken open, ransacked, and some of the goods strewed in the Streets. These repeated assaults so aroused the indignant feelings of our people that a small party thereof on one occasion, when wantonly abused, resisted the mob, a conflict ensued, in which one of our people and some two or three of their assailants were killed. This unfortunate affair raised the whole County in arms, and we were required forthwith to Surrender our arms and leave the County. Fifty one Guns were given up, which have never been returned or paid for to this day. Parties of the Mob from 30 to 70 in number [—] the Country in every direction, threatening and abusing Women and Children, until they were forced; first to take shelter in the woods and prairies at a very inclement Season of the year, and finally to make their escape to Clay County, where the people permitted them to take refuge for a time.

After the Society had left Jackson County, their buildings amounting to about two hundred, were either burned or otherwise destroyed, with a great portion of their Crops, as well as furniture, stock &c for which they have not as yet received any remuneration. The Society remained in Clay County; nearly three years, when in compliance with the demands of the Citizens there, it was determined to remove to that Section of Country, known afterwards as Caldwell County. In order to secure our people from molestation, the members of the Society bought out most of the former Inhabitants of what is now Caldwell County. and also entered much of the wild land, then belonging to the United States in that Section of Country, fondly hoping that as we were American Citizens, obeying the laws, and assisting to support the government, we would be protected in the use of homes which we had honestly purchased from the general government and fully paid for. Here we were permitted to enjoy peace for a Season, but as our Society increased in numbers, and settlements were made in Davies and Carrol Counties, unfounded jealousies sprung up among our neighbors, [p.567] and the spirit of the Mob was soon manifested again. The people of our Church who had located themselves at DeWit, were compelled by the Mob to leave the place, notwithstanding the Militia were called out for their protection. From DeWit the mob went to Davies County, and while on their way took some of our people prisoners and greatly abused and mistreated them. Our people had been driven by force from Jackson County; they had been compelled to leave Clay County and sell their lands there, for which they have never been paid; they had finally settled in Caldwell County where they had purchased and paid for nearly all the Government land within its limits, in order to secure homes where they could live and worship in peace, but even here they were soon followed by the mob. The Society remained in Caldwell from 1836 until the fall of 1838, and during that time had acquired, by purchase from the Government, the Settlers, and preemptions, almost all the lands in the County of Caldwell, and a portion of those in Davies and Carrol Counties. Those Counties when our people first commenced their Settlements were for the most part wild and uncultivated, and they had converted them into large and well improved farms. well stocked. Lands had risen in value from ten to 25 dollars per acre, and those Counties were rapidly advancing in Cultivation and wealth. In August 1838 a riot commenced growing out of the attempt of a member of the Society to vote, which resulted in creating great excitement and many scenes of lawless outrage. A large mob under the conduct of Cornelius Gilliam came into the vicinity of Far West, drove off our Stock and abused our people, another party came into Caldwell County took away our horses and cattle, burnt our houses, and ordered the inhabitants to leave their homes immediately. By orders of Brigadier General Donovan and Colonel Hinkle a company of about 60 men went to disperse this mob under the command of David W. Patten. A conflict ensued in which Captain Patten and two of his men were killed and others wounded. A mob party from two to three hundred in number, many of whom are supposed to have come from Chariton, fell on our people and notwithstanding they begged for quarters shot down and killed Eighteen, as they would so many Wild Beasts.

## John W. Hess and Emeline Bigler

They were finally compelled to fly from those Counties; and on the 11th of October 1838, they sought safety by that means, with their families, leaving many of their effects behind that they had previously applied to the constituted authorities of Missouri for protection but in vain. The Society were pursued by the Mob, Conflicts ensued, deaths occurred on each side, and finally a force was organized under the authority of the Governor of the State of Missouri, with orders to drive us from the State, or exterminate us. Abandoned and attacked by those to whom we had looked for protection, we determined to make no further resistance but [p.568] submit to the authorities of the State, and yield to our fate however hard it might be. Several members of the Society were arrested and imprisoned on a charge of treason against the State; and the rest amounting to above 14,000 Souls, fled into the other states, principally into Illinois, where they now reside.

Your Memorialists would further state, that they have heretofore petitioned your Honorable Body praying redress for the injuries set forth in this memorial but the Committee to whom our petition was referred, reported, in substance, that the general government had no power in the case; and that we must look for relief to the Courts and the Legislature of Missouri. In reply, your Memorialists would beg leave to state that they have repeatedly applied to the authorities of Missouri in vain. that though they are American Citizens, at all times ready to obey the laws and support the institutions of the Country, none of us would dare enter Missouri for any such purpose, or for any purpose whatever. Our property was seized by the Mob, or lawlessly confiscated by the State, and we were forced at the point of the Bayonet to sign Deeds of Trust relinquishing our property but the exterminating order of the Governor of Missouri is still in force and we dare not return to claim our just rights—the Widows and Orphans of those slain, who could legally sign no deeds of Trust, dare not return to claim the Inheritance left them by their Murdered Parents.

It is true the Constitution of the United States gives to us in Common with all other Native or adopted Citizens, the right to enter and settle in Missouri, but an executive order has been issued to exterminate us if we enter the State, and that part of the Constitution becomes a nullity so far as we are concerned.

Had any foreign State or power committed a similar outrage upon us, we cannot for a moment doubt that the strong arm of the general government would have been stretched out to redress [——] our wrongs, and we flatter ourselves that the same power will either redress our grievances or shield us from harm in our efforts to regain our lost property, which we fairly purchased from the general government.

Finally your Memorialists, pray your Honorable Body to take their wrongs into consideration, receive testimony in the case, and grant such relief as by the Constitution and Laws you may have power to give. (Hess, Charles. August 7, 2005 in [www.ancestry.com](http://www.ancestry.com) on [www.johnwhess.com](http://www.johnwhess.com))

At the end of an article about John W. Hess in the book “*Biographical Record*” the following is recorded: “In social life President Hess is known as a most genial and kindly gentleman, and to know him is to admire him. He has through a long life been a man of high integrity, following the teachings of the Church of his choice with a conscience void of offense and has won a high place in the esteem of all who know him. Left an orphan and the oldest child of the family, he early assumed the duties of manhood, and while rearing a large family himself, his first thought was ever for his mother and her children, to whom he has been a faithful and devoted son and brother. The success which has come to him has been through his own unaided efforts, and he has made a career to which his children and future posterity may well point with pride.” I think this is a fitting tribute to John W. Hess (Charles Hess great great grandson) (Hess, Charles. August 27, 2003 in [www.myfamily.com](http://www.myfamily.com) on [www.johnwhess.com](http://www.johnwhess.com))

### JOHN W. HESS – OBSEQUIES

(From the Journal History of the Church)

Brother John W. Taylor said that he attended the funeral of the late John W. Hess of Farmington on Saturday [19 Dec. 1903]. Among the speakers on the occasion were President Smith, John Henry Smith, Hyrum M. Smith and the Patriarch, also Mr. Simon Bamberger, who was a personal friend of President Hess.

# Across Three Centuries Alfred John Bateman & Clara May Hess Family

8 February 1900

Thursday, Feb. 8.

President's Office.

COUNCIL OF THE PRESIDENCY

AND

THE TWELVE

[from the *Journal History of the Church*]

(Excerpt): Brother Francis W Lyman stated that he was reminded of an impression he recently had while attending a conference at Fielding, which ward is presided over by Bishop James Henry Hess. The impression was to recommend that President John W. Hess of the Davis Stake be ordained a Patriarch while still presiding over the Davis Stake. Brother Lyman remarked that he was moved in consequence of Brother Hess's failing health and the fact that he was the father of such a large family, and that perhaps he might yet live to bless his own family at least. A motion was made and carried that Brother Hess be ordained a Patriarch.

Remarks made by Francis W. Lyman at General Conference April 1914:

“And also the late President John W. Hess of Davis County. It fell to my lot to go and ordain him a patriarch when he was thought to be lying on his death bed, that he should take the office with him. He arose from his bed and blessed his numerous family, as I understand, almost every soul of them, and then he went from ward to ward and blessed the people in whole, all that would gather to hear him. He raised his hands and put blessings upon their heads after he had been at the point of death. We want to bear these things in mind and acknowledge the hand of the Lord, and when we offer up prayers and acknowledgments to the Lord, let us gratefully remember the good that we have received at His hands. Don't let us forget, don't let us lose our faith, don't let us wander from the straight and narrow path that leads to life, but be sons of God, serve and honor Him with all our might, mind and strength, to our latest day.”

What was the cause of John's poor health? I was looking through a book that Bill Hess lent me. It has every paper that is in the BYU library about the John W. Hess family. In a physician statement that went with an application for a military pension, dated Oct. 1902, the doctor states that he has been treating John W. Hess the last seven years for diabetes and prostate problems. If that is true, there is a possibility that he died from the complications of diabetes. Diabetes can cause kidney failure. Having lost two members of my family to that cursed disease, I know how devastating it can be. It says in most reports of his death that he died of Bright's Disease which is a kidney disease.

(Hess, Charles. September 9, 2003 in [www.myfamily.com](http://www.myfamily.com) on [www.johnwhess.com](http://www.johnwhess.com))

Hess is a German and Jewish regional name for someone from the state of Hesse. The place name is first recorded as Hassia and probably derives from the Chatti, a Germanic tribe mentioned by the Roman historian Tacitus in the 1st century AD., according to “A Dictionary of Surnames” by Patrick Hanks and Flavia Hodges, 1988, p. 253-54.

## John W. Hess and Emeline Bigler

Description of John W. Hess and The Mormon Battalion arriving in Utah 29 July 1847

Charles Hess - Mar 9, 2005

Categories: John W. Hess

This came from the Heritage Gateways Webpage.

Date: July 29, 1847

Salt Lake Valley, Utah:

After a windy night, the morning was refreshingly cool. Thomas Bullock got up early to bath in the warm springs. He cleared the pool of its scum.

Brigham Young and the Twelve mounted horses and went to Emigration Canyon to greet the Pueblo company of Mormon Battalion soldiers and Mississippi Saints. They met them at the mouth of the canyon. Wilford Woodruff wrote: "We were truly glad to meet with them." They continued on up the canyon and met with the officers, James Brown, Nelson Higgins, and Wesley Willis. They determined that there were about 140 members of the battalion and families, and about 100 Mississippi Saints. [They lumped in the wives and children of the battalion members in with the totals of the Mississippi Saints. There were probably 190 members of the battalion including wives and children, and 50 Mississippi Saints.] They had with them 60 wagons, 100 horses and mules, and 300 head of cattle.

At 10 a.m. a heavy shower of rain fell. Water came roaring down the canyon like a flood gate had been opened. Elder Woodruff wrote: "The first rush of the water came down with a front 3 feet high. Some of the waggons had to stop untill it fell which was but a short time."

At noon, a few soldiers came into camp and announced that the company would soon be arriving. They were delayed by a broken lead wagon.

A 3 p.m., the Pueblo company of about 240 men, women and children came within sight of the camp. The soldiers were in military order and many of them were mounted. They arrived at 3:30, marching to the fife and drum. They were led by the Twelve and officers of the battalion. The newcomers established their camp between the two established camps by City Creek. William Clayton wrote: "The brethren are represented as feeling well and cheerful." Thomas Bullock recorded: "The brethren were very much rejoiced at getting once more among their friends & a general congratulation took place." [The number of Saints now in the Valley was about 400. The battalion still planned to head for San Francisco to be discharged and to receive their pay, but their wagons were broken and their

animals were failing, so it was time to rest.]

Battalion member John Hess wrote: "I had only the outfit of a discharged soldier which consisted of a small tent, a sheet iron kettle, a mess pan, two tin plates, two spoons, two knives and forks and a pair of blankets badly worn, two old quilts, ten pounds of flour and my dear, precious wife Emeline who had been with me through all the trials and the hardships, and had endured them all without a murmur."

[These new arrivals included a very welcome number of women. Included were these women of the battalion: Ruth Markham Abbott, Susan Smith Adams, Elizabeth Manwaring Allred, Ezadie Ford Allred, Harriet St. John Brown, Agnes Brown, Mary McCree Brown, Eunice Reasor Brown, Mary Bittels Button, Almira Higgins Chase, Jane Wells Cooper Hanks, EMELINE BIGLER HESS, Sarah Blackman Higgins, Mary Ann Hirons, Celia Mounts Hunt, Matilda Nease Hunt, Fanny Maria Allen Huntington, Sarah Kelley, Martha Jane Sargent, Mary Emeline Sessions, Elizabeth Trains Shelton, Sarah Shupe, Catherine Campbell Steele, Sophia Tubbs, and Isabella McNair Wilkin, and Albina M. Williams.]

[The soldiers of the battalion who arrived in the valley this day included: Joshua Abbott, Orson B. Adams, Franklin Allen, James T. Allred, Reuben W. Allred, Jeduthan Averett, Lorenzo Babcock, Samuel Badham, William E. Beckstead, James Bevan, Erastus Bingham Jr. Thomas Bingham Sr., William Bird, Abner Blackburn, Richard Brazier, John Brimhall, Alexander Brown, Daniel Brown, James Brown, James P. Brown, Jesse S. Brown, John Buchannan, Thomas R. Burns, William Burt, Montgomery Button, John M. Bybee, Alva C. Calkins, James W. Calkins, John H. Calvert, James G. Camp, Isaac Carpenter, William H. Carpenter, William W. Casto, James Cazier, John D. Chase, Haden W. Church, Albert Clark, George S. Clark, Allen Compton, George W. Cummings, Josiah Curtis, Edward Dalton, Harry Dalton, James Davis, Ralph Douglas, James Dunn, Francillo Durphee, James C. Earl, Marcus N. Eastman, David I. Frederick, David Garner, Philip Garner, William W. Gifford, Luther W. Glazier, James H. Glines, John C. Gould, Samuel J. Gould, William Gribble, Ebenezer Hanks, James Hendrickson, JOHN W. HESS, Eli B. Hewitt, Alfred Higgins, Nelson Higgins, Azra E. Hinckley, James P. Hirons, Lucas Hoagland, Elijah E. Holden, Charles A. Hopkins, Henry Hoskins, Schuyler Hulet, Gilbert Hunt, Dimick B. Huntington, Charles A. Jackson, Henry B. Jacobs, Jarvis Johnson, Jesse W. Johnstun, Thomas Karren III, Nicholas Kelley, Loren E. Kenney, Barnabas Lake, Lisbon Lamb, Thurston Larson, David

## Across Three Centuries Alfred John Bateman & Clara May Hess Family

S. Laughlin, Elam Luddington, Maxie Maxwell, Erastus D. Mecham, Peter I. Mesick Daniel M. Miller, Harley W. Mowrey, William C. McClelland, Jabez T. Nowlin, James E. Oakley, William A. Park, David M. Perkins, Harmon D. Pierson, Judson A. Pierson, Thomas L. Richardson, Benjamin B. Richmond, Benjamin M. Roberts, Caratat C. Rowe, William Rowe, William W. Rust, Henry W. Sander-son, Abel M. Sargent, John Sessions, Albert Sharp, Sebert C. Shelton, Joseph Shipley, Andrew J. Shupe, James W. Shupe, Joseph Skeen, John G. Smith, Richard D. Smith, William Squires, John Steele, Lyman Stevens, Benjamin F. Stewart, James Stewart, Clark Stillman, Dexter Stillman, Myron Tanner, Joel J. Terrell, Hayward Thomas, Nathan T. Thomas, Solomon Tindell, William Tubbs, Madison J. Welch, Almon Whiting, Edmond W. Whiting, Francis T. Whiney, David Wilkin, Thomas S. Williams, William Wesley Willis, George D. Wilson, Lysander Woodworth, Charles Wright, Isaac N. Wriston, and John P. Wriston.]

[Let us not forget the battalion children who arrived, including: Mary Ann Brown (five years), David Black Brown, John Taylor Brown (one month), Sarah Jane Brown (thirteen years), John Reed Hancock (five years) Nathan Hart, Louisa Button, Almira Higgins Drusilla Higgins (fourteen years), Wealthy Matilda Higgins, (two months), Mary Hunt (two years), Martha Zina Huntington (three years), Parley Kelly, Sarah Mayfield, Jackson Mayfield, John Mayfield, Andrew Duncan Park (two years), Caroline Sargent (eleven years), Sarah Ellen Sharp (eight months), Carolyne Shelton, Mariah Shelton, Elizabeth Margaret Shupe (four months), Mary Steele (six years), Caroline Marian Williams (four years), and Ephraim Thomas Williams (two years)]

[The Mississippi company of Saints coming into the valley this day, usually forgotten in history, included this partial list: Absalom Porter Dowdle, Sarah Robinson Dowdle, Sarah Catherine Dowdle (age two months), George Washington Gibson, Mark Sparks Gibson, Robert M. Gibson, Mary D. Gibson, William Gibson (twelve years), Moses Gibson (seven years), Frances A. Gibson (fifteen years), Laura A. Gibson (thirteen years), Manomas L. Gibson (five years), Joseph Smith Gibson, James Harmon, Mary Blanks Harmon Josephine Harmon (two years), James B. Harmon, Paralee A. Harmon, Sarah E. Harmon, John T. Harmon (three months), (two years), John Holladay, Catherine Higgins Holladay, John Daniel Holladay, Karen H. Holladay (seventeen years), Kezia D Holladay (fifteen years), David H. Holladay (Thirteen years), Thomas M. Holladay (eleven years), Leonora Holladay (eight years), Lydia Gibson Hunt, William Decatur Kartchner, Margaret Casteel Kartchner, Allen Freeman Smithson, Letitia Hol-

laday Smithson, John Bartley Smithson (five years), Sarah Catherine Smithson (four years), James David Smithson (two years), Mary Emma SMithson (one year), William Cox Smithson, George W. Sparks, Lorena Roberds Sparks, Benjamin F. Mathews, Temperance Weeks Matthews, and Mary E. Matthews].

At 5 p.m. the Twelve returned and then went north to the warm springs and bathed. They returned for supper. After he ate, Heber C. Kimball asked Howard Egan to come into his wagon and read the minutes of the last Sunday's meeting. After that, Heber C. Kimball, Edson Whipple, and Howard Egan took a walk. Brother Egan recorded: "We had a very pleasant evening's conversation, then joined in prayer and returned to camp about 11 p.m. The evening was pleasant."

(Hess, Charles. Mar 9, 2005 in [www.myfamily.com](http://www.myfamily.com))

I found this account in a Pioneer Journal (Charles Hess August 3, 2003):

President John W. Hess spoke next. His talk was on the evils in our midst which he said must be stopped. He wanted the bishops of the various quorums to watch their members, and if they would not refrain from attending saloons and profaning the name of the Lord to drop them from their quorums, and if they would not repent to cut them from the church. He also said he wanted the Bishop to assist the president of the Stake in this matter, so that the stigma that was on this ward in supporting two saloons might be stopped. Whenever members from other wards came up and got drunk, thereby causing a disturbance, it was the bishop's duty to report the matter to their bishop. He said these matters were being placed before the various bishops for their approval in order that each bishop should be entirely responsible for the condition of his ward. Bishop Stoker said he could not sustain him in this, saying he would rather tender his resignation to take effect at once. President Grant, the first counselor to Brother Hess, asked that it be moved and seconded Bishop Stoker's resignation be accepted, and President Hess seconded his motion which made quite a stir in the meeting. Brother Roberts said they were altogether too hasty, and I am sorry to say there was [p.322] an evil spirit surrounding us. The following Sunday I attended Priesthood meeting where the presidency of the stake was in attendance and the misunderstanding between them and the bishop was satisfactorily settled. This made the saints very glad as they all felt that if our Bishop had been removed we would have lost a kind father. (Thomas Bridge) [www.myfamily.com](http://www.myfamily.com)

## John W. Hess and Emeline Bigler

Great book about the Washakie Indians found!

Charles Hess - Feb 25, 2005

Categories: John W. Hess

Since I was a young child I have always been intrigued by the stories of the Washakie Indians that my grandparents, parents, aunts and uncles told me. But the Washakie's have been somewhat of a mystery to me. The other day I found a reference to a book titled "Sagwitch, Shoshone Chieftain, Mormon Elder, 1822 - 1887." So I acquired it. This book not only tells the story of Sagwitch but also the story of the Washakies. There are many references to John W. Hess in the book and it details his activities in helping the Indians. The reading is fascinating.

I have always wondered if the Washakies were some of the survivors of The Bear River Massacre of 1863. This book confirms that they were. That massacre of native Americans was one of the worst in the history of the United States. I was raised just a few miles from where the Massacre occurred near Preston, Idaho. When I was younger the massacre was called The Battle of the Bear River. Even as a child I recognized that it was no battle, Brig. Gen. Patrick Edward Connor rode into the camp with his Federak troops and started a slaughter. The Indians put up a brief fight but quickly ran out of Ammo and the soldiers butchered close to 250 Indian men, women, and children. When the shooting stopped, the soldiers proceeded to commit atrocities of the worst kind on the the surviving women. The solders pillaged the Indians supplies, livestock and horses, leaving them to starve to death. It was a dark day in US History. However many survived and these were the Indians that John W. Hess was called by Brigham Young to minister to in 1875. The LDS Church through his and others efforts helped the Indians procure a large farm a few miles north of Fielding, Ut. helped them dig a canal and ditches for irrigation, provided livestock, and taught them farming techniques.

John was ingenious in creating ways to help the Indians. Here's an excerpt from the book, "Missionary John W. Hess had noticed as he worked with the Shoshone over the years that they seemed better adapted to animal husbandry than to farming. He proposed to President John Taylor {of the LDS Church} in January of 1886 that their church lend the Washakie farm 25 to 30 cows and 1000 sheep to join the 300 sheep already owned by the mission {farm}. With proper care and breeding, Hess reasoned, the herds would grow rapidly. After a few years time, the loaned stock could be returned to the Church, while the increase would remain property of

the mission. President Taylor approved the plan, and the farm almost overnight became one of the larger ranches in Northern Utah."

As I read this book I am taking comfort in the fact that John W. Hess played an important role in helping the survivors of The Bear River Massacre.

(Hess, Charles Feb 25, 2005 in www.ancestry.com on www.johnwhess.com)

### John W. Hess Timeline

John Hess

John Hess, son of Frederick & Rachel (Unknown) Hess, Sr, b. 30/31 Jan 1767, Washington Tip, Franklin Co., Pennsylvania; d. 25 Apr 1819, near Waynesboro, Franklin Co., PA; m. Catherine (Unknown), b. 1 Dec 1769, Washington Tip, Franklin Co., PA; d. 10 Feb 1846, near Waynesboro, Franklin Co., PA.

John Hess was a farmer.

John & Catherine Hess had fourteen (14) children, all children born Washington Township, Franklin Co., PA: Frederick, b. 8 Sept 1790; d. 14 Mar 1859; m. Anna Singer. On 30 Jun 1830 Samuel & Elizabeth Holling and Frederick Hess made a deed together in Franklin Co., PA.

Jacob, b. 21 May 1792; d. 22 Jun 1846, Iowa; m. Elizabeth Foutz.

Elizabeth, b. ca. 1796; m. \_\_\_\_\_ Goyer.

Polly or Mary, b. abt. 1794; d. 4 Mar 1842; m. Peter Whitmer.

John, b. 27 Oct 1797; d. 2 Dec 1866; m 1st Catherine Miller; m 2nd Unknown.

David, b. abt. 1799; m. Barbara Snowberger.

Philip, b. abt. 1801; d. 26 Feb 1826 (age 20); m. Martha Stama.

Samuel, b. 1 May 1803; d. 2Mar 1884; m. 6 Aug 1867 to Elizabeth Stover.

Barbara, b. abt. 1804; d. 25 Oct 1864; m. Jacob Meddower

Susannah 'Susan', b. abt. 1805; m. James Points.

Rachel, b. 22 Jul 1807; m. Peter Shoaffee

Catherine?

Abraham, b. 30 Jul 1812; d. 1871; m. Sarah Shank or Hoover.

Jacob Hess

II. Jacob Hess, son of John & Catherine Hess, b. 12 May 1792, Washington Township, Franklin Co., Pennsylvania; bap. Mar 1834, LDS; d. 22 Jun 1846, St. Pisgah, Iowa; m. 1816, St. Pisga, Union, Iowa to Elizabeth

# Across Three Centuries Alfred John Bateman & Clara May Hess Family

Foutz, daughter of John & Elizabeth (Hinkel) Foutz, b. 4 Jun 1797, Franklin Co., Pennsylvania; bap. Mar 1834, LDS; d. 22 Aug 1876, Farmington, Davis Co., Utah.

In 1832, Jacob Hess moved his family to Richland Co., Ohio onto a small piece of heavily timbered land. There he cleared the ground for a small farm. The prospect for better living in this new country were quite good.

In 1834 the family, which consisted of Jacob & Elizabeth Hess & their children, Catherine, Polly, Mary Ann, and John W. were baptized into the Church of Jesus Christ of Latter Day Saints. It was after this that the family began to suffer various forms of persecution from their neighbors, who had previously not done so. As a result of this persecution the family moved around 1 May 1836 to settle near Richmond Landing on the Missouri River in Ray County, Missouri. Here the family rented a farm from John Arbuckle, until the Saints were expelled from Caldwell County.

They moved on to Hancock County, Illinois where he once again established a successful farm out of a piece of wild land. In the November of 1845 Jacob was stricken with a shock of paralysis in which he lost the use of one side of his body. This rendered him entirely helpless. Jacob & Elizabeth Hess remained on the land until about the summer of 1845. It was about this time that mobs broke out in Hancock with Mormon homes and possessions being burned. It was not until such activity had increased alarmingly that they together with their son John Hess moved onto the City of Nauvoo where they stayed in a house belonging to Bishop Foutz, Elizabeth Hess' brother.

## The Journey to Utah

The family left Nauvoo on 3 Apr 1846 with the Church. The family had gathered together it's possession in two old wagons and two yoke of oxen. Jacob Hess who was an invalid occupied an entire wagon due to his need to remain in the bed the whole trip. The other wagon was occupied with all the family's belongings. The entire family, which numbered eight, had to walk every step of the way, rain or shine. The first night of the journey ended after crossing the Mississippi River, it is here that they camped on the Iowa side that first night.

4 Apr, began the wearisome journey. The loads were heavy and it rained incessantly. Progress was very slow. Traveling only five to eight miles per day. The family was only able to seek shelter under the wagons, as Jacob

occupied one and the family possessions the other.

15 Jun 1846. We reached Mount Pisgah in western Iowa about this time. Where crops that had been planted by earlier pioneers provided us with the supplies that we desperately needed. Jacob's condition had worsen and it was impossible to move him further. A shelter was built from bark peeled off elm trees to construct the shelter.

It was at this time that John W. Hess separated from his parents, taking his family on to Council Bluffs.

Jacob & Elizabeth (Foutz) Hess had twelve (12) children:

Catherine, b. 10 Sept 1817, Franklin Co., PA; bap. Mar 1834, LDS; d. abt. 1820.

Polly, b. 27 Jun 1819, Franklin Co., PA; bap. Mar 1834, LDS; d. 1 Jan 1850; m 1st 1839, Ray Co., PA; m 2nd 23 May 1843 to Thomas Hayes; m 3rd abt 1847 to Abram Smithy Workman.

Mary Ann, b. 11 Aug 1821, Franklin Co., PA.; bap. Mar 1834, LDS; d. 1870; m. 23 May 1843 to Stephen Hyrum Johnson.

John Wilford, b. 24 Aug 1824, Franklin Co., PA; d. 16 Dec 1903; m 1st 2 Nov 1845 Emeline Bigler; m 2nd 30 Mar 1843 Emily Card; 3rd 16 Nov 1856 to Helene Julia Peterson; m 4th 27 Mar 1857 to Mary Ann Steed; m 5th 25 Apr 1862 Caroline Workman; m 6th 30 May 1868 to Sarah Lovina Miller; m 7th 28 Jul 1875 to Francis Marion Bigler.

Sarah, b. 22 Feb 1827, Franklin Co., PA; d. 1846.

Ann Elizabeth, b. 24 Mar 1829, Franklin Co., PA.; m. 2 Mar 1847 to Samuel Keels.

Christina, b. 11 May 1831, Franklin Co., PA.

Harriet, b. 18 Aug 1833, Richland Co., Ohio; m. 12 Jul 1921 to Morgan Hinman..

Lydia Ann, b. 24 Jul 1835, Richland Co., Ohio; d. 1865.

David, b. 18 Feb 1837, Ray Co., Missouri.; d. 17 Jun 1928; m 1st 28 Mar 1858 to Jane Ann Wilson; m 2nd 27 Apr 1870 to Elisabeth Fratwell.

Alma, b. 3 Jun 1839, Ray Co., Missouri; d. 9 Aug 1864; m. 10 May 1862 to Mary Elzira Miller.

Emma, b. 17 May 1841, Adams Co., Illinois; d. 5 May 1919; m. 5 May 1919 to Nicholas Barkdull.

John Wilford Hess

D. John Wilford Hess, son of Jacob & Elizabeth (Foutz) Hess, b. 24 Aug 1824, Franklin Co., Pennsylvania; bap. Mar 1834, LDS; d. 16 Dec 1903; m1st . 2 Nov 1845, Nauvoo, Illinois to Emeline Bigler, b. 20 Aug 1824, Harrison Co., VA; d. 31 Jan 1862, Farmington, Davis Co., Utah of premature child birth. Their marriage was



## John W. Hess and Emeline Bigler

sealed by Brigham Young 9 Mar 1852. He m2nd 30 Mar 1852, Salt Lake City, Utah, by Brigham Young to Emily Card, b. 27 Sept 1831, Maine; d. 4 Aug 1872, Farmington, Davis Co., Utah, after child birth. He m3rd 16 Nov 1856, Salt Lake City, Utah, by Brigham Young to Julia Helene Peterson, daughter of Pere Olsen & Ingeborg (Halvorsen) Pederson, b. 29 Sept 1837, Onsoy Ostfold, Norway. He m4th March 1857, Salt Lake City, Utah, by Brigham Young to Mary Ann Stead, b. 27 Nov 1837, Malvern, England. He m5th 25 Apr 1862, Salt Lake City, Utah, by D. H. Wells, to Caroline Workman, daughter of Abram Smith & Martha K. (Witcher) Workman, b. 28 Mar 1846, Nauvoo, Hancock Co., Illinois or Tennessee. He m6th 30 May 1868, Salt Lake City, Utah, by Brigham Young to Sarah Lovina Miller, b. 24 Jun 1850, Farmington, Utah. He m7th 23 Jul 1875, Salt Lake City, Utah, by Wilford Woodruff to Frances Marion Bigler, b. 22 Oct 1859, Farmington, Utah.

A special note here, John Wilford Hess was married to each of his seven wife simultaneously.

Prior to 1844, John Wilford had purchased 40 acres of land in Hancock Co., Illinois. Having made some improvements to the land by the fall of 1844, he began construction of a hewed log house during the spring and summer of 1845. It was about this time that mobs broke out in Hancock with Mormon homes and possessions being burned. It was not until such activity had increased alarmingly that John Hess moved onto the City of Nauvoo with his parents and siblings there they stayed in a house belonging to Bishop Foutz, Elizabeth Hess' brother. See Jacob Hess the Journey to Utah for further trip details.

### Appointments, Offices, and other Notable Events

March 1855, ordained a Bishop by President Brigham Young, and set apart to preside over the Farmington Ward, and did so for 27 successive years.

1858, elected to the Utah Legislature

1860, elected to the Utah Legislature

1876, elected to the Utah Legislature

Served as Colonel, commanding the Militia of Davis County, until I was relieved from that responsibility when Governor Harding issued his proclamation making it an offense to bear arms.

Sent by President Young to a mission in Washakie, ca. 1876, until his death.

Sept 1882, called by President John Taylor, and set apart to be the First Councillor to the President of the Davis Stake of Zion.

17 Mar 1885, the people of Farmington held a feast to honor his 27 years of Bishopric. Presented with a bust of President Young, a set of books, and the Church Works. 20 Nov 1869 - 25 Feb 1870. Mission trip to Franklin County, Pennsylvania in the company of 200 other Elders who were called to different parts of the United States. Here he did genealogy work.

1882 - 1894. First Counselor to President W. R. Smith 15 Sept 1887 - 6 Oct 1887. Mission trip to take presents to Chief Washakie, camped on the east side of the Wind River Range of Mountains in what is now Wyoming.

23 Nov 1895 - 30 Nov 1895. Attended the Trans-Mississippi Congress held in Omaha, Nebraska.

15 Jan 1894. Called by the Presidency of the Church to the Temporary Presidency of the Davis Stake of Zion.

4 Mar 1894. Set apart to preside as the President of the Davis Stake of Zion with Joseph Hyrum Grant as my first counselor; set apart by Apostle Franklin D. Richards and Heber J. Grant.

John Wilford & Emeline (Bigler) Hess had eight (8) children:

Jacob, b. 6 Jan 1848

John Henry, b. 14 May 1850

Sarah Jane, b. 11 Jan 1852

Hyrum, b. 20 Apr 1852

Elzada, b. 11 Aug 1854

Moroni, b. 30 Dec 1855

Jedediah Morgan, b. 8 Jul 1857

Joseph Wells, b. 11 Oct 1859

Albert, b. 17 Mar 1861

Hess History from *A Genealogy of the Cowne, Gough and Associated Families*, Vol. 2 (Hess, Charles. January 16, 2005 in <http://www.myfamily.com>)

## Across Three Centuries Alfred John Bateman & Clara May Hess Family

JACOB FOUTZ SR. AND FAMILY grandfather of John W. Hess (Extracted in part from a reproduced copy in the hands of Oel C. Hess in 1963) Jacob Foutz, Sr. was a native of Pennsylvania. He was born in Franklin County, November 20, 1800, the son of John Foutz and Elizabeth Hinkle, who were also natives of this same county and state. The information available regarding the earlier ancestry of this family is meager. It is known, however, that the father of the above mentioned John Foutz was Conrad Foutz, born in Sweibruchen, Germany in 1734, died in Donegal, Penn., Nov. 20 1790. Conrad's wife, Elizabeth, was born in 1739, place unknown. She died Sept. 26, 1827, at Lewisburg, Penn. According to the records of Mr. A. B. Foutz, who lived in Penn, and who died about 1937, the above mentioned Conrad Foutz came to this country from Germany. His father and mother died during the trip over and were buried at sea. Conrad came to America alone, but no record is available as to the year he came. It is believed that Jacob Foutz, Sr. had several brothers and sisters. The only authentic record we have as yet is a mention made in the diary of Jacob Foutz, Sr. where he writes of having a brother, Micial and a sister Elizabeth. The record of his sister, Elizabeth, show she was born June 22, 1797, Franklin County, Penn. She married Jacob Hess in 1816. Elizabeth Foutz Hess joined the Church of Jesus Christ of Latter-Day Saints and came to Utah with the Pioneers in 1847. (John W. Hess states that he brought his mother, Elizabeth Foutz Hess into the Salt Lake Valley on 27 July 1849.) She was the mother of twelve children. She made her home in Farmington, Utah. Her posterity is numerous throughout northern Utah. More will be said of this good woman later in the history. Very little information is to be had regarding the early life of Jacob Foutz, Sr. We do know, however, that he was an energetic brick layer. When he was twenty-one July 22, 1822 he married Margaret Mann. She was the daughter of David Mann and Mary Rock, born Dec. 11, 1801, in Thomastown, Franklin County, Penn. When Margaret was a mere baby she was left an orphan, deprived of both parents. Franklin County, where the Foutz family lived, was settled mainly by German people, and the Foutz children were taught to speak the German language before they learned to speak English. This caused them much embarrassment when they left this section of the country and went west among the English speaking people. In the latter part of the year 1827, the family moved west to Richland County, Ohio. At this time Ohio and the country westward was only sparsely settled. The small settlements were chiefly along the rivers which were the main means of travel. There was much good land to be had for the taking and many families were leaving their homes in the east to take up farming on the western frontiers. While this family lived in Richland Country,

Ohio, Elder David Evans of the Church of Jesus Christ of Latter-Day Saints came to their home and taught them the Gospel. They were convinced of its truth and were baptized into the Church, which was a very unpopular thing to do at that time, as most people were very bitter toward the Elders. Shortly after the Foutz family joined the Church, they probably felt the "spirit of gathering" which was then being taught by the Elders of the Church, for they left Ohio and moved farther west. This time they purchased some land of the Crooked River in Missouri. Here was an organized branch of the Church, and here they hoped to have a permanent home. This branch of the Church was presided over by their friend, Elder David Evans, who had first preached the Gospel to them. The Foutz family, with the other members of the little settlement, was not permitted to enjoy their new home for long. The mobs were driving the Saints out of one county after another in Missouri, and as Margaret Foutz said, "Even in the little settlement of Haun's Mill in Caldwell County, trouble was being felt. "30 Oct. 1838 Joseph Young and Margaret Foutz give eye witness accounts of this event in original document, "Hess family in Ray County", so details are omitted here." The Hess family did leave Ray County with the expulsion from Caldwell County. The day came, at length, when the mob finally left the Saints alone with the understanding that they were to leave Missouri in the spring. This the Saints agreed to do, even though it meant giving up another of their homes and the improved land that went with them. Always their enemies profited from their labor and suffering. About the middle of February, 1839, the Foutz family, along with other inhabitants of the little settlement of Haun's Mill, and hundreds of other Saints from other parts of Missouri, began their exodus. They went from Missouri to Quincy, Illinois. At Quincy the people were hospitable. They understood the unjust treatment the Saints had been given in Missouri and for a while they seemed to sympathize with them. As more Saints continued to come into Illinois the local citizens of Quincy became alarmed. They feared that the new citizens would take all the work to be had and probably unset political authority and so they too began to suggest that the Mormons move elsewhere. It must have been sometime in 1840 when the Foutz family left Quincy, for in that year Jacob Foutz was made second counselor to Bishop Matthew Leach of the Freedom Stake of the Church, near Payson, Adams County, Illinois. Sometime between October 1840 and February 1841, the Foutz family moved into Brown County, for it is recorded in the writing of Joseph Smith that on February 28, 1841 a branch of the Church was organized in Brown County, with Jacob Foutz as second counselor. They must not have lived in this locality long for shortly after this Jacob was living in Nauvoo, Illi-

## John W. Hess and Emeline Bigler

nois. On 20 Oct. 1842 Nauvoo was divided into ten wards. Jacob Foutz was appointed Bishop of the Fifth Ward. Later in April 1845 he was Bishop of the Eighth Ward of Nauvoo. On Monday 9 Feb. 1846, the Temple was seen to be on fire. Men and women, carrying water frantically, succeeded in putting out the flames. It was with sorrow they viewed the damage that had been done to the Lord's House, the structure which many had gone hungry to build. On 10 April, 1846 Elizabeth Foutz, daughter of Jacob, was married to Henson Walker in the Nauvoo Temple. This young couple began their wedded life in troublesome times. The members of the Church were moving across the river and leaving Nauvoo as rapidly as possible. Many had moved during the dead of winter and those still in the city were urged to speed their departure. President Young and many of the Twelve Apostles were already as far west as Council Bluff in search of a place of refuge for the Saints. Among those first to leave Nauvoo, crossing the Mississippi River on ice, was Elizabeth Foutz Hess, sister of Bishop Jacob Foutz. Elizabeth's husband, Jacob Hess was at that time paralyzed. They suffered greatly from the cold and exposure. The first night after leaving Nauvoo they camped on the Iowa side of the river in a cold rain. From here they went on to Mt. Pisgah in the state of Iowa. The encountered hardships and trouble throughout the journey and upon their arrival at Mt. Pisgah Elizabeth's husband was far spent. Her son, John W. Hess, had assumed the responsibility of his father's family as well as his own. He had made his father as comfortable as possible in one of the two wagons and in the other was carried all the household supplies and provisions the oxen team could draw. All able to walk were forced to do so. At Mt. Pisgah they prepared to stay for a while. Here the earlier pioneers had planted crops for the benefit of those who would follow, and it was thought this would be a good place to rest. They were not there long until Jacob Hess died June 1846. It is not known definitely when Bishop Foutz and his family left Nauvoo. It is recorded that few Saints were left there after August 1846, for on the twelfth of that month the mob, about 1200 in number came upon the Saints with cannon and guns. On leaving Nauvoo, the Foutz family went to Garden Grove, Iowa. Here they stayed long enough to harvest a crop during the summer and fall of 1846, and then they moved on to Winter Quarters. They came west in the Smoot Company. (Warren Hess - Oct 26, 2005 in <http://www.myfamily.com>)

John W. Hess joined Brigham Young and others to bring the Telegraph to Utah  
AN ACT TO INCORPORATE THE DESERET TELEGRAPH COMPANY  
(from *Journal History of the Church*, 18 Jan. 1867)

Sec. 1.-Be it enacted by the Governor and Legislature Assembly of the Territory of Utah: That Brigham Young, Edward Hunter, A.M. Musser, E.D. Woolley, A.H. Raleigh, and John Sharp of Great Salt Lake County, William Miller of Utah County, JOHN W. HESS of Davis County, A.J. Moffit of Sanpete County, Robert Gardiner of Washington County, and such other persons as are or may become stockholders in the Corporation, are hereby created, made and constituted a Body Corporate, for the purposes hereinafter specified, under the name and style of the Deseret Telegraph Company, with perpetual succession for the term of fifty years; and in their Corporate Name shall have power to sue and be sued in all actions of law and equity in any court having competent jurisdiction; to purchase and hold, lease, rent, or convey real estate or personal property; to sell and transfer the same; and to do and perform any and all other acts in their Corporate name that any individual can or has a lawful right to do, to make and use a common seal and to alter the same at pleasure; and to do all other acts necessary for the proper exercise of the powers conferred and the regulation of the privileges of this act.

The Deseret Telegraph Company was incorporated under Utah Statute January 18, 1867. The incorporators were: Brigham Young, E. D. Woolley, William Miller, Edward Hunter, A. H. Raleigh, J. W. HESS, A. M. Musser, John Sharp, A. J. Moffit and Robert Gardner.

Subsequently the following officers were: Brigham Young, President; D. H. Wells, Vice-president; William Clayton, Secretary; George Q. Cannon, Treasurer; and A. M. Musser, Superintendent and General Manager.

The remaining directors were: Edward Hunter, George A. Smith, A. O. Smoot, A. H. Raleigh, John Sharp, J. A. Young, Erastus Snow and E. T. Benson.

A yellow card with printed instructions to managers and operators of the Deseret Telegraph Offices was issued by A M Musser, Superintendent at Salt Lake City, November 19, 1874. It contained the following

orders: [p.151]INSTRUCTIONS TO MANAGERS AND OPERATORS OF THE DESERET TELEGRAPH OFFICES

You are requested to particularly follow the directions on this card for your guidance and to keep it on hand for ready reference:

1. Never send a dispatch unless you have news of general interest and importance, i.e. we do not want news of interest only to your own locality.
2. All dispatches should be carefully condensed, telegraph only the actual facts and their causes, leave out all superfluous words and unnecessary details.
3. If fire occurs, send names of losers, their losses, the insurance, if any, also cause of fire.

## Across Three Centuries Alfred John Bateman & Clara May Hess Family

4. Report fatal accidents, murders, shooting affrays and disasters, or the death of any distinguished person residing in your locality.
5. If any extraordinary event or disaster occurs, telegraph the fullest particulars.
6. In all cases of disaster to life, the names of the killed and wounded are the first importance.
7. Get your dispatches off at the earliest possible moment after the occurrence of any item of interest. Stale news is worthless; use every exertion to obtain full particulars and forward them directly, but always give commercial business first use of the wires.
8. Confine yourself strictly to FACTS. We do not want opinions.
9. Forward the dispatches immediately, addressed to Salt Lake Office, which is open till 9:30 P.M.; should you anticipate something of importance later than that hour, notify the Office in time to have it kept open.

The following are betimes fruitful sources of interest to the general public: new mines, rich discoveries, reducing works, railroads, public structures, public celebrations and meetings, court proceedings, arrests, Indians, storms, cloud-bursts, etc., ravages by insects, crops, epidemics.

These instructions refer only to press dispatches furnished by employes of the Deseret Telegraph Company, and have no bearing on any news specials handed in for transmission by the authorized agent of any newspaper. Accept no press dispatches for transmission from any unauthorized person or agent.

No employee can be permitted to act as special agent for any paper or receive any extra remuneration, otherwise than their regular salary from the Company, for collating news.

Salt Lake City, Nov. 19, 1874 A. M. MUSSER, Supt. (Hess, Charles. March 18, 2005 in <http://www.myfamily.com>)

John W. Hess was one of the sub-contractors that helped build the trans continental Railroad

Charles Hess - Mar 5, 2005  
Categories: John W. Hess

The principal sub-contractors under President Young—whose contract amounted to about two and a quarter millions of dollars—were Bishop John Sharp and Hon. Joseph A. Young, the President's eldest son. They employed between five and six hundred men, and the amount of their contract was about a million dollars. To them fell the heavy stone work of the bridge abutments and the cutting of the tunnels in Weber Canyon. Afterwards, in the "race" between the Union Pacific and Central Pacific constructing companies, Sharp and Young took another contract amounting to a hundred thousand dollars, upon which

they employed from four to five hundred men. Among other sub-contractors under President Young were Apostle John Taylor; Feramorz Little; John W. Young and George W. Thatcher; Brigham Young, Jr.; David P. Kimball, J. Q. Knowlton, Nelson A. Empey, H. J. Faust and John Houtz; William H. Hickenlooper; Heber P. Kimball and Company; George Crismon and E. M. Weiler; Bernard Snow; Samuel D. White and A. M. Musser; Warren G. Child, Edward Samuels, Crandall Brothers, John W. Hess, Anson Call, John Stoker, William R. Smith; Samuel W. Richards and Isaac Groo; L. P. North and Company; Merrill and Hendricks; Ezekiel and John G. Holman; James Chipman and Chisholm. A few of these were sub-contractors under Sharp and Young, but most of them took contracts directly from the President. His chief clerk, who attended to the paying of the contractors and had general charge of his railroad business, was Thomas W. Ellerbeck. President Young is said to have realized from his contract about eight hundred thousand dollars.

### WHY BRIGHAM YOUNG CALLED JOHN W. HESS ON A MISSION TO THE WASHAKIE INDIANS

In 1872 or 1873 John Momburg and other leading Indians applied to President Brigham Young for redress of their grievances and suggested that he select a number of white men to assist them in getting a title to part of the land which they considered theirs by right of many years' peaceful possession. In compliance with their request, at the October conference, 1875, President Young called JOHN W. HESS, then bishop of Farmington; a skilled financier and farmer, Mathew W. Dalton of Willard; George W. Hill of Ogden and Isaac Zundel of Plymouth. Prior to this time, Mr. Hill had done missionary work among the Indians and had converted many of them to Mormonism. The Indians were then living near Mendon, Cache County. Mr. Hill suggested that they secure land near Franklin, Idaho, but they did not like the location. The first land chosen for them was located in the bend of Bear River, about 1 1/2 miles west and north of Deweyville. The land was dry, there being no prospect of water for irrigation at that time.

The men named above, directed the work of plowing the ground, sowing the seed and helping to erect homes for the men who were to live permanently among the Indians . . . (Ancestry.com, & myfamily.com)

John W. Hess and Emeline Bigler

Here is the Mormon Battalion Circular Capt. Allen presented to the  
Mormons:

“Original Circular to the Mormons”

(Presented by Brigham Young and Captain James Allen  
on July 1, 1846 at Council Bluffs, Iowa)

---

“I have come among you, instructed by Col. S.F. Kearney of the U.S. Army, now commanding the Army of the West, to visit the Mormon camp, and to accept the service for twelve months of four or five companies of Mormon men who may be willing to serve their country for that period in our present war with Mexico; this force to unite with the Army of the West at Santa Fe, and be marched thence to California, where they will be discharged.

“They will receive pay rations, and other allowances, such as other volunteers or regular soldiers receive, from the day they shall be mustered into the service, and will be entitled to all comforts and benefits of regular soldiers of the army, and when discharged as contemplated, at California, they will be given gratis their arms and accoutrements for which they will be fully equipped at Fort Leavenworth. This is offered to the Mormon people now. This is an opportunity of sending a portion of their young and intelligent men to the ultimate destination of their whole people, and entirely at the expense of the United States, and this advanced party can thus pave the way and look out for the land for their brethren to come after them.

“Those of the Mormons who are desirous of serving their country, on the conditions here enumerated, are requested to meet me without delay at their principal camp at Council Bluffs, whither I am going to consult with their principal men, and to receive and organize the force contemplated to be raised.

“I will receive all healthy, able-bodied men from eighteen to forty-five years of age.”

J. Allen, Captain 1st Dragoons

# Across Three Centuries Alfred John Bateman & Clara May Hess Family

Origin of the Hess Family by Anne Hess Clark

Charles Hess - Oct 11, 2003 View | Viewers

Categories: John W. Hess

Anne has done some excellent research on our origins that I have condensed from her book. Everytime I read this section, I am extremely impressed with the information she has given us.

Introduction to our Origin

Though we cannot yet be specific as to the origin of our Hess family, there are things that we can assume because of where our family settled in Pennsylvania, who our people associated with, and the language of their wills. Our earliest known Hess ancestors immigrated to Pennsylvania (eventually Lancaster County, later becoming Dauphin County) assuredly from the Rhineland/Pfalz area in Germany. Frederick Hess, our earliest known ancestor, was of German descent. He is listed with his wife, Rachel, as a member of the Great Swatara Congregation of the German Baptist Brethren. This congregation is listed in chapter two. Frederick lived in a county where the majority of his neighbors were of German descent. Frederick's will was written in German. All of these known facts help to substantiate our claim that our Hess ancestors lived in Germany prior to their coming to America. We do not know, at this time, the exact location in Germany that our Hess ancestors came from, but the majority of the people who are the Pennsylvanian neighbors of our Hess family migrated from a general area called the Pfalz or Palatinate. This geographic area will be discussed in the following pages. The people who migrated to this destroyed Pfalz area, the Palatinate, during the 1600s, came largely from the northern areas of Switzerland, such as the areas around and including Zurich and Basel. If we follow this migration pattern, and I feel that we did, then it is likely that our Hess ancestors were, during the 1500s, Swiss and Anabaptists. What is an Anabaptist? In an effort to help the reader understand who the Anabaptists were and to learn a little about their beliefs and their history, I will include here a brief history of the Anabaptists. Because I am not a historian, I have relied heavily on many different sources for this history. I hope that the reader finds it interesting and draws from it some sense of pride in our early beginnings.

The Anabaptists

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Just prior to the Reformation, Europe was an area of great religious, economic, and political unrest. There was much corruption in the Roman Catholic Church and the rulers of various central European states were considering open resistance against the Holy Roman Empire. Artisans and merchants of the middle class were resentful of the privileged aristocrats, and the peasants, the lowest level of society, were abused by both church and state. With all of these elements brewing, in 1517, Martin Luther nailed his 95 theses to the door of the church at Wittenberg, and thus began the Reformation. Luther eventually was excommunicated from the Roman Catholic Church and formed a new religion. While Luther is the best known figure of the Reformation, there were other contemporary leaders who were similarly attempting to change the Roman Catholic Church and beginning their own religious movements. One of these was Ulrich Zwingli, a Swiss reformer, whose work in Zurich, Switzerland, gave rise to the birth of the Anabaptist movement.

As I mentioned previously, I feel that our Hess ancestors were a part of this early Anabaptist movement. Continuing with this account, note the similarities between the persecutions of the Anabaptists and our early Mormon ancestors.

Zwingli, the Anabaptist leader, came to Zurich in 1518 to act as the People's Priest. The Grossmunster or church unit where Zwingli was priest, was the central church of the canton of Zurich. Zwingli introduced a program of gradual reform in cooperation with the Zurich city council, bringing about changes when he thought the people were ready

for them. He often held public debates about religious issues, the city council making the final decision on whether reforms should be made. Two of his young followers, Conrad Grebel and , felt Zwingli was too slow in his reforms and that the state should have no involvement in church matters.

In January 1525, Zwingli and Grebel took part in a debate on the principle of baptism. Zwingli supported the continuation of the Catholic practice of infant baptism, and Grebel argued for baptism of adults after a statement of faith, or "believer's baptism." Infant baptism was beneficial to the state because at birth, each individual was recorded, became a citizen, and thereafter was taxed. Threatened by adult baptism, the city council rejected it. The council also ordered Grebel, Manz, and their followers to stop meeting for Bible study, which was the source of their radical ideas.

In open defiance of the city decree, on January 21, 1525, a small group of men, including Grebel and Manz, met for Bible study. After praying for God's guidance, they baptized each other as adult believers. By so doing, they broke with the state church. Within a week, word spread throughout the region. Because members of this new movement baptized believing adults, all of whom had previously been baptized into the Catholic Church, they were called Anabaptists, which means re-baptizers.

This new movement had three radical basic ideas: they rejected infant baptism in favor of believer's baptism of adults; they preached separation of church and state; and many of the Anabaptists refused to take up arms to defend themselves or the state, preferring to turn the other cheek, as Christ taught. These ideas appealed to the peasants and middle classes religiously as well as politically, because they were so unhappy with their unjust treatment by the state.

Those who followed the movement were heavily persecuted. The first martyr was Eberli Bolt, burned at the stake in canton Schwyz in the spring of 1525, and Hans Kruzi was executed in Lucerne, soon after. In Zurich many members of the Anabaptist movement were imprisoned following the city decree of 1525:

Therefore we ordain and will, that henceforth all men, women, youth, and maidens forsake Anabaptism, and practice it no longer from this time on, and that they have their infants baptized; and whosoever shall act contrary to this public edict, shall, as often as it occurs, be fined one mark silver; and if any should prove utterly disobedient and obstinate, they shall be dealt with more severely.

Felix Manz was killed by Protestant authorities when he was drowned in Zurich in January 1527. Sadly, this was only the beginning, as thousands were imprisoned, tortured, and killed during the Reformation.

In spite of persecution, membership increased throughout Switzerland and southern Germany. In an effort to unify the Anabaptists, there was a meeting held in the Swiss town of Schleitheim in February of 1527, where they drafted the first Anabaptist confession of faith, The Schleitheim Confession.

Though there is no indication that our Hess ancestors were from northern Germany, it is interesting to learn how other branches of Anabaptism sprung up independent of each other, throughout the Netherlands and northern Germany. One group was led by Menno Simons, a former Catholic priest, who joined the peaceful Dutch Anabaptists in 1536. Menno traveled for twenty-five years throughout the Netherlands and northern Germany, giving counsel and leadership to the fragmented Anabaptist brethren. Because of his prominence, people not of the faith attached his name to the Anabaptists in Switzerland and southern Germany as well. Over time, Mennists was changed to Mennonists and Mennonites.

The Anabaptist movement also spread eastward into Moravia, now a part of the old Czechoslovakia, giving birth to the Hutterites and the Moravians. These people came to America and settled the Bethlehem, Pennsylvania area and the Winston/Salem, North Carolina area. My

## John W. Hess and Emeline Bigler

husband, Robert Clark, has ancestors, surnamed Beck, who were Moravians in North Carolina.

From the start, the Anabaptists exercised the ban, or shunning, as a form of church discipline. The ban was spelled out in The Schleitheim Confession and is an action of last resort, used if counseling, discussion, and other methods of correction failed. If shunned or banned, all relationships with the wayward member were suspended until he or she repented, at which time that person would be welcomed back into the fellowship.

At this point, the reader may well ask: What about the better known Amish? In the 1690's, a group of Mennonite churches in the Alsace area (today's French-German border) came to believe that the other Mennonites in southern Germany and Switzerland had become too lax in their use of the ban. They were also more strict about keeping themselves separate from the world. Being led by a man named Jakob Amman, they split off from the rest of the Mennonite churches and over time became known as the Ammansch or Amish.

The Anabaptists wore their tunics long, covering themselves modestly as in a former time. Their dress was only decorated by the craft of their own hands. They refused to take oaths, opposed capital punishment, rejected military service, and gave no allegiance to any king or pope. Because they went against the state, the authorities felt they should be exterminated. In Switzerland and southern Germany, most of the leaders were martyred, and the movement was driven from the cities into the rural areas. In the rural areas, the Anabaptists experienced relative freedom. In 1635, Zurich began a systematic effort to eradicate all Anabaptists from the canton. One cannot help but reflect upon the similarity of Governor Bogg's Extermination Order in Missouri, October 27, 1838, banishing the Mormons from the state. The Swiss government placed many Anabaptists in prison, where torture and neglect led to their deaths. A public execution would have created martyrs. Other members of the movement were stripped of their possessions and expelled from the canton. One account gives record of a woman whose tongue was screwed to the bottom of her mouth to stop her from preaching (Spidell 4). The following is a quote from the *Ausbund*, the hymnal still used by the Amish today:

"In 1640 they took Rudolf Bachman, an elder in the Church, while he was sick, on a sled to Zurich and put him in the 'hospital' and put a chain on him and would not remove it until he wanted to die. He died in those bands, victoriously overcoming, and went to be with the Lord" (*Ausbund*).

By 1700, there were few Anabaptists left in the region. The largest number moved north into an area of Germany known as the Palatinate or Pfalz.

It has been noted that the "Anabaptists were one of the more radical groups which came into being during this time period. And actually, most of the Palatines (residents of the Palatinate area in Germany) were Lutheran or Reformed, and there were even some Catholics living in the Palatinate. In addition, one of the factors which did produce a lot of extra strife for this people is the fact that not all of the Anabaptists were peaceful. There was a militant branch of the group which caused a lot of havoc in the cities and towns around the Palatine Provinces. Unfortunately, the strife which came upon this territory and this group of people did not discriminate as to which were the trouble makers and which were the innocent. All the Protestants were lumped in together by those who would persecute them, and the troubles of the land itself did not make any distinctions, but were applied to all equally" (Spidell 4).

Evidence that the Hess Family were likely Swiss

I have shared this Anabaptist history originating in Switzerland to help the reader learn and understand the persecuted background of our early ancestors, to discover the general area where our ancestors came from, and to explain why they left the beautiful country of Switzerland.

Again, this is not yet a specific Hess family history, but a general history of many Pennsylvanian immigrants. Currently we know only that our Hess ancestors were specifically of the German Baptist Brethren faith, which shared Anabaptist beginnings. From this history we have established a general migration pattern of a people leaving Switzerland and settling in the Palatinate area of Germany.

Historians generally agree that the original Mennonite settlers of Lancaster County, Pennsylvania, were ethnically Swiss, although as we have learned, they immigrated from the Palatinate. Frequently in documents from William Penn's government, the Mennonites are referred to as Swissers. One family in Lancaster County came from the area of Zurich canton known as the Taufer (Baptist) Corner, because of the many Mennonites living there. Further, the *Ausbund*, a hymnal first printed in 1564 and still used by the Amish, includes a section with accounts of the suffering of the Zurich Anabaptists. Recorded from 1635 to 1645, these accounts contain many names later found in Pennsylvania, including Hess. Additionally, the Hollinger family who intermarried with Frederick and Rachel Hess's daughters, have records showing that they originated in Switzerland.

The New Palatines

Now to continue our story in Europe. In 1650, the suffering Anabaptists of the Zurich canton became aware of an opportunity to settle in the Palatinate. This area of Germany, mostly situated west of the Rhine River and north of the French (Alsatian) border, had been devastated by war. The actual area of the Palatinate can be rather confusing. The historic Pfalz always did have rather vague boundaries and once consisted of 44 different countries. Some areas of the Palatinate are east of the Rhine. "In the northern and western parts of the Palatinate the terrain is mostly gently rolling hills, and it is valuable farming land. To the east there is the Rhine Valley (very fertile land), and to the south you have the large Palatine Forest, with only small agricultural spots around the villages. The Palatinate is now called Pfalz. The present state of Rheinland-Pfalz consists of the Palatinate, parts of the former Prussian Rhine province (Rhineland), plus some smaller territories including Hohenzollern. The slope of the Palatine Forest (Pfalzer Wald) is one of the biggest wine-producing areas in Germany" (Spidell 2).

During the reformation, religious change was always accompanied by civil upheaval. "In 1685, the Edict of Nantes, a document granting equality under the law to Protestants as well as Catholics, was revoked. With the revocation of the Edict of Nantes, the authorities, and particularly the French, really put the pressure on the Anabaptists and the Huguenots, who were the French version of the troublesome Protestants" (Spidell 5). Throughout the 1500s and early 1600s, armed conflicts between different Catholic and Protestant rulers raged across Central Europe. One of the last of these conflicts, The Thirty Years War, took its greatest toll on the Palatinate, because the Palatine Elector was one of the most powerful of the Protestant rulers. Seventy percent of the population were killed and much of the land purposely laid to waste. The town of Kaiserlautern, for example, had 3,000 inhabitants in 1618 and only 250 were left when the war ended in 1648. Karl Ludwig, who ruled much of the Palatinate, wanted to attract people to his lands by offering tolerance to persecuted groups. The "bottom line" was that he needed subjects who would support his opulence with their taxes.

In 1664, after some Mennonites had already moved to the area, Ludwig issued a special concession for the Mennonites, which he labeled them. He declared that the Mennonites could settle on his lands, but made it clear that they could only worship in small groups in private homes. They could not allow people from other denominations to their meetings and were not to re-baptize people who had already been baptized. Their involvement in trades and land ownership was restricted, and they were required to pay special taxes.

Around 700 Mennonites, the new label for the Anabaptists, left Switzerland to settle in the Palatinate. They were refugees, leaving a land

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of oppression for a land of ruin and desolation. One account from a Mennonite who was already in the Palatinate stated, "They are all badly clothed, and they have not brought with them much more than they have on their backs. They also have little bedding, so that we really do not know how we will protect them from the cold" (Friesen, 20). Settling the newcomers was an enormous task when there was little to share and the refugees did not have the means to rent farm land. With the other Anabaptists in the area unable to lend much aid, the immigrants appealed to the wealthy Dutch Mennonites, who sent some financial assistance, allowing them to become tenant farmers. Most frequently, the immigrants lived in hofs, which were clustered farms, apart from the villages.

By 1700, Karl Ludwig's plan to re-populate the Palatinate had become too successful. The area was now over-crowded. As we will see, this, along with another war, famine, and renewed persecution, soon led to a new exodus.

## Mercantilism and the English Colonies

We need to pause and look at what is going on in the rest of the European nations. "At this same time, a philosophy of trade was developing among the sea-faring nations. In essence, this philosophy was based upon the idea that a country could increase its wealth by having colonies. The colonies under this plan could be absolutely controlled by the parent country, but they would be occupied by people who were not citizens of the parent country. Therefore the colony would be self-sustaining at no cost to the parent country, but the colony would produce goods for sale at a premium price only to the parent country. The colony could also be taxed without representation and without being provided reciprocating services. Luxury items which the colony could not produce for itself could only be bought from the parent country, which absolutely controlled the prices of such goods" (Spidell 4).

England set up several such colonies in America. In 1681, the English Quaker, William Penn, was granted the charter for the Province of Pennsylvania, as payment of a loan made by William's father to the king. Within the next year, William Penn founded the city of Philadelphia, and in 1683, he made a peace treaty with the Delaware Indians. William Penn then advertised that there was a place of refuge for the persecuted Protestants of the world.

## Trouble in the Palatinate

The location of the Palatinate along the Rhine River and near the German border with France made it of strategic importance. When Karl Ludwig, ruler of the Palatinate, died without an heir in 1685, King Louis XIV of France, the Sun King and creator of Versailles, saw a chance to acquire more land. During the War of Palatine Succession from 1688 to 1697, the Palatinate was overrun several times by his armies. The French plundered and burned many cities, including Worms, Mannheim, Speyer, and Heidelberg. They destroyed much of the countryside as well.

With political unrest, the new Palatines were religiously harassed. The restrictions placed on the Mennonites by Ludwig had been acceptable in comparison to their treatment by the Swiss authorities, but through the years, these conditions became unbearable. The Mennonites were highly valued as farmers, but they had few rights and were subject to the whims of local lords. The rulers often overtaxed their struggling subjects to support their opulence. Additionally, concessions made by Ludwig ceased at his death. Johann Wilhelm, who eventually succeeded him, was a Catholic. Those who did not hold to the Catholic faith were at the least simply tolerated or at the most were actively persecuted.

As the hardships increased, the Palatines became more enticed with the opportunities that existed in the New World. In 1677 William Penn traveled through the Palatinate, preaching in Worms and Kriegsheim. Some Palatines joined Penn's Quaker group as a result of this and other missionary visits by Quaker leaders. In 1683 a group of these German Quakers left the village of Krefeld in northern Germany and journeyed

to Pennsylvania. They founded Germantown, just north of Philadelphia, the first permanent German settlement in North America.

Reverend Anthony Jacob Henckel, our ancestor, is listed as one of the founders of St. Michael's Church in early Germantown, Pennsylvania. His progenitor, Elizabeth Hinckle and her husband, Conrad Foutz, and were the parents of John Foutz, and the grandparents of Elizabeth Foutz, the mother of John W. Hess. In 1994 we visited Germantown, a short drive from Philadelphia.

Thus began the migration of displaced Swiss, which we now call Germans, to America. These moves began a network of communication between the New World and the Palatinate.

It is interesting to note that Germans traveled to the New World and then returned to their homeland to report their findings to their fellow Germans. Daniel Falckner was one such German, who traveled to Pennsylvania in 1699. When he returned, he published the book, *Curieuse Nachricht von Pensylvanien*, which contained glowing accounts of the New World and explained in detail how to immigrate to Penn's colony. A similar book was published by Gabriel Thomas in 1698. These two books circulated widely in Germany between 1702 and 1704.

Faced with overcrowding, religious restrictions, and the effects of war, the downtrodden people of the Palatinate took great interest in news of this land of opportunity. But they had lived in the Palatinate for over forty years and made its desolate fields productive. They were not yet ready to leave.

The winter of 1708-1709 was one of the harshest ever experienced by Europe. The rivers, including the Rhine and Rhone Rivers, froze over for five weeks, allowing carts to be driven across them. Extreme cold set in as early as October. By November 1708, it was said that firewood would not burn in the open air and that alcohol froze. It was also reported that birds fell dead from the air. Hardest hit were the fruit orchards and vineyards, freezing even the wine in storage. At about the same time, restrictions were placed on grazing and wood gathering in the forests of the Palatinate. Following the winter came famine. Emigration now became a considered option, with a hope of a new life in Pennsylvania. During this year, Queen Anne of England advertised in the Palatinate that England would accept all German Protestants for immigration. By the end of 1709 nearly 14,000 Palatines lived in large refugee camps outside London, awaiting their opportunity to leave for the colonies. Our Hess ancestors did not go to the refugee camps in London. They remained in the Palatinate until between 1736-1753, when I believe they immigrated to Pennsylvania.

As often was true with immigrating families, most of the men were young and had small families. It was common for a group of families from one area of the Palatinate to travel and settle together in a particular area in the New World. It is not uncommon to find several family members, including in-laws on the same ship. Often these groups of immigrants were an advance party for their friends and relatives in the region. Upon arriving and settling in the New World, they then corresponded with those in Germany, encouraging them to join them. We do not know the financial condition of our Hess relatives as they started down the Rhine River to Rotterdam. Many immigrants were destitute. One account states that immigrants were stripped of their valuables, and had nothing but the clothing on their backs as they started their journey. In his pamphlet, Daniel Falckner suggested that they sell their household and farm tools before leaving. Quoting Falckner, "It is well for one to purchase in Holland and England such clothing, bedding, ironware, and necessary household goods according to the means with which the blessing of God hath endowed him." Falckner specifically advised buying Dutch textiles, small English farm tools such as scythes and forks, and even glass. He did suggest that some items be brought from Germany, such as copper kettles, iron pots, broad-axes, heating stoves, and stills to distill from peaches, apples and grains as is customary there. If several families were going to the same place, he further



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recommended they consider taking millstones.

As mentioned before, the first part of the migration route was down the Rhine River to the Netherlands. Few would have been able to make the trip without help. An underground railroad was established, and Protestant families along the Rhine gave sanctuary to the refugees as they made their way to the New World. (Spidell 5)

## Naming Traditions

I thought it would be wise here to insert an explanation of how these people named their children, and why the repetition of the name Hans and/or Johannes. "It was customary in that area and at that time to give children the names of saints, thus every male child would be named after the patron saint of the family. (Johannes Jacob, Johannes Peter etc.) Sometimes every girl child will also be found with the same common first name, but not so often as the boys. Thus it was common for a German family to have all of its sons named some form of John [thus Hans or Johannes] with all but one of them having middle names. Some family traditions say that this way when the devil came for a child, he would become confused as to which John was which" (Spidell 6).

## Voyage to America

Germans left their homes and came to America for many reasons: "religious oppression, governmental tyranny, military devastation, crop failures and famine, over-taxation, unemployment produced by industrialization, and overpopulation. They came to the colonies and to the United States with hopes that their situation could be changed for the better. These hopes were generated by recruiting agents, recruiting literature, information from Germans who had been over, and letters from Germans who were living in the colonies or later the U.S.

In order for the factors pushing people out of Germany and those pulling them to America to be fulfilled, transportation out of Germany and across the Atlantic Ocean had to be possible, and it had to be available cheaply. During colonial times (1607-1775), no German state was engaged in maritime (sea-going) activity to any extent or was pursuing a colonization policy. Such was not the case with England, Holland, France, Spain, and Portugal. Many Germanic states were tied economically with England and Holland, and England and Holland had strong Protestant sympathies.

When groups of German settlers began to migrate, they used the transportation facilities of England and/or Holland. The English or certain colonies financed some of the early trips, but a system known as the redemptioner system grew up in Rotterdam. Under it, an emigrant sold his/her labor for 4 to 7 years to a person in the colonies in exchange for the transportation cost. The system was developed in Rotterdam because the earliest emigrants were largely from areas around the Rhine River. They came down the river or its valley to Rotterdam which sits at its mouth. This port of Rotterdam became the major departure point during the colonial period.... Only English ships could carry passengers to the colonies, so enterprising Englishmen ran the trade out of Rotterdam. After a required stop at an English port, the ships sailed across the Atlantic" (Schweitzer 37,38). Some ship owners sold the emigrants to England for their passage fees. As mentioned earlier, some of these emigrants spent some time outside of London in refugee camps waiting for passage to America.

It is highly probable that our immigrant Hess ancestors participated in the redemptioner system. Our immigrant ancestors traveled with family and a local group either across the land east to the Rhine River or they traveled some tributary river until it connected with the Rhine River. They then made their way down this magnificent river, bordered on each bank by ancient castles, until they reached Rotterdam, Netherlands. Leaving Rotterdam, the ship was next required to make a final stop somewhere in Great Britain before setting out across the Atlantic Ocean. One such notation on the list of immigrants on the ship, Harle (1736), states that the ship was "last from Cowes" (Rupp100-102). Cowes is a port city on the north side of the small Isle of Man, south of

England. Many immigrant ships made their obligatory stop here before departing to the Americas.

## Aboard Ship

"The voyage to the colonies was miserable. The boats were over-crowded, there was no privacy, the drinking water was polluted, and the food was vermin-ridden. Only enough food and water was supplied to provide for the longest average trip. If a boat was delayed by the weather, the refugees, who were considered as cargo, were in trouble. In spite of all the difficulties, many of the people made the trip in relatively good health" (Spidell 7). Most arrived at their destination in the New World, but not all. Some were let off wherever they first hit land. In the case of a German colony in Brazil, the ship was driven off course by storms, and the captain just dropped off his passengers, without even trying to recoup his losses by continuing on to the English colonies. (Spidell 7) Fortunately, our ancestors arrived safely at Penn's Landing in Philadelphia, on the Delaware River.

## Chapter 2: America

### Landing in Pennsylvania

The main ports in the colonies were Philadelphia, Pennsylvania; New York City, New York; Baltimore, Maryland; and Charleston, Virginia. Philadelphia received far more than all of the other ports, because of Pennsylvania's policy of religious freedom for all Protestants. Because Frederick Hess lived in Lancaster (later Dauphin County), Pennsylvania, his ship would have docked at Penn's Landing in Philadelphia. The ship, Richard and Mary, which carried our ancestor, Conrad Foutz, grandfather to Elizabeth Foutz Hess (mother of John W. Hess), to America, docked at Penn's Landing. Today Penn's Landing is a pleasant place to visit while stopping at Philadelphia. In 1994 our family visited the banks of the Delaware River and imagined our ancestor's landing there.

Immigration increased at an accelerating pace. Three ships came to Philadelphia in 1717, eighty ships during 1727-1740, and 159 ships during 1740-1755. In the time span 1717-1732 over 3,000 Anabaptists (including Mennonites and Amish) came from the Palatinate/Rhine-land area. In 1719, the Dunkers came and settled near Germantown. More Dunkers joined them about ten years later. We will introduce the Dunkers or German Baptist Brethren and their beliefs later. The redemption system and pre-paid passengers fed the colony of Pennsylvania extremely well: about 15,000 in the 1720s, almost 50,000 in the 1730s and a peak was reached in the five years 1749-53, when about 30,000 entered.

### The First Years in Pennsylvania

Our history continues in a general manner since we do not know if our ancestors stayed in the Philadelphia area upon arrival or if they came directly to Lancaster County. Upon landing in Philadelphia, one author explains that many immigrants had to sign a bond. "In many cases, the officials at each point along the way held up the emigrants for various fees and charges. Some of the most onerous of the officials they encountered were the ship captains. Before boarding the ship, the Germans were made to sign a contract. Since the whole migration program was essentially an English project, and the destination was an English colony, the contract was in English. Many of our ancestors couldn't have read it even if it were in German. They were just told by mouth that they would be required to a time of service in the colonies at their destination. As it turned out, the contract was for a certain amount of money to be paid at their disembarkation. Even if a man or woman died on board the ship, the spouse was obligated to pay for the passage fees of the deceased. If both parents died, the children were held to the obligation to pay for their parents. The trip usually lasted from 3-6 weeks" (Spidell 8). Many got sick and it has been estimated that over 2,000 died on the way.

"When the ship reached a harbor, the ones who could pay the disembarkation fees, were allowed to leave the ship immediately. Those who

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could not pay and who were healthy were kept on the ship until a person who would buy the bond for the full amount of money owed, came onto the ship, examined the redemptioners, chose one or more, and paid the fees. At this point many families were separated when family members were bought by different masters. This process may have taken days or weeks, while the sick ones were still on the ship, with the poor conditions and little or no medical care. Once all of the healthy ones were sold at full price, then the sick ones were auctioned off for whatever price they could bring. In some ports, especially in New York, they were charged for disembarkation fees as well.

As for the redemptioners the usual amount of time that a Palatine spent in bond was four years, but even that was variable. Many of the children, especially those who were orphaned, or who were separated from their parents and lost contact with the rest of the family, had to serve until they were 21. Some of the bond holders kept the Palatines for as long as it took for the immigrants to pay off their debts. Also, some of the bond holders were very creative in the way they computed the debts of their bonded, and charged for such things as room and board” (Spidell 8).

“Once the Palatine emigrants got established in the colonies, they in turn, started helping out other emigrants. The Palatines of America monitored the schedules of ship arrivals, and many of them met the ships which were due to have Palatines on board. In this way many of the colonists were able to pay for the passage of family members and literally to buy them out of slavery” (Spidell 9). It is interesting to note that this is similar to the Perpetual Emigration Fund of the early Church of Jesus Christ of Latter-day Saints, which assisted the early British Saints in relocating to America.

Most of the Palatines were pleased with the country, greatly admiring the pleasantness and fertility of it. Philadelphia was founded about 1690 and by now it was a bustling and rapidly growing city. The settled areas surrounding it occupied an area of forty miles. Even uncultivated land in the settled area was expensive, costing as much as 18 pounds sterling for 100 acres. The voyage across the Atlantic had cost the people about seven pounds sterling per person. The price of the crossing was based on the number of days en route and was due at the completion of the journey. With their funds seriously depleted and intending that they would be joined eventually by additional family members from the Palatinate, the immigrants journeyed to the western frontier. Many German immigrants stayed temporarily in Germantown, just north of Philadelphia, at least for the first winter. Then they moved west to new lands. It is likely that our ancestors stayed in the area, taking 3-4 years to pay off their bond, then moved west to begin permanent settlements. In their acquisition of land, they sought out land along the creeks and rivers. We know that our Frederick Hess, for example, owned land in 1780 in Derry Township, Dauphin County, near the present day Middletown, Pennsylvania, which is very near to the Susquehanna River and the Swatara Creek.

Frederick Hess was a Yeoman

According to his will, Frederick Hess was a yeoman or farmer. To help us better understand his daily and yearly routine, I will include here a typical schedule for a German farmer in Pennsylvania in 1750.

A Pennsylvania German Farmer's Year, 1750

One of the earliest records of everyday life among the Pennsylvania Germans is a series of journals kept by David Shultze. A farmer and surveyor, he lived near the Perkiomen Creek in what is now Montgomery County and was well acquainted with the Mennonites of that area. Shultze was born in Silesia, in an area which is now part of Poland, and was a member of the Schwenkfelders. His journals and papers are in the collection of the Schwenkfelder Library. The following activities have been excerpted from his journal for 1750.

Jan. 4-5 – Threshed grain.

9 – Made a log sled.

11 – Winnowed grain.

13 – Manured the stables.

15 – The first lamb was born.

15-16 – Cleared forest (and 18, 19, 20).

22-23 – Finished threshing wheat and got 87 bushels in all.

24 – Butchered a calf.

25 – Hemp plucked.

26 – Carried firewood.

29 – Cut wood.

30 – Nailed clapboards on.

31 – Butchered the old sow—only

104 pounds of meat.

German Baptist farmers

Feb. 3 – Manured the stables.

5-7 – Finished threshing the grain.

10 – Butchered a calf.

13 – Oats threshed (and also on the 19th).

24 – Manured the stables.

27 – Cleansed oats.

28 – Threshed again.

March 1 – Threshed oats.

3 – Cleansed 16 bushels (oats) for seed.

6 – Made rails (rails, for fencing).

7 – Wood carried, etc.

8-9 – Cut rails of wood.

10 – Cleaned the stables.

13-17 – Made rails.

20, 22-23 – Kitchen garden fence repaired.

24 – Plucked hemp.

26 – Made rails.

28-29 – Sowed 100 perches with flaxseed.

30-31 – Two more quarters of flaxseed sown.

April 4 – 1½ acres of oats sowed and by this time the pond cleaned.

7 – Hauled some manure. Cleaned trees.

10 – Sowed another ½ acre of flaxseed and two acres with oats.

14 – Sowed 1¾ acres with oats.

18 – Sold two cows. Seeded 9½ acres with oats for ourselves.

18 – Melchior drove to Philadelphia. Returned on the 20th. Price of wheat was 4/1–30 bushels.

20 – 2¾ acres of oats sowed.

21 – Sowed ¾ acres with oats.

25 – Fed the last turnips to the cows.

26 – Sowed oats for the last time this year.

27-28 – Made fence and plowed.

May 1-2 – Plowed up about 1½ acres of old meadow.

2 – Received a bee swarm already! Sheared sheep—14 pounds of wool from four white sheep.

3-4 – Plowed the new land for buckwheat.

5 – Fed the last oats straw.

7-9 – Plowed for buckwheat.

9 – Made rails and carried wood.

10 – Began to plow in the field to the South.

18 – Finished plowing.

June 22 – Finished sowing buckwheat—more than five acres. Finished making hay—12 little fields.

25 – Cut 580 sheaves of grain.

30 – Almost finished harvesting— 1240 sheaves. 1100 sheaves of grain in the barn and 140 bundles of hay.

July 4-5 – Cut grain and bound 1680 sheaves.

10 – Finished picking flax.

11 – Began to mow oats.

12 – Sold two sheep.

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- 13 – Bound 65 sheaves.
- 14 – Bound 65 sheaves.
- 17-18 – Bound 113 sheaves. Till now 370 sheaves.
- 21 – Began the second plowing.
- 27 – Hauled manure.
- Aug. 9 – Finished the second plowing and shifted the fences.
- 15-17 – Threshed wheat.
- 21 – Began to sow a little.
- 27-31 – Continued seeding.
- Sept. 9 – The brown cow had a calf.
- 11 – Began to mow.
- 12 – Finished sowing rye and wheat.
- 12-14 – Joseph mowed.
- 26 – Began to mow buckwheat.
- 29 – Continued to mow buckwheat.
- 30 – Rode to Philadelphia to the election.
- Oct. 1 – Election day.
- 2 – Returned from Philadelphia.
- 3 – Hauled the second crop of hay home.
- 4 – Cut buckwheat.
- 5-9 – Threshed some buckwheat.
- 19-20 – Finished threshing buckwheat.
- 20 – Finished making the second crop of hay. The cider from my apples was made this month.
- 26 – Began to dig out the turnips.
- 30 – Brought in the cabbage.
- Nov. 12 – Cleaned the stables.
- 16-17 – Made the new bakeoven.
- 26 – Had a flax breaker: Joseph.
- Dec. 9 – Much rain and high waters.
- 12-13 – Threshed rye.
- 14 – Cleaned rye–15 bushels.
- 15 – Cleaned stables.
- 17 – Butchered the first hog–brought 95 pounds.
- 20 – Threshed wheat.
- 21 – Butchered at Abraham Jäckels.
- 23 – Cleaned wheat–91/2 bushels.
- 24 – Sold the wheat.

## German Baptist Brethren

Frederick Hess and his wife, Rachel, were members of the Big Swatara Congregation of the German Baptist Brethren. When or where they joined the church, we do not know, but because of their affiliation with the German Baptist Brethren, I have included here a brief history of their faith.

## German Baptist Brethren Origin

For those who care to read more about the history of the Church of the Brethren, or the German Baptist Brethren, there are histories available. In brief, the church of the German Baptist Brethren was created in about 1708 in Schwarzenau in central Germany. To retrace their origins we must look at the following. The Reformed Church was the official or established faith in the Palatinate. Under the Simultaneum (1698) those Palatines who had converted to Roman Catholicism during the French occupation were guaranteed protection. As there were also some Lutherans in the electorate—which had repeatedly changed its official religion under the principle *cuius regio, eius religio* (as the price, so the religion)—there was continual strife among the three confessions. The Reformed consistory (church office) repeatedly called its clergy to task for unbecoming behavior such as drunkenness at funerals. By all accounts, church life was at a low ebb. Many of the devout hungered for nourishment, spiritual food” (Durnbaugh 5). People hungering for truth turned to the Pietist movement. Ernest Christoph Hochmann von Hochenau was one such Radical Pietist leader. Later Hochmann

became associated with Alexander Mack, a member of a substantial family of the Reformed faith. “In the late summer 1708, eight persons accepted baptism in the Eder Brook and thus began the Brethren movement. An unnamed brother baptized Mack, their leader, who proceeded to baptize his baptizer and then the other men and women” (Durnbaugh 7).

## German Baptist Brethren’s Beliefs

The members of the German Baptist Brethren came from three movements, the Radical Pietists, the Anabaptists, and the Reformed Protestants. “Most of those who became Brethren were originally members of German Reformed (Calvinist) Churches” (Durnbaugh 3). The basic movement again was a move to follow more closely the New Testament teachings of Jesus Christ. One essay on the German Baptist Brethren or the Dunkers (Tunkers) stated the following: “Most German immigrants were Pietists. Pietism started as a revival movement among the Lutheran and Reformed state churches in Europe. It stressed a heart-felt conversion, reading the Bible, personal prayer, and living a holy life. A few radical Pietists sensed the need to separate from the unconverted in the state churches. They formed churches that their opponents called sects. These included the Moravians, the Schwenkfelders, and the German Baptist Brethren.

## German Baptist Brethren in Pennsylvania

The first German Baptist Brethren came to Pennsylvania in 1719. “The newcomers busied themselves with establishing livelihoods in and around Germantown and farther inland. Some were craftsmen, especially weavers, and many became farmers because of the cheap land available” (Durnbaugh 8). They grew quickly in the New World as they preached among their fellow Germans. Their practices greatly resembled those of the Mennonites. There were only about 200 members of the church in Europe, so the church grew primarily in the New World.

The Brethren, as they are sometimes called, are also known as the Dunkers, which refers to their triple baptism by immersion. Dunker comes from the German word *tunken*, to immerse. They are dunked in a forward manner three times: for the Father, the Son, and the Holy Ghost. This unusual form of baptism caused a great deal of attention for them.

In researching Adam Hammacher/Hammaker, neighbor, minister, and witness to Frederick Hess’s will in 1781, I found that he came from Werkhausen, Westerwald, Germany. This is near Schwarzenau, the area where the German Baptist Church was started. Perhaps Adam Hammacher taught and converted our Frederick to the German Baptist Brethren. I have researched the list of the people who came on the ship with the Hammacher/Hammaker family and I found no Hess names, so I believe Adam and Frederick met in Pennsylvania.

## Big Swatara or East Conewago Congregation, Pennsylvania

Frederick Hess and his wife, Rachel, were members of the Big Swatara or East Conewago congregation. “This congregation was named after the Swatara River, along which most of its members resided. [Swatara is an Indian name.] It was also sometimes called East Conewago, after another small stream running through the neighborhood. Their meetings were mostly held in the houses of members in Mt. Joy Township, Lancaster County, Pennsylvania, about twenty miles from Lancaster City. In 1752 Mr. George Miller was awakened by the Spirit of God. He and his wife received the doctrine of the brethren, and were baptized by Elder Michael Pfautz, from Conestoga. Being filled with the Spirit, he at once began to exhort and preach among his neighbors. He soon succeeded in convincing them, and many of them became converted and members of the body. [I wonder if this is when Frederick and Rachel Hess joined.] Others moved in from Conestoga and White Oak Land, and in 1756 they were regularly organized, and Brother Miller became their minister; but the church was under the oversight of Elder Pfautz. After the death of Elder Pfautz, Brother Miller was placed in charge. This was in 1769, but he was not regularly ordained as an elder until

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August 15, 1770, when the impressive service was performed by Elders Saur and Urner” (Holsinger 149, 150). Brother Adam Hammacher also became a minister of this church, which at that time numbered thirty-nine members, as in the following list:

List of the Members of the Great Swatara Congregation, 1770 German Baptist Brethren

George Miller, minister, and wife and daughter

Adam Hammaker, minister, and wife and daughter

Peter Ertzstone and wife

Philip Roemer and wife

John Buck and wife

John Eter and wife

Jacob Metzgar [Metzer] and wife

Henry Thomas and wife

Christopher Brauser and wife

Margaret Thomas

Philip Reicker and wife

Peter Bersh and wife

Henry Stohner and wife

Wendel Merich and wife

Frederick Hess and wife

Jacob Eter and wife

George Balshbach and wife

George Henry and wife

Barbara Henry

Freny Cass

(Holsinger 150 and Brumbaugh 319, 320)

Milton and Fern Hess, parents of Anne Hess Clark, visited in the Franklin County, Pennsylvania area in the mid 1980s. They attended the Church of the Brethren with distant relatives, Willis and Abraham Hess. According to Milton's report, the women dressed similarly to the better-known Amish people, with the dark colored clothing and the lace prayer cap. The men wore black clothing, including a black hat. They all had long beards. Fern said that the women and the men were separated in the congregation. Milton added that an excellent Bible sermon was delivered at the meeting.

The Hess Family and Chocolate

The county seat for today's Derry Township, Dauphin County, Pennsylvania, is the well-known town of Hershey, Pennsylvania, home of the Hershey Chocolate Factory. Andrew Hershey, ancestor to the chocolate family is listed on the Tax Duplicate of Derry Township, of April 4, 1781 with our ancestors, Frederick Hess and Conrad Foutz. (This list is included below.) The Hess family's fondness for chocolate is well rooted in our early association with the Hershey family.

Further Beliefs and Customs of the Brethren

“For many years Brethren did not encourage record-keeping and historical writing; they understood such activities to tend toward vanity and self-serving. They refused to keep statistics, so that with the important exception of 1770 there are neither accurate general records of membership nor even lists of congregations until 1882. Brethren were generally opposed to higher education (although they appreciated literacy) and did relatively little in the way of publishing until the last half of the 19th century. They did publish hymnals and devotional books, but did so without providing the names of authors. So far was the penchant for humility carried out that Brethren in the 18th century ordinarily allowed initials only to be placed on their gravestones, made from common fieldstones” (Durnbaugh 2-3).

“The Brethren lived to themselves and bothered no one. They were the kind of people sometimes called the ‘Quiet Ones in the Land’ (Die Stillen im Lande). They ordinarily only came to the attention of the authorities because their immersion baptism caused public excitement

or by their refusal to accept military service. ...A historian in colonial America said of them: “They are meek and pious Christians, and have justly acquired the character of the Harmless Tunkers”

(Durnbaugh 4).

“Brethren tended to settle near other members, forming enclaves. Soon after a settlement was established, meetings for religious service began in their homes. When leaders of older congregations reached them a congregation was organized and resident church officers were chosen from their ranks in the free ministry pattern. Because church buildings, elaborate organization, and salaried leadership were not essential in the Brethren understanding of the Christian faith, this form of congregational life was well adapted to the frontier situation” (Meet the Brethren, Extract #1, 15).

The Brethren have a tradition called Love Feasts. “The Love Feast was the high point of the church year. It was always preceded by the annual visit of the deacons in each home. The following questions were asked: ‘Are you still in the faith of the gospel, as you declared when you were baptized? Are you, as far as you know, in peace and union with the church? Will you still labor with the Brethren for an increase in holiness, both in yourself and others?’ If the visit brought any stress or disharmony to light, the love feast could be postponed until the problem was resolved” (Durnbaugh 17). “Love feasts were generally held from Saturday afternoon through Sunday noon, so that accommodations were needed for those coming from a distance” (Meet the Brethren, Ext. #1, 16).

If time and space allowed, it would be interesting to insert here the floor plan of a typical “Swiss” farmhouse and traditional barn. Reading the well-written book, *A Modest Mennonite Home*, by Friesen, would fill that need. One interesting thing I would like to note is that the family Bible, pewter communion ware, and devotional books were kept in the traditional Swiss corner cupboard, the stube, located opposite the stove. Even then, when scriptures were not as readily available, they had a place of importance in their homes and more so in their lives, as a directing force.

German Baptists in the Revolutionary War

Because our Frederick Hess was a member of a nonresistant Christian group, I have included the following information about the Revolutionary War. I have no evidence that Frederick Hess or his relatives served in the Revolutionary War, and perhaps this is sufficient to mention. It is interesting to note, however, that Conrad Foutz, also our ancestor, served in the Pennsylvania Regiment of Three Battalions, for service to protect the frontier against the Indians. (Pennsylvania Archives, Fifth Series, I: 290-91) In other words, Conrad Foutz was a veteran of the French and Indian War, and a militia associatory of the American Revolution. It is in this war record that we learn where Conrad Foutz was born, Zweibrucken, Germany. Mr. Davenport in his Foutz research feels that the Foutz family also joined the Dunker faith at some point in time (Davenport 41).

Chief among these nonresistant Christians were the Quakers, Mennonites, German Baptists, Moravians, and Schwenkfelders. “The Brethren were willing to pay taxes but they also supported those whose conscience forbade paying taxes for war. They brought church discipline upon those members who allowed themselves to be forced in mustering or into taking the oath of loyalty to the new government” (Durnbaugh 12).

Most nonresistant Christians were quite content with their lot as British subjects. “They or their parents had affirmed allegiance to the British crown upon their arrival in North America; they were thankful to the crown for the religious freedom offered them. Moreover, those men leading the revolutionary cause were generally unfavorable to Brethren church interests” (Meet the Brethren, 17). As three Mennonite bishops in Pennsylvania wrote in 1773, ‘Through God's mercy we enjoy unlimited freedom in both civil and religious matters.’ Ironically, once the

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fight for liberty started, the freedom of nonresistant Christians became sharply limited” (US Anabaptist during the Revolutionary War).

“The Mennonites and German Baptists did not support the Revolutionary War. In 1775 they sent A Short and Sincere Declaration to the Pennsylvania Assembly which stated:

“The [Assembly’s] advice to those who do not find Freedom of Conscience to take up Arms, that they ought to be helpful to those who are in Need and distressed Circumstances, we received with Cheerfulness towards all Men of what Station they may be—it being our Principle to feed the Hungry and give the Thirsty Drink;—we have dedicated ourselves to serve all Men in every Thing that can be helpful to the Preservation of Men’s Lives, but we find no Freedom in giving, or doing, or assisting in anything by which men’s Lives are destroyed or hurt.—We beg the Patience of all those who believe we err in this Point....we are not at liberty in conscience to take up arms to conquer our enemies, but rather to pray to God, who had power in heaven and on earth, for us and them.

Through this declaration, they suggested an alternative to militia duty. They would donate money to help poor families left destitute because their men were off fighting. Instead, Pennsylvania passed a law levying a special war tax on all non-associatory. Later it said nonresistant Christians could hire substitutes or pay a fine. Most nonresistant Christians refused to do either, because as the Short and Sincere Declaration said, they found ‘no freedom in giving, or doing, or assisting in anything by which men’s lives are destroyed or hurt.’ Therefore, Patriot officials confiscated their property to pay the tax and fines.

Independence created another problem for the nonresistant Christians. Was King George III or was the Continental Congress the Caesar they were to obey? Many of them had promised obedience to the king when they came to America. Breaking their word was seen as a serious sin. Also, the king had protected their liberties. Now the patriots were taking them away.

In the end, the nonresistant Christians put their trust in the words of the prophet Daniel in the Bible, “He removeth kings and setteth up kings” (Daniel 2:21). They patiently waited for the outcome of the war to find out who God would set up as Caesar. In the meantime they followed a pattern of strict neutrality. They refused to help either side to fight. However, when hungry, sick, or wounded soldiers, whether patriot or redcoat, needed aid, the nonresistant Christians gave it. As a Hessian officer said, ‘They are the most hospitable to us.’ The patriots did not understand this impartial love. They threatened men like Mennonite Christian Weaver with a whipping for feeding runaway British prisoners even though he had done the same for Continental soldiers” (US Anabaptist during the Revolutionary War).

## Chapter 3: Frederick and Rachel Hess

### Origin of our Counties in Pennsylvania

Lancaster County was created in 1729. The county seat is Lancaster.

Dauphin County was created in 1785 from Lancaster County. The county seat is Harrisburg.

Franklin County was created in 1784 from Cumberland County. The county seat is Chambersburg.

### Frederick and Rachel Hess in Dauphin County, Pennsylvania

[Author’s Note: The information that we have on Frederick Hess and his son, John Hess, comes largely from the research of the late Robert M. Hess, a descendant of Frederick Hess through Samuel Hess (1803-1884), brother of our Jacob Hess, father of John W. Hess. Robert did much of his research in the 1960s. He lived in Texas. We owe a great deal to this man for his careful research. Paul Hess, the author’s brother, also corresponded with Robert’s brother, Samuel Hess, in Pennsylvania.]

We know relatively little about Frederick and Rachel Hess. I have previ-

ously included information about the German Baptist Brethren to help the reader understand somewhat the religious inclinations of Frederick and Rachel and to share the first piece of known evidence that they were in the area. [See List of the Great Swatara Congregation –1770, Church of the Brethren, in chapter two.]

I believe that Frederick Hess either immigrated to Pennsylvania as a child with his father, or he was born in Pennsylvania about 1736. There is in the Derry Township area a Martin Hess with a land warrantee dated February 1, 1754 (married to a Barbara), a Matthias Hess with a land warrantee dated October 2, 1756. There is also a Jacob Hess in early Franklin County records. These men are possibly brothers to our Frederick, but I have no concrete proof. Martin Hess’s land borders the land of Frederick Hess in Derry Township, Dauphin County, Pennsylvania. In Martin Hess’s will he names his three minor children. One of Martin’s children is a Matthias, leading me to believe further that these men were interrelated. Martin and Frederick both named a son, Henry, which I find interesting...a possibility for their father’s name.

### Counties in Southeast Pennsylvania

Our Frederick Hess appeared in the Derry Township, Lancaster County Tax List of 1771 with 100 acres, 2 horses, 4 cattle and no servants. His tax was L7.0. Similar entries, with 80 or 118 acres appeared in 1772, 1773, 1779 and 1782. Adam Hamacher, witness to Frederick’s will, likewise appeared on each of these tax lists. (Hess 1) Frederick Hess appears on the Derry Township Return, 1780 with 100 acres. Adam Hamacher (Hamaker) had a mill and Martin Brand operates a still. Martin Brand is one of the executors of Frederick Hess’s will. (*History of Dauphin County*, 375-376)

Frederick Hess was listed on the April 4, 1781 Tax List of Derry Township, Lancaster County with other familiar family names, specifically Conrad Foutz, our Elizabeth Foutz Hess’s grandfather. [Tax Duplicate of Derry Township, of April 4, 1781 shown above.] (Davenport 24) It is interesting to note too that Frederick and Rachel lived in the area of present day Middletown, Dauphin County, Pennsylvania. Middletown is right on the border of Dauphin and Lancaster Counties, which explains in part why it is found at times in two different counties. Also, Dauphin County was created from Lancaster County in 1785. We visited a present day Swatara Hill Church of the Brethren 2-3 miles east of Middletown [2943 East Harrisburg Pike, Middletown, Pa. 17057] in 1994 and thrilled to think that we were in the general area of our ancestor, Frederick Hess. This church (Frederick Hess served as Overseer) house, however, was not his meetinghouse. I know of no landmarks connected with Frederick Hess in this area. This general area is now Londonderry Township. Londonderry Township was created on January 21, 1826, when a court petition from some residents in Derry Township stated that the township was too large. Derry Township was divided and the lower portion became Londonderry Township. (Fisher)

Frederick Hess made his will, in German, 15 October 1781, stating that he lived in Derry Township, Lancaster, Pennsylvania. Derry Township was transferred to Dauphin County in 1785. Adam Hamacher was one of the witnesses to Frederick’s will. As the reader may recall, Adam Hamacher was also one of the German Baptist Brethren ministers who presided over Frederick and Rachel. On the township warrantee map of Derry Township, Dauphin County, a Martin Hess is shown. This is the only Hess listed. Adam Hamacher has property adjoining to this same Martin Hess. This makes me feel that Martin and Frederick must somehow be related because both Martin and Frederick are found in association with Adam Hamacher, but at different times.

Frederick’s will was proved 1 May 1784, so he probably died early in 1784. I would guess that he was about 50 years old. In his will he mentioned his children, Henry and Elizabeth, and indicated that there were more. An account of the administration of the estate was made 6 June 1786, showing a balance of L857.1.11, which was ordered to be dis-

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tributed.

Frederick's wife was named Rachel, but we do not know her maiden name or the date of her birth. She was living when the will was made in 1781, but had died before the 1786 settlement. (Hess 1)

## Will of Johann Friedrich Hess

In the name of God, Amen. The 15th October, 1781. I, Frederick Hess, living in Lancaster County in Derry Township being weak and sick in body but of sound understanding and as God has made me sensible of the frailty of my transitory life I ordain this to be my last will and testament recommending my soul unto the hands of my Creator and my body to the earth to be buried in a Christian like manner and concerning the temporale estate wherewith God hath blessed me I dispose of and bequeath the same unto my heirs in the following manner: First. I order that all my just debts be truly paid.

Secondly. I bequeath unto my wife Rachel the bed and bedstead, spinning wheel and chest and a cow which she shall choose. She shall have fifty pounds in hard money of that which is here and the one third part of all the personal estate. The place shall be sold the first opportunity with all the personal estate except what is bequeathed to my wife. She shall have a horse creature which she may choose with her saddle. She shall have fifty pounds out of the place which she is to receive out of the five payments next following – ten pounds out of each payment. As my wife stands in need of some household furniture and the third part of the personal estate being bequeathed to her therefore she shall have liberty to take it at a reasonable appraisement before it be sold.

I bequeath to my son Henry, five pounds extraordinary but otherwise my children shall be heirs one like the other. When the place is sold the first payment and the money arising from the personal estate shall be divided in equal shares among my children. When the place is sold and the quotas after the first payment are paid then the three eldest shall receive the first of such quotas and then the three next in age the quota next following and so on until each receives his and her due in equal shares one as much as the other. I bequeath to my daughter Elizabeth ten pounds which she shall receive when the first payment is made but otherwise she shall share with the others. And I appoint Martin Brand and Casimer Beyer to be the executors of this my last will and testament.

Sealed and signed by me. Frederick Hess (Seal)

Witnesses present: Adam Hamacher

David Keiffer

Lancaster County. On the first day of May Anno Domini 1784. Before me the subscriber personally appeared Daniel Keiffer one of the subscribing witnesses to the above and foregoing will and on his solemn affirmation did declare and say that he was present and saw and heard Frederick Hess the testator therein named sign and publish, pronounce and declare the above and foregoing writing in the German language as and for his last will and testament and that at the \_\_\_time?\_\_\_ thereof he was of sound and well disposing mind, memory, and understanding to the best of his knowledge, observation, and belief and also that he saw Adam Hamacher, the other witness subscribe his name at the same time.

James Jacobs, Regr.

Be it remembered that on the first day of May Anno Domini 1784, the last will and testament in the German language of Frederick Hess late of Derry Township deceased was proved in due form of law and letter testamentary thereon was granted to Martin Brand, the surviving executor therein named he having first been duly qualified well and truly to administer the estate of the said deceased and especially to \_\_\_\_\_ a true and perfect inventory thereof unto the Registers Office at Lancaster within one month from the date hereof and to render a just and true account of his said administration of said estate within one

year or when lawfully required.

Given under the seal of said office by me.

James Jacobs, Regr.

Copied by Robert M. Hess 8 July 1967

## Estate Settlement of Frederick Hess - 6 June 1786

Martin Brand, executor of the last will and testament of Frederick Hess, late of Derry Township, yeoman, deceased, produced to the Court the account of his administration on the estate of the said deceased duly passed before the Register whereby there appears a balance of £857.1.11 in the hands of the said accountant, consisting of bonds not yet due which account the Court examination allows and approves of and directs that the said balance after deducting therefrom £12 the expenses of this Court the remainder amounting to £857.1.11 be paid and distributed agreeable to the last will and testament of the said deceased, viz.: To the heirs and legatees of Rachel, the late widow of the said deceased the one third part of the net?

Estate.....£114.7.3¼

To the heirs and legatees of the said Rachel out of the personal estate .....50.0.0

To the heirs and legatees of the said Rachel out of the real estate.....50.0.0

To Henry Hess, eldest son of the deceased .....94.13.6¼

To the legal representatives of Jacob Hess, deceased .....89.13.6¼

To Frederick Hess .....89.13.6¼

To John Hess .....89.13.6¼

To Henry ROYER and Susanna his wife.....89.13.6¼

To Jacob HOLLINGER and Mary his wife .....89.13.6¼

To Phillip HOLLINGER and Elizabeth his wife . . . . . 99.13.6¼

£857.1.11

Note: The balances in the court records before and after deducting the 12 shilling expense are as shown above: £857.1.11. Evidently the first balance should have been £857.13.11.

From the Lancaster County, Pa. Accounts & Reports

Book "1784-1787," page 322.

Copied at the Court House

Robert M. Hess – 24 October 1967

Yeoman means farmer.

Seven children of Frederick and Rachel Hess, as listed in the Estate Settlement of 1786 are listed in a family group sheet.

Frederick Hess, son of Frederick and Rachel Hess, was born 19 July 1764 and died 8 August 1834 in Letterkenny Township, Franklin County, Pennsylvania. He is buried in Price's Church Cemetery near Waynesboro, Franklin, Pennsylvania. Frederick's will, probated 26 August 1834, is the key link between the Frederick and Rachel Hess and the succeeding generations. Frederick (1764-1834) left portions of his estate to his "nephews, Frederick Hess, son of John; Samuel Hess and wife, Susanna; Abraham Hollinger, John Hollinger, sons of Jacob; John and Samuel Hollinger, sons of Philip." It appears that Frederick and his wife, Catharine Benedict, either had no children or their children died before they wrote their wills. In the 1790 Franklin County Census, Pennsylvania, Frederick Hess is listed with his wife and two females. In the 1800 Franklin County Census, Pennsylvania, Frederick Hess, age 26-45, is also listed with three females, his wife age 26-45, and one female age 10-16, and one female age 16-26. It is possible that these could

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have been daughters who died, or nieces. It is fortunate to our research attempt that Frederick gave portions of his estate to his nephews, thus making it certain that Frederick and Rachel Hess are our ancestors.

## Comparison of Information from the Estate Settlement of Frederick Hess (17xx-1784) and the Will of Frederick Hess (1764-1834)

### Chapter 4: John and Catherine Hess

John and Catherine Hess in Franklin County, Pennsylvania

John Hess, son of Frederick and Rachel, was born 31 January 1767 in Pennsylvania. His birth date was taken from his gravestone. Frederick Hess, John's father, was living in Derry Township, Lancaster, Pennsylvania in 1771, so it is possible that John could have been born in that county. John was the fifth child of Frederick and Rachel Hess. As Frederick and Rachel were both of the German Baptist Brethren, I assume that John was also affiliated with that religion. John died 25 April 1819, probably in Washington Township, Franklin, Pennsylvania, where he resided.

Catherine, the wife of John Hess and the mother of Jacob Hess, was born 25 October 1769. The source of her birth date is her gravestone. Catherine and John were married in about 1790 though no full date is known. Catherine would have been about 21 years old and John 23 years old when they married. Catherine's maiden name is unknown. Catherine and John had thirteen children, and according to our records, all of them, seven sons, and six daughters, lived to marry. Catherine Hess was widowed in 1819 at 50 years old. She lived until 10 Feb 1846 in Franklin County, Pennsylvania, surrounded by the majority of her family. It is interesting to note that she died the same year as her son, Jacob. Catherine, presumably, died in a home in Pennsylvania; and her son, Jacob, died in a covered wagon or makeshift tent at Mt. Pisgah, Iowa.

The exact order of the birth of John and Catherine's thirteen children is not known. Polly was mentioned last in the petition for settlement of the estate, but she was certainly one of the older children, possibly a twin to Frederick or older than he. We know that Frederick was the oldest male and Abraham, the youngest. (Hess 3)

45 46 47 48

John and Catherine were buried in a small family cemetery which is on the north west corner of the Middour Farm in Franklin County, Pennsylvania. The grave is about 1000 feet north of the present Washington Township north line. We visited this cemetery in 1994 and due to vandalism, weather, and time, only one stone, that of our direct ancestor, John Hess, was left standing. Several other grave markers were tipped over and worn away. The farm is still owned by the Middour family. Barbara Hess, a sister to our Jacob Hess, married a Jacob Middour (Middour, Middower) and the farm has remained in their family. Should any reader wish to visit the site, I will include a map showing the cemetery's location. It is at the junction of Shank-Hess Road and the main road between Waynesboro and Tomstown in Quincy Township, Pennsylvania.

Map of Waynesboro to Tomstown, Pennsylvania 49

Milton J. and Fern Hess visited the cemetery in the mid 1980s and recorded the data and the inscription on John Hess's gravestone. [See below.] Cindy Hess, a descendant of John W. Hess, visited the area most recently and told me that Catherine's headstone was in the Middour barn.

John Hess appears in the census records in 1790 in the east half of Franklin County (probably Lurgan Township), in 1800 in Hopewell Township, Cumberland County, Pennsylvania, and in 1810 in Wash-

ington Township. He did not leave a will, but his estate was settled by administrators appointed by the Orphans Court following a petition presented by Frederick Hess, his eldest son, November 20, 1820. Two years later the court approved sale of part of John Hess's land to Jacob Middour, his son-in-law, including the place on which Jacob Middour's great-grandson, Joseph H. Middour, lives today. [This was written in 1969.] (Hess 1-3)

This is a transcription of the records of the Hess Cemetery on the Middour Farm:

[Copied by Milton J. Hess in 1980s]

This John is our ancestor, husband of Catherine, father of our Jacob Hess

In memory of Johan Hess who departed this life Aprile the 25th 1819, aged 52 years, 2 months, and 25 days.

You that are old prepare to die

For I was old and here I lie

My resting place is in the dust

And Jesus Christ in whom I trust.

Catherine is our ancestor, wife of John Hess

Catherine Hess departed this life February 10, 1846,

aged 76 years, 3 months, and 16 days.

Philip Hess, son of John and Catherine Hess, brother to our Jacob Hess

Philip Hess d. Feb. 1826, in 2<sup>nd</sup> year

Two infants, grandchildren

John Hess d. 16 Aug. 1820, age 1 year 5 months 13 days—son of Frederick and Anna Nancy Singer Hess

Anna Hess d. 1831, age 2 months, 29 days— I don't know who this is.

Hess Cemetery is on corner of Middour farm

This next set of records are from a Hess Family Burying Ground near Waynesboro, Pennsylvania, reportedly on Old Forge Road [Milton J. Hess visited this plot and recorded the following.]

This John is a brother to our Jacob Hess, father of John W. Hess.

HESS

John Hess—died 2 Dec 1866, Born 27 October 1797, age 69 years, 1 month, 5 days.

Dearest Father thou hast left us

Here thy loss we deeply feel

But 'tis God that hath bereft us

He can all our sorrows heal.

Yet again we hope to meet thee

When the day of life is fled

Then in heaven with joy to greet thee

Where no farewell tear is shed..

Catherine, first wife of John Hess, b. May 25, 1799

d. Oct. 25, 1838, aged 39 years

Fanny, second wife of John Hess, b. Oct. 12, 1805

d. Jan. 3, 1848, aged 42 years, 2 months, 22 days

Barbara, third wife of John Hess b. Mar. 9, 1805

d. July 12, 1859, aged 54 years, 4 months, 3 days

Also markers for 3 infant sons and a son Samuel

HOOVER

John Wilson, son of John W. and Christiana Hoover, 5th Serft. Co.K, Pa. Cav., d. at Pottsville, Schuylkill Co., Pa.,

Dec. 17, 1863, aged 21 years, 11 month, 11 days

OAKS

Maria, consort of Henry Oaks, and 4th dau. of John and Catherine Hess, b. Sept. 21, 1826

d. Oct. 17, 1849, aged 23 years, 27 days

Chapter 5: Jacob and Elizabeth Foutz Hess

# Across Three Centuries Alfred John Bateman & Clara May Hess Family

## Jacob and Elizabeth Foutz Hess Move to Ohio in Search of Land

Jacob Hess was born 21 May 1792, in Washington Township, Franklin County, Pennsylvania. He was the second son of John and Catherine Hess and one of this large family of thirteen children. His father, John, died at the age of 52 years, intestate (without a will). John's land was discussed in court records for at least 5 years. Jacob was 27 years old when his father died in 1819. He was married in about 1816 to Elizabeth Foutz, daughter of John and Elizabeth Hinkle Foutz, in Franklin County, Pennsylvania. Elizabeth Foutz was born 4 June 1797 in Franklin County, Pennsylvania. For more information on the Elizabeth Foutz's line, I have in my possession a book titled: Conrad Foutz, An Immigrant to America in 1753, by John S. Davenport, Ph.D. From this well-researched book, we learn that Conrad Foutz, Elizabeth's grandfather, was born in Zweibrucken, Germany, as well as many other interesting things about the Foutz family and other connecting families.

Dr. Davenport states that the Dunkers didn't keep records. "They were also rather independent of legal niceties: elderly patriarchs would deed away their lands, then die unprobated; titles on the public record bore only a vague resemblance to tax listings of land ownership; and widows and orphans disappeared into the anonymity of the sectarians' practice of taking care of their own" (Davenport 10). This Dunker tradition accounts for some of the difficulty in researching our Dunker ancestors. According to Dr. Davenport, "In 1822, Jas. McCullough and wife, Margaret, of Peters Twp., sell land to Jacob Hess of Washington Twp., Franklin County, Pennsylvania; in 1824 Jacob Hess of Peters Twp., farmer, and Betsy, his wife, sell to George Shade of Mercersburg. Jacob left no estate in Franklin County" (Davenport 46).

"Jacob Hess and his wife, Elizabeth, are visible in public records as to his paternity, their removal from Washington Township to Peters Township in 1822, their return to Washington township in 1823, and their removal to Richland County, Ohio, in 1832" (Davenport 46). During this time period, Ohio offered available, inexpensive lands. In 1827, Jacob Foutz, a younger brother to Elizabeth Foutz Hess, and his wife, Margaret Mann (or Monn) Foutz, moved to Richland County, Ohio. (Foutz 1) Jacob Foutz was born 20 November 1800 in Franklin County, Pennsylvania, making him 8 years younger than Jacob Hess, his brother-in-law.

In 1832 Jacob and Elizabeth Foutz Hess decided to join the group that moved to Ohio. In John W. Hess's autobiography he wrote, "In 1832 my father [Jacob Hess] moved to Richland County, Ohio, and located on a piece of heavy timberland, cleared the ground, and opened a small farm and the prospects for a better living were quite flattering, considering the many difficulties consequent to a new country" (Hess 82). A second sibling of Elizabeth Foutz Hess, Mary Foutz Secrist (Secrest), also moved to Ohio with her husband, Solomon Secrest (Secrist). All three families joined the Mormon Church in Ohio.

## Pres. J. W. Hess Dead.

The funeral services over the remains of Pres. John W. Hess, who departed this life Dec. 16th, were held in the Farmington Meeting house last Saturday at 11 a. m. The funeral was one of the largest ever held in Farmington. The speakers were: Bishop Secrist, Pres. Jos. S. Clark, Apostle John Henry Smith, Simon Bamberger, Patriarch John Smith and Apostle Taylor. Judge Rolapp and Seymour B. Young were also in the stand. There were a number of very beautiful floral offerings.

Pres. Hess was born in Franklin Co., Penn., Aug. 24, 1824, making him over seventy-nine years old.

In 1832 his parents moved to Ohio where he was baptized into the Church of Jesus Christ of Latter-day Saints in 1834; two years later, he moved to Ray Co. Missouri, where he remained until the Saints were expelled from Caldwell when he moved to Illinois settling in Hancock Co. where he married Emily Bigler, Nov. 2, 1845.

April 3, 1846, he crossed the Mississippi river to come west. In July following, he and his wife started for California with the Mormon Battalion. His wife went as laundress. After being discharged and returning he left his wife in Salt Lake City and went east after his father's family, reaching Iowa in Nov. 1, 1848. He found that his father had been dead over two years. In 1849, he took his father's family to Utah, arriving in Salt Lake City, July 27th. Shortly after, moved to Farmington where he has resided since.

He was bishop of Farmington for twenty-seven years, when he served the late Pres William R. Smith of the Davis stake as counselor for several years, and after his demise succeeded him as president of the stake which office he held up to the time of his death.

He filled a mission among the Indians, also visited his native state.

He served two terms in the Legislature; attended a meeting of the Trans-Mississippi Congress at Omaha and was Colonel of the militia of Davis County, for many years.

He leaves five wives and sixty-five children; two wives having preceded him to the great beyond.



## John W. Hess and Emeline Bigler

Taken from pamphlet by Clara Mae Behmer Frantz who has done extensive research in the Pennsylvania areas

(From *Zuricher Wappenbuch -- 1860 -- der Stadt Zurich*, Pennsylvania State Library, Harrisburg.)

The Hesses of old Zurich are a very noble family, who have changed their name several times. It was originally von Fergenu, von Schmid and finally Hess. Rudolph, Count of Fergenu, fled from Lethringen about 930 and built Schmiedegk near Zwingenberg. The family distinguished themselves as German Knights. Several (barons) of Schmiedegk went with the emperor to Italy, others went to Palestine. Hans, about 1130, became a pious monk at Mainz. In 1227, (Baron) Hans, his castle was destroyed. He went to Reutlingen. Here the family was known as von Schmid, and later the surname of Hess. In 1517, Hans Schmid, called "Hess", butcher, became a burger of Zurich. Matthis, Clemens, Hans and Lorens were given a new coat of arms and a "Klainerbrief", patent of nobility, by the Emperor Charles V. at Regensburg, March 27, 1541. Hans, in 1612, was the original founder of the postal system. Three brothers, Hans, Georg, Johann and Ulrich, established, apparently for purposes of trade, a residence in Lyons, and there, between 1620 and 1630, to care for their broadening commercial interests, established the first regular postal service between Zurich and Lyon, which rapidly established branches over France, Italy and Germany. Hess postal service was later taken over by the Fischer family of Berne.

From Switzerland records by Julius Billiter, a Zurich Genealogist, (the records made available to me in 1962 by Oel C. Hess, Pocatello, Idaho in return for use of my records of the Lancaster County Hesses) we find the following:

In parish Wald, the upper part of Canton Zurich, the original home of the Hesses, a document dated May 3, 1300, Ulrich and his wife, Adelheid Hess, childless, donated their property to the Monastery Ruti (neighboring town). Another document, dated November 28, 1309, mentions the brother and Heinrich Hess and their ten sons. The Abt (Head Monk) Johannes, of Rheinfelden, of the Monastery Ruti, leased their hamlet "Schufelberg", near Wald, to Conrad Hess. This lease renewed in 1311, which appears that Werner Hess, one of the brothers, was already dead. In 1498, died a Hans Hess of Schufelberg, leaving his property to his wife, Mechtild, and his sister Guotta, who lived in Riet-Wald. So, for many years the Hess family lived in Hamlet "Schufelberg". As the family increased in number, some moved back to parish Wald, Zurich, Baretswill, Wetziken and Gessaw towns, close to Zurich. The

spelling of the names are Hesa, Hessa, Hessian, Hessian and later, Hess.

We find in the beginning of our Genealogy book by John H. Hess, in 1896 and the English Martyr's Book, page 1056:

Among those who suffered persecution in Zurich, Switzerland, 1639, there was Hans Jacob Hess, a confirmed minister of the Christian Church, being prisoned twice before, the first in the year 1627. Some say he was imprisoned in Convent Othenbach, a prison in Zurich. Out of the three imprisonments, first 19 days, second 8 weeks, and third 83 weeks, or more than a year and a half. In the meantime, his life was made very bitter and vexatious, for he was stripped and together put in iron bonds sixteen weeks, which he nevertheless patiently bore with a steadfast mind until his deliverance in 1639. While this was taking place, namely the same year, 1639, his wife, Anna Egli Hess was also apprehended, who was first imprisoned in the Council House, and then to Othenbach. After 63 weeks of bad treatment and unfit food and drink, she was so impaired in her constitution and weakened that she was seized with consumption. After suffering much misery, she died in prison.

The property of Hans Jacob Hess was seized by the Authorities, who realized from the same, 4000 Guilders. Hans Jacob Hess is the son of Heinrich Hess and Adelheid Kuntz. History of family follows (in the book).

At the reunion on August 25, 1962 at Famington, Mrs Clara Franz, a visitor from Pennsylvania and a descendant of the Hess family, had a book on the Hess family, which went back to 900 AD. She said the name 'Hess' had been changed many times, but finally ended up as Hess.

During the 16th Century, they were fighting for religious freedom and there was a thirty-year war in process. In 1637, Hans Jacob Hess and wife were persecuted and later put to death because he was a minister. He was chosen by the Church to be 'Anti-Baptist' minister, which today is the Mennonite Church. Private, religious meetings were taking place in Switzerland, but the civil authorities did not like the new religion. Hans Jacob and his wife became very bitter and angry because he was treated so hatefully. He and his wife died in the dungeon in 1639.

In 1638, William Penn went to the king, asking permission for the Swiss people to be given permission to come to America. He bought the land for 16,000 pounds from King Charles II, then went to the leader of the Menno-

## Across Three Centuries Alfred John Bateman & Clara May Hess Family

nites in Rhine and Zurich. He went to Hans Herr and offered him the opportunity of coming to America. Several came to Pennsylvania to look over the land and were well pleased. In 1709, Hans Herr sent a group of his people back to Switzerland, who told the people that the land promised them freedom, good land and food. In 1718, Hans Herr came to Peckway Township and built a home. They had wooden plows and some oxen, but no horses. They had to cut timber from the land and there was plenty of food, but it was hard to clear the wood.

Hans Hess came at that time and lived among the Indians. He built his home out of “toy” cloth, which was made of hemp, and the Indians told him that it would (not) be warm enough, so they showed him how to make plaster and bark coverings. The plaster was made of white flintstones, red clay and hair of animals, mixed with water.

Hans was buried on the land where he lived and the year 1733 is on the headstone. He had 11 children. Mrs Franz found the stone and had a picture of it, although it was badly worn. It is of fieldstone and is 230 years old. The year is 1733, with the curleque standing for “In the year of Our Lord”, as was the custom in Germany.

(Nina’s note: ‘Hess’ was at one time spelled to look like Herr, and I am wondering if this is intended to mean another Hans Hess?)(Some old type fonts used s’s that looked like f’s)

The foregoing material was in papers in the possession of my mother, Bada Susanna Johnson Hess, wife of Jedediah Morgan Hess, Jr., whose father was Jedediah Morgan Hess, Sr., son of John W. Hess and Emeline Bigler Hess.

### How the Old and Distinguished Hess Family Got It’s Name and What The Hess Name Means

The surname, Hess, appears to be locational in origin. Our research indicates that it can be associated with the Germans, meaning, “one who came from Hesse (the hooded people) in Germany.” Although this interpretation is the result of onomastic research, you may find other meanings for the Hess family name. Many surnames have more than one origin. For instance, the English surname “Bell” may designate one who lived or worked at the sign of the bell, or it may refer to a bellringer or bellmaker. It may be a nickname for “the handsome one,” from the old French word “bel” which means beautiful. It could also indicate the descendant of “Bel,” or pet form of Isabel.

Knowing that different spellings of the same original surname are a common occurrence, it is not surprising that

dictionaries of surnames indicate probable spelling variations of the Hess surname to be Hesse. Although bearers of the old and distinguished Hess name comprise a small percentage of individuals living in the world today, there may be a large number of your direct relatives who are using one of the Hess name variations.

(From the World Book of Hess’s) Cameron Hess - Feb 22, 2004 Viewers Reply to this item

I very much appreciate Floyd posting this information about the old Hess family from Clara Mae Behmer Frantz’s pamphlet.

Among those who suffered persecution in Zurich, Switzerland, 1639, there was Hans Jacob Hess, a confirmed minister of the Christian Church, being prisoned twice before, the first in the year 1627. Some say he was imprisoned in Convent Othenbach, a prison in Zurich. Out of the three imprisonments, first 19 days, second 8 weeks, and third 83 weeks, or more than a year and a half. In the meantime, his life was made very bitter and vexatious, for he was stripped and together put in iron bonds sixteen weeks, which he nevertheless patiently bore with a steadfast mind until his deliverance in 1639. While this was taking place, namely the same year, 1639, his wife, Anna Egli Hess was also apprehended, who was first imprisoned in the Council House, and then to Othenbach. After 63 weeks of bad treatment and unfit food and drink, she was so impaired in her constitution and weakened that she was seized with consumption. After suffering much misery, she died in prison . . . Hans Jacob Hess is the son of Heinrich Hess and Adelheid Kuntz . . . During the 16th Century, they were fighting for religious freedom and there was a thirty-year war in process. In 1637, Hans Jacob Hess and wife were persecuted and later put to death because he was a minister. He was chosen by the Church to be ‘Anti-Baptist’ minister, which today is the Mennonite Church. Private, religious meetings were taking place in Switzerland, but the civil authorities did not like the new religion . . . He and his wife died in the dungeon in 1639.

This information gives new validity and meaning to me of the following scriptural passages from the Book of Mormon.

13 And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters.

16 And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord; and the power of the Lord was with them.

## John W. Hess and Emeline Bigler

John David Pfautz, (1749), of Lancaster, Pa.

In terms of advancement, John David Pfautz, who arrived in America in 1749, has come from the back of the pack and gone out in front in terms of identification. In the early days of the Conrad Foutz search, Mr. Jowett checked out a few "easy" parishes (previously identified as containing Pfautz members), and found a large number of baptisms, for John David Pfautz, who lived in Merchingen, Rhenish Palatinate, for approximately 12 years before emigrating to America. There was a large amount of infant mortality among John David's children, but he, wife Maria Agnes (surname yet unknown), son John Frederick, and daughter Charlotte emigrated to America in 1749. Here, he located in Lancaster Borough, Pa., where he earned his livelihood as joiner (carpenter). In 1754, daughter Charlotte married John Michael Lenth (Lentz, Links) in Trinity Lutheran Church. On 24 Jul 1759, John David Pfautz, widower, married Anna Barbara Hohn (Hahn, Hawn, Hon), widow, at Trinity Lutheran. In 1762, Frederick Fouts married Susanna Christy (Christig) in the Lancaster Episcopal Church. From here on, Frederick and his father apparently parted company.

We have not yet determined where either Frederick or his father David Pfautz were after 1766. David Pfautz dropped off of the Lancaster Borough tax lists in 1765, and Frederick disappears from the area's records until the late 1770s---when he again appeared on Lancaster Co. tax lists, in Hempfield Twp. So far, we know nothing specifically about David Pfautz until January, 1779, when a "patriot," taking advantage of nonjuring (refused to swear an oath of allegiance) pacifists in Rowan Co., N.C., entered upon the improvements (cabins, outbuildings, cleared land) of Andrew Garron and the "Widow Fouts." This predatory activity was successful (it was not until the mid-1790s that Peter Fouts, the Widow's second son, was able to buy the land from the "patriot"). Positive identification of the widow did not come until the Census of 1790 where a Frederick Hun (Hawn) was enumerated in the same census group with Nicholas, Peter, and John Fouts, all sons of the Widow. Subsequent tax lists showed that Frederick Hawn was living on Fouts land. Hawn's will, Rowan Co., N.C. Wills, D:173, notes that he was born May 2, 1744, and died June 9, 1801---and he left three sons: Frederick, Jr., Phillip, and John,

In subsequent years, where the Widow or her sons were, there also were Hawns or Hons. In Rowan (now Davidson) Co., N.C., in Lincoln Co., N.C., and in Indian Creek Twp., Harrison Co., Indiana Territory (and State). There

is a cemetery in Bradford, Harrison Co., Indiana, (across from the Catholic Church), wherein are buried numerous Hons and Fouts---including six David Fouts,

The Widow's sons, by order of birth, appear to have been Peter, Nicholas, John, David, and Jacob. Peter (1761-1811) apparently lost a land entry also, in 1784, and the family moved to Washington Co., Md., where Nicholas bought a house and lot in Jerusalem (near the Frederick Co., line) in July, 1786. There were a number of Hawns in the area. In March, 1789, Nicholas Fouts sold the property in Jerusalem and moved back to Rowan (now Davidson) Co., N.C. In the Census of 1790, Peter Fouts was enumerated in Washington Co., Md. But he was also enumerated in Rowan Co., N.C., because the N.C. Census of 1790 was not taken until the first six months of 1791. In June, 1790, Peter pledged a horse and a cow to John Rowland as security for a joint note to John Rickard. Then, he apparently moved back to North Carolina.

In the Census of 1790 (1791) in Rowan Co., N.C., Nicholas, Peter, and John Fouts are enumerated as separate households. David and Jacob are apparently enumerated in Nicholas' household. Allowing for the widow and three wives, the enumeration, indicates only four others in the three households, all female, who could have been either daughters of Nicholas, Peter, or John---or sisters. No evidence has been found that suggests that there were any daughter's in David Pfautz' second family. Jacob dropped out of sight after 1794, has not been found elsewhere. Peter died in 1811, Nicholas in 1820, both in Rowan (now Davidson). David moved to Lincoln Co., N.C., in 1802, then to Harrison Co., Indiana Territory in 1815---and died there in 1816. John Fouts divested himself of his lands to his sons in the early 1830s---and moved away. All of Peter's family, except eldest son David, moved to Pike Twp., Marion Co., Indiana, in the mid-1830s. Nicholas died in 1820 in the process of moving from Rowan (now Davidson) to Lincoln Co., N.C., leaving eight daughters and a five-year-old son David. In the N.C. Census of 1850 are David of Peter, David of Nicholas, and David of John. David of David is enumerated in Harrison Co., Indiana. Despite naming his eldest son David, John Martin Fouts, of Louisiana, cannot be fitted into this family.

In 1793, Frederick Fouts, of Hempfield Twp., Lancaster Pa., moved to Washington Co., Md., and bought a farm on Conococheage Creek, two miles from the Pennsylvania line and six miles from the Potomac and Virginia. In 1797, David, son of Frederick, moved to Randolph Co., N.C., where he located on vacant land between Andrew Fouts, Sr. (son of Michael, Sr., eldest son of Jacob Pfautz) and

## Across Three Centuries Alfred John Bateman & Clara May Hess Family

John Fouts, Sr. (John Daniel Fouts, eldest son of Theobald Fouts, Sr.)---which, considering that the Widow Fouts was living due west of Andrew, across the county line, about half mile, placed three out of the first five Pfautz-Fouts-Foutz to emigrate to America in the same tight neighborhood. Coincidence it may have been, but it sure looks like kinfolk from the Old Country in a family settlement.

The David Pfautz family was essentially Lutheran until the mid-1810s. In Indiana, the family of David Fouts came under Dunker influence. David Fouts\*, was a Dunker minister. Later, both he and George W. Hon became noted exhorters of the Campbellite Disciples of Christ. Nicholas apparently turned Dunker in North Carolina, for in 1808, he left the Lutheran area of Rowan (now Davidson) and moved west into the Reedy Creek Dunker congregation area. The widow Fouts apparently moved with him. A cryptic note in The Moravian Records suggests that she died at an advanced age on Nicholas' plantation in 1817. The Moravians referred to her as the "Widow Fausz."

(\* = of David)

Most of the Fouts In Central North Carolina today are descendants of David Pfautz' second family. There was a plethora of sons in all families, and while the family sustained, casualties, in both the Union and Confederate ranks during the Civil War, there were many sons left. To the contrary, Frederick Fouts, who died in 1804 in Washington Co., Md., left seven sons, but has few descendants of the surname today. Son Jacob had one son, who had no sons. Henry had one son, has a number of descendants in the area of Cleveland, Ohio, today. Son John appears to have died in 1808---he was included in the first distribution of his father's estate in 1807, appears in a cryptic note as deceased, with Jacob as administrator in 1808---whatever, he was not married. William did not marry until late--- had a family of at least four sons and two daughters---two of the sons died in the Civil War (Indiana regiments). William, Jr., left only one son. Jacob of William left four sons, before his early death, but these lines have all run to girls. What happened to Frederick, Jr., the hatter, is not known---unless he was the John Fouts, hatter, who appeared in, Eastern Ohio in the mid-1820s and established a hat business in Mt. Eaton, Wayne Co., Ohio (which just happened to be the bailiwick of the family of George Pfoutz, son of "Baron" John Pfoutz, of Pfoutz Valley, Pa.). Whatever, John Fouts married in Mt. Eaton and sired four sons and one daughter before dying in 1837. This John was in some manner related to Henry Fouts, of Clear Spring, Md., which is located approximately a mile from where Frederick Fouts, eldest son of David, lived and died in Washington Co., Md. Henry Fouts, of

Clear Spring, Md., was a hatter also---and had two sons: Marion and George W.. John Fouts, of Mt. Eaton, hatter, had four sons, Nicholas Martin Fouts, George Washington Fouts, George Jacob Fouts, and John Fouts--the daughter's name was Theresa. The "Nicholas Martin" is significant, for three Nicholas Martins---father, son, and grandson---in succession served the Conococheage Dunker congregation (now Broadfording Church of the Brethren) just north of Clear Spring, Md., on the Pennsylvania line.

But the plot has other elements which have other claims---in 1840, Jacob Foutz, grandson of Conrad Foutz, Sr., by son John, did LDS ordinances in proxy for his dead brother John. While there is no direct connection between John Fouts, of Mt. Eaton, and Jacob Foutz, both Jacob Foutz and his brother-in-law Jacob Hess, from the Dunker congregation area of Old Antietam on the Pennsylvania side of boundary with Washington Co., Md., took up land in Richland Co., Ohio, at the same time and in the same area as did John Fouts, of Mt. Eaton, in 1830. Both Jacob Foutz and Jacob Hess subsequently became Mormon converts, went to Missouri with the Saints, were in the Hawn's Mill Massacre (where Jacob Foutz was, seriously wounded), retreated back to Illinois, settled in Nauvoo, and ultimately went West with the first wagon trains to Utah. Jacob Foutz had a brother John who was dead in 1840. John Fouts, of Mt. Eaton, died in 1837. His family stayed together near Mt. Eaton, Ohio, until the early 1850s, when George Jacob went to Peoria, Illinois, and became a miner. The rest of the family also moved to Illinois---then shortly after the Civil War, settled in Hardin Co., Iowa. John Fouts, Jr. remained on the same land near Mt. Eaton, did not marry until late in life, had one daughter. George W. married in Illinois, had a big family, mostly boys. Nicholas M. was past 50 when he married, but managed to sire two boys and a girl before he died. The family is gone from Hardin Co., Iowa, now---drifted away after W.W.I; most went to Oregon, according to the locals around Eldora, the county seat.

Just who John Fouts, of Mt. Eaton, Ohio, belongs to is still a toss-up. There was a lot of cross association between the Conococheage and Antietam Dunker congregations. The hatter connection and Clear Spring location is heavy circumstance favoring the Frederick Foutz, Jr., connection---but Frederick Foutz sold his interest in the valuable estate of his father Frederick, Sr., to a sister in 1811---and disappears from all further Washington Co., Md., records. Henry Fouts, hatter, of Clear Spring, does not appear in Washington Co. records until 1830, but was indebted to John Fouts before then---per notes in John's estate. Was John Fouts and Jacob Foutz taking up lands in Richland

# John W. Hess and Emeline Bigler

Co., Ohio, a coincidence? John had land in several northern Ohio counties. This one is going to require more documentation---from somewhere.

## JOHN FOUTZ, 1768-1803

Data as before. Was probated in 1803, with a virtually destitute estate.

## HIS WIFE

### ELIZABETH HINKLE FOUTZ, 1771-c1812

Born 12 Apr 1771, Maytown, Lancaster Co., Pa., daughter of Henry Hinkle and Anna Magdalena Rudolph; married John Foutz c1790; as Widow, married Solomon Seacrist, son of John Seacrist, c1805, Franklin Co., Pa.; died c1812, Washington Twp., Franklin County.

Elizabeth's second marriage is inferred by a statement made by John W. Hess, a grandson of John Foutz, in 1869 when he visited kinfolk in Franklin Co., Pa., from his home in Davis Co., Utah. He headquartered at the home of Elizabeth Riley in Greencastle, and identified her as a "dear sister of his mother." John W. Hess, a veteran of the Mormon Battalion in the Mexican War and for many years President of Davis Stake of the LDS Church, was the son of Jacob Hess and Eliza Foutz, Elizabeth Riley was the daughter of Solomon Seacrist. The only way that she could have been a sister to Elizabeth Foutz was if Solomon Seacrist had been married to the Widow Elizabeth Hinkle Foutz and the two Elizabeth's had had the same mother. If you think that's complicated, look what's coming;

## Children:

### DAUGHTER

#### 1.MARY FOUTZ SEACRIST, 1792 - 1860

Born 25 Dec 1792, Maytown, Lancaster Co., Pa., married Solomon Seacrist, son of John, c1814, Washington Twp., Franklin Co., Pa.; died, 24 Feb 1860, same place. Elizabeth's eldest daughter succeeded her as Solomon's second wife: he was ten years younger than his first wife, ten older than his second. Mary was the mother of a number of children, including Jacob Foutz Seacrist who joined the Mormon church in Hancock Co., Illinois, in the 1840s, and who died on the Mormon Trail in Nebraska, returning from a Mission to Germany and leading a company of emigrants to Zion, in the late 1850s. It's too big a story for this small space.

### SON

#### 2. JOHN FOUTZ, c1795 - Before 1840

Born c1795, Maytown, Lancaster Co., Pa; died before 1840 when his brother Jacob was baptized vicariously (Baptism of the Dead) at Nauvoo, Illinois. Appears for

three years on Tax Lists of Washington Twp., Franklin Co., Pa., 1819 - 1822, as single man, stonemason.

### DAUGHTER

#### 3.ELIZABETH FOUTZ HESS, 1797 - 1876

Born 22 Jun 1797, Washington Twp., Franklin Co., Pa.; married Jacob Hess, c1816; moved to Ohio, c1826; joined Mormons in Richland Co., Ohio, in 1833, moved to Missouri, experienced persecutions, moved to Illinois, experienced persecutions, was in first wagon companies to Utah in 1846. Was mother of John W. Hess, who had eight wives, 62 children.

### SON

#### 4.JACOB FOUTZ, 1800 - 1848

Born 20 Nov 1800, Washington Twp., Franklin Co., Pa.; married Margaret Mann, 22 Jul 1822; Moved to Ohio, c1826; joined Mormons in Richland Co., Ohio, in 1833, moved to Missouri, was badly wounded in Hauns Mill Massacre; refugeeed to Hancock Co., Illinois; then to Nauvoo when was one of Bishops; in first wagon train to the Salt Lake Valley in 1847; was one of first Bishops there; died 14 Feb 1848 as the result of eating a poisonous root, mistaken for being edible, The patriarch of the many Mormon Foutz.

### SON

#### 5.MICHAEL FOUTZ, c1802-c1810

Born c1800; died c1810. The only evidence of the existence of this child is the fact that Bishop Jacob Foutz performed vicarious baptism for him in Nauvoo in 1846. To have the rite performed, Michael had to have lived to the age of eight (those who die before age eight are blameless, do not require baptism according to LDS doctrine).



Map of old Nauvoo showing Jacob Foutz lot, 1/2 acre in south part of southwest part of Lot 3.

# Across Three Centuries Alfred John Bateman & Clara May Hess Family

<b>HUSBAND</b> Friedrich HESS Born abt 1735 Place of Derry Twp., Lancaster, Pennsylvania Died W. U. 15 Oct 1781. Place Derry Twp., Lancaster, Pennsylvania HUSBAND'S FATHER: HUSBAND'S MOTHER:		<b>Husband</b> Friedrich HESS 1735 <b>Wife</b> Rachael World Examiners: 1, 2 Status of Marriage:		NAME & ADDRESS OF PERSON SUBMITTING SHEET																																																																																																			
<b>WIFE</b> Rachael Born abt 1737 Place of Derry Twp., Lancaster, Pennsylvania Died bet 15 Oct 1781-6 Jun 1786 Place Derry Twp., Lancaster, Pennsylvania WIFE'S FATHER: WIFE'S MOTHER:		RELATION OF ABOVE TO HUSBAND: RELATION OF ABOVE TO WIFE:		FOUR GENERATION SHEETS FOR F&M ONLY: YES <input type="checkbox"/> NO <input type="checkbox"/> DATE SUBMITTED TO GENEALOGICAL SOCIETY:																																																																																																			
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<b>HUSBAND</b> John HESS (Sheet #2 cont. from Sheet #1) Born 30 Jan 1767 Place of Washington Twp., Franklin, Pennsylvania Died 25 Apr 1819-32y2m25d Place Washington Twp., Franklin, Pennsylvania HUSBAND'S FATHER: Frederick HESS HUSBAND'S MOTHER: Rachael		<b>Husband</b> John HESS 1767 <b>Wife</b> Catherine World Examiners: 1, 2 Status of Marriage:		NAME & ADDRESS OF PERSON SUBMITTING SHEET																																																	
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# John W. Hess and Emeline Bigler

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15 Jun 1851	3 Apr 1857	7 Jul 1886																																																																																																																		
<b>OTHER INFORMATION</b> John W. Hess Family Record in Poss of Mrs. Myrtle Bosley, 29 S. 2nd East, Brigham City, Utah 84300 Ray County, Missouri Marriage Records p.29 Farmington Ward Membership Records (GS 6284 pt.1) TB		<b>OTHER MARRIAGES (cont. from Sheet #1)</b> #4 md (6) 30 May 1868 MILLER, Sarah Louisa #4 md (7) 28 Jul 1875 Francis Marion BIGLER #10 md (2) 27 Apr 1870 FRETWELL, Elizabeth #10 md (3)     Louella HYDE.																																																																																																																		

# Across Three Centuries Alfred John Bateman & Clara May Hess Family

John W. Hess and His Friend Simon Bamberger.

When John W. Hess was arrested on bigamy charges for having plural wives, according to his daughter Clarissa, some of John's influential friends in Salt Lake City helped in getting him released from custody. One of those men was probably Simon Bamberger. The Bamberger family was a wealthy Jewish family with many commercial and mining interests in Utah and throughout the country. One of their ventures was the Bamberger Railway. As the Bamberger's started north from Salt Lake City, to obtain the right-of-way from the local farmers and land owners. According to Sarah M. Hess, John took Simon around in a buggy and used his influence to get the much needed right-of-way. John understood that the railroad would be an important asset for the growth and economy of Farmington and the state. The right-of-way was obtained and John and Simon formed a life long friendship. To show his appreciation, for several years, Simon would send a railcar of coal to Farmington for Bishop Hess to distribute to the poor and needy of the area. Later, the Bamberger family acquired land in Farmington to build the Lagoon amusement park. The Milton Miller Hess family and others were instrumental in the building and operation of Lagoon.

When John W. Hess died in 1903, one of the speakers at his funeral was Simon Bamberger. He spoke at the funeral of Sarah M. Hess too. In 1917 Simon was elected governor of the State of Utah, an office he held until 1921. (*John W. Hess Family Organization Newsletter - April 2006*. Published by Chuck Hess 2119 Carefree Dr., West Jordan, Utah 84084. 801-967-5956 home, 801-638-0402 cell, E-mail: chuckhess@yahoo.com)

18 March 1900

Beloved Brethren and Sisters in Conference Assembled: Through the providence of our Heavenly Father I am still counted among the living, but regret to say, I am not able to meet with you in conference this morning. I feel to thank you for your faith and prayers exercised in my behalf, and feel that the Lord has heard an answered your prayers; otherwise I would have passed before now to the great beyond. And while I cannot have the pleasure of your company in conference, I shall in my weakness pray for you that you may be fed with the bread of life; that your greatest desire may be to build up the kingdom of God, which I assure you is my desire. I have great faith in the Latter-day Saints in the Davis Stake of Zion, and I feel to exhort you all to do your duty in all thing, and let us be united—let us be full of charity towards each other and all men. Let us forgive one another trespasses against us, that our Father in Heaven may forgive us and justify us in the last day. I feel to thank the Lord that you have paid you tithing in accordance with the word of the Lord to His Prophet, and the covenants you have made with him, and I feel if we will continue to do this, and keep all the commands of God, that the windows of heaven will be open, and we will have blessings poured out upon us, that we will not have room to receive them. Brethren, I know this will be a land of Zion unto us if we will keep God's commandments. I know that God lives and that He will reward every man that lives in accordance with his promises to them. Please accept my love and blessings upon you all and remember in your prayers, your humble servant, John W. Hess

(Hess, Charles. September 10, 2003 in [www.ancestry.com](http://www.ancestry.com) on [www.johnwhess.com](http://www.johnwhess.com); *Journal History of the Church*)



## John W. Hess and Emeline Bigler

### THE JACOB HESS CLAIM FOR REPARATIONS FOR THE MISSOURI PERSECUTIONS

In 1839 Joseph Smith along with Elias Highboy, Sidney Rigdon, and his friend and protector Orrin Porter Rockwell, went to Washington, D.C. They went to lay before Congress & President Martin Van Buren, their grievances with the people of Missouri. Jacob Hess, the father of John W. Hess, along with hundreds of Mormons, put in claims for their losses. Here's Jacobs accounting: "Hess, Jacob May the 11th 1839. Illinois Quinsey 233; An account against the State of Missouri for debt and Damage Sustained in Consequence of the Exterminating Order Loss of Land \$175.00, Damage & Crops \$108.00, Removal \$30.00, total \$313.00. I certify the above to be a true and Just account according to the best of my Knowledge. Jacob Hess" [Sworn to before C. M. Woods, C.C.C., Adams Co., IL, 11 May 1839.] During their first interview with Van Buren he said, "what can I do? I can do nothing for you! If I do anything, I shall come in contact with the whole state of Missouri." Congress failed to do anything for the Saints, and a few months later in a second interview with Joseph and his delegation, Van Buren said: "Gentlemen, your cause is just, but I can do nothing for you. If I take up with you I shall lose the vote of Missouri." This mundane answer by a vote hungry politician incensed Joseph and the Church. They never forgave Van Buren! Several years later in a Conference talk given Sept. 16, 1877 Church President Lorenzo Snow made the following statement. "I will here say, before closing, that two weeks before I left St. George, the spirits of the dead gathered around me, wanting to know why we did not redeem them. Said they, "You have had the use of the Endowment House for a number of years, and yet nothing has ever been done for us. We laid the foundation of the government you now enjoy, and we never apostatized from it, but we remained true to it and were faithful to God." These were the signers of the Declaration of Independence, and they waited on me for two days and two nights. I thought it very singular, that notwithstanding so much work had been done, and yet nothing had been done for them. The thought never entered my heart, from the fact, I suppose, that heretofore our minds were reaching after our more immediate friends and rela-

tives. I straightway went into the baptismal font and called upon brother McCallister to baptize me for the signers of the Declaration of Independence, and fifty other eminent men, making one hundred in all, including John Wesley, Columbus, and others; I then baptized him (McCallister) for every President of the United States," and then Snow said, "except three; and when their cause is just, somebody will do the work for them." (JD 19:229). The three he was referring to were probably Van Buren, Buchanan, and Grant. They had been either apathetic or hostile to the LDS cause. (Eventually their work was done).

Dedication of the Farmington Rock Chapel  
(from the *Journal History of the Church* 8 Jan. 1864)

Pres. Young has gone to Farmington, accompanied by Elders Kimball and Wells to dedicate a new stone meeting house containing a magnificent room, 40 X 60 ft., and 19 ft. high. It has been erected of rough stone, the corners of cut stone from Red Butte Canyon, all nicely pointed on the outside and highly finished within, doing credit to the piety, energy and enterprise of the people of Farmington and the Pennsylvania Dutch Bishop John W. Hess.

In case anyone gets confused about the statement that John W. Hess was Pennsylvania Dutch (spelling from *Journal History of the Church*) here's an e-mail I got from Anne Hess Clark: I wondered if you knew that Pennsylvania Dutch came from the phrase Pennsylvania Deutsch, which means Pennsylvania German. But the Americans thought the Germans were saying "Dutch", they didn't understand that "Deutsch" means "German". (I don't know if I spelled that right. So anyway, we are German still, not Dutch. Charles Hess

I ORIGINS OF THE BIGLER FAMILY

Mark Bigler, our earliest known ancestor in America, came from somewhere along the Rhine River, according to the family tradition. He had three sons: Mark, Jr., forefather of the Presbyterian Biglers of Virginia; Jacob, forefather of the Mormon Biglers of Utah; and Israel, ancestor of the Baptist Biglers of Western Pennsylvania and the Church of Brethren Biglers of Ohio and Indiana.

The diary of one of Mark Bigler's descendants, Henry William Bigler of Utah, written sometime before 1900, stated: "My great grandfather Mark Bigler was born some where on the river Rhine in Holland and when a young man came to America and settled in Pennsylvania where he raised a family of several children how many I never learned. He had three sons and a daughter, called Catharine, Sons names were Israel, Jacob and Mark." (1)

Amanda Bigler Drake of Pennsylvania, writing to her nephew Israel Bigler in 1907, when she was about 78 years old, recalled that: "My grandfather was born in Frankfort some time in Seventeen Hundred [She was referring to her great grandfather Mark Bigler I, not her grandfather Israel who was born in 1747 probably in Frederick Co., Md.] When grown to manhood he started for America. He took passage on a sailing vessel with some others of his acquaintance. For some time they went all right until a great storm struck them and their ship was wrecked. Some of the crew stuck to the wreckage and were blown a hundred miles out of their course. They were almost starved and had given up all hope of ever getting to land. At last a ship came along and took them on board, so they finally landed at Baltimore [actually Philadelphia] after a voyage of three months on the ocean." (2)

Another of Mark's descendants, William S. Bigler of Pennsylvania, writing about 1937, said: "The Biglers were originally of Swiss descent. The earliest records show that Marcus Bigler, our earliest known ancestor, left Switzerland early in the 17th Century on account of religious persecution and moved with his family to Frankfort, Germany. Not being entirely satisfied with conditions in Germany, the same family later sailed for America via Holland in 1733." (3)

(1) Unpublished Journal of Henry William Bigler of Utah (son of Jacob, son of Jacob Bigler of Harrison Co., W. Va, son of the immigrant Mark Bigler I) now in possession of Mr. and Mrs. Louis Burtran Bigler, 8650 South 13th West, West Jordan, Utah.

(2) Clark M. Garber, Garber Historical and Genealogical Record, Vol. I No. 1, 1937, p. 101. Amanda Bigler Drake was the daughter of Michael Bigler, son of Israel Bigler, son of Mark Bigler I.

(3) Unpublished Notes of William S. Bigler of Washington Co., Penn. (son of Henry, son of Michael, son of Israel, son of Mark Bigler I) now in possession of Perry Bigler, RD 1, Marianna, Penn.. Another descendant of Israel Bigler, Andrew Bigler of Kansas City, Missouri (who probably never heard of either Henry William Bigler or William S. Bigler) wrote Edythe Neff of Syracuse, Ind. July 9, 1934: "I would like to meet that party that said I was a Dane. They would surely meet their Waterloo! I have always claimed Swiss Dutch."

Biglers in Switzerland

The Bigler family appears to have originated in the Canton of Berne, Switzerland. East of Berne there is an area known as Das Berner Mittelland, a rolling hill country with numerous rural towns and villages where Biglers have dwelt for centuries and where many Bigler farmers are still living today. This is the country settled by the Allemanni tribe in the IV or V Century A.D. It is a beautiful land of small farms alternating with little woods (called "wald") that spread over the valleys and stretch up the slopes to the very tops of the lower mountains. To the east one can see the snowy peak of the Jungfrau on a clear day. Walking through the countryside, as I did in July 1960, one sees the farmers with their wives and children busy harvesting wheat, sometimes with machinery and sometimes by hand, or making hay which they store in huge bank barns for winter use. They pause from their work to wish passers-by "Gruss Gott", that is "God's greeting". Here are the Bernese house-barns, with the house at one end of the structure and the barn at the other. The tinkle of the cow bell is never far away, for dairying is a major occupation here. There is an atmosphere of plenty about these Bernese farmsteads, with their stacks of small pieces of firewood stored under the broad eaves of the house, their well-kept gardens of vegetables, potatoes, currants and raspberries and surrounding orchards of apple, cherry and pear trees.

Under the old Swiss system followed in this area, families were citizens of both the town (including all rural villages within its jurisdiction) and of the canton where the town was located. The Biglers were "old citizens", before 1800, of seven towns, including their rural villages, clustered within a 20 mile area east of Berne, namely: Muri, Stettlen, Vechigen, Worb, Goss Hochstetten for Oberthal, Rubigen and Eggwil. (1) These are the only towns in Switzerland where Biglers were "old citizens" before 1800. Biglers are found in many other Swiss towns but their citizenship in those towns dates from after 1800. (2) In all of the Swiss towns the name is invariably spelled Bigler.

The earliest written record I found of Biglers in Berne came from a parchment tome, begun in AD 1389 and entitled Altes Udelbuch von Bern, located in the State Archives of Berne. Mr. Christian Lerch, Deputy Archivist of the State Archives, to whom I am indebted for most of my

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(1) Schweizerischen Gesellschaft für Familienforschung, Familiennamenbuch der Schweiz, Polygraphischer Verlag, Zurich, 1940. This book was prepared by the Swiss Genealogical Society with the cooperation of the Swiss Government (Service fédéral de l'état civil). Some say that the name Bigler originally referred to one who came from the town of Biglen (near Worb). Although some Biglers live in Biglen today, the family was not "old citizens" before 1800.

(2) In 1960, there were 130 Biglers listed in the telephone directory of Berne, an additional 91 in the towns and villages east of Berne, 31 in Zurich, 19 in Basle, 13 in Geneva; in Germany, only 2 in Frankfurt am Main, none in Munich; and in Austria, 3 in Vienna, none in Innsbruck.

information on Berne, explained that the Altes Udelbuch is a list of persons resident elsewhere who obtained "external citizenship" in the old city-state of Berne. This they could acquire by buying property, or even fractions of property, within the city of Berne and by furnishing military service to Berne. In return, Berne offered them protection within the city walls during times of trouble and undertook to espouse their just legal claims against feudal or ecclesiastic lords where they lived. The Altes Udelbuch records many Biglers who availed themselves of the protection of "external citizenship" of Berne, including the following:

- AD 1389 "Cuntz Bigler of Herolfingen is an external citizen of Berne having property for which he paid 3 florins, consisting of the upper house of Cuno of Schwartzenburg between the house of John Zollikofer and the other house of Cuno of Schwartzenburg". Mr. Lerch says this property was in the southeast corner of the "crossroads" which is a block south of the City Hall.
- AD 1400- Hans and Yost Bigler, brothers from Schlosswil, paid  
1420 3 florins (equivalent to about \$150 in current purchasing power) for a part of a house on the same street as Cuntz Bigler.
- AD 1429 Three Biglers from Worb, Hensli the younger, Ulrich and Peter, bought property rights in the City Hall of Berne (built in 1410 and still standing), a then current method of acquiring "external citizenship" in Berne.
- AD 1450 Hensli Bigler bought the house in Berne owned by Hensli Bigler.

The Reformation came to Berne in 1528. Thereafter, the Reformed (Zwingli) Church became the state religion of Berne. Children were required to be baptized soon after birth and these baptismal records are still available in the church or official archives of most towns. I visited all of the towns (except Eggiwil) where Biglers were "old citizens" before 1800 and found many Biglers listed in the baptismal records before and after 1700 but no reference to Marcus Bigler born in 1705. As an indication of the large number of Biglers in this area before 1700, the following records were copied at random:

Worb

- 1571 Caspar Bigler from Rufenacht, near Worb, served as witness in a baptism.
- 1573 Uli Bigler, from Vielbringen, near Worb, baptized. Today 9 of the 30 telephone listings in Vielbringen, and 6 of the telephone listings in the nearby rural village of Allmendingen, are Biglers, mostly farmers.

# John W. Hess and Emeline Bigler

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- 1705 Niklaus, born Aug. 25, 1705, son of Hans and Catharina Bigler of Vielbringen.  
1708 Michel, born Aug. 3, 1708, son of Niklaus and Catharina Bigler of Vielbringen.

## Vechigen

- 1578 Michel born, son of Gilgen and Margaret Bigler.  
1578 Mathias born Feb. 12, 1578, son of Leonhard and Christina Lehman Bigler of Dentenberg.  
1688 Michel, born Sept. 14, 1688, son of Moriz and Katry Bigler of Dentenberg.

## Stettlen

- 1629 Hans Bigler, godfather at baptism.  
1676 Benedek, born April 17, 1676, son of Martin and Barbara Bigler.  
1704 Niklaus born, son of Christian and Maria Bigler.

## Muri

- 1695 Niklaus (Niggi), Barbara and Lemi Bigler, godparents at baptisms.

## Munsingen (for Rubigen)

- 1699 Marti, daughter born of Hans and Barbara Bigler.  
1704 Christian born Feb. 24, son of Hans and Catrina Bigler.

After the Reformation, religious persecution was prevalent in Berne, since any departure from the official Reformed Church was regarded as heresy before God and virtual treason to the State of Berne. The Anabaptists, known in America as the Mennonites, were subjected to over two centuries of the most severe persecution. Anabaptists men and women were dunked in the River Aare in a scientific way to prolong the torture as long as possible until life became extinct. Others were sold to the Venetians to work as galley slaves on Venetian ships plying the Mediterranean. Great numbers had all their property confiscated and were expelled from Berne as destitute refugees. (1) In the period between 1671 and 1711 several hundred Anabaptists left Berne for Alsace, among them being Grabers, Biglers, Mullers, Lehmanns - names frequently associated together in America. (2)

(1) Ernest Muller, Geschichte der Bernischen Taufer, Frauenfeld, 1895, p. 361 quotes an official Bernese document concerning imprisonment of Anabaptists: "Trini Bigler from Worb, a simple and poor woman of 52 years /and another woman/ prefer to remain in prison in Berne than to go home to Worb. They shall remain following their desire, as they are sick". Taufer is the German Swiss name for Anabaptists. Bernese document dated 1718.

(2) Delbert Gratz, Bernese Anabaptists and their American Descendants, Goshen College, Goshen, Indiana, 1953. Dr. Gratz states that in the 17th Century very few Bernese migrated directly to the U.S. but rather that they went first to other nearby countries and eventually from there to the U.S. He notes p. 169 that the name Graybill (Krehbiel) is of Bernese origin and that large numbers of Garbers and Gerbers from Berne were in the Anabaptist movement.

After 1671, hundreds of Bernese, both Anabaptists and others, fled to the Palatinate, to Holland and elsewhere in Europe. Plans for settling Germantown, Penn, were drawn up by Mennonites in Frankfurt, Germany. The Church of the Brethren (Dunkards) was founded at Schwarzenau, Germany, in 1708, many of the early members coming from the Palatinate and German Switzerland. The first Church of Brethren settlement in America was at Germantown in 1719.

Against this background, it seems likely that Mark Bigler's parents or grandparents fled Berne during the wave of religious persecution after 1671, that they settled somewhere in the Palatinate, and that Mark was born probably in the Palatinate. If one knew the names of his parents or grandparents, it might be possible to trace his family, through the baptismal records, to the particular village in the Bernese midland where their forebears lived for a thousand years.

Beginning about 1720, the "America fever" spread throughout the Palatinate and a growing number of members of dissident sects in the German Swiss and German Rhine country moved down the Rhine Valley to Rotterdam, the great seaport at the mouth of the Rhine in Holland, from whence so many sailed for the promised land. This great wave of emigration went mainly to Pennsylvania, for William Penn, who thrice visited the Palatinate, encouraged the migration of all those who sought freedom from religious persecution of the Old World in his Quaker land of Pennsylvania.

#### Biglers in York County, Penn.

Mark Bigler arrived at Philadelphia, Sept. 28, 1733 on the Brigantine Richard and Elizabeth, Master Christopher Clymer in command, that sailed from Rotterdam. (1) Among the ship documents was a list of Palatines (Rhinelanders) on board including Marcus Beegler, age 28. Another list of "Palatines imported in the Brign Richard and Elizabeth" and reported as having taken the oath of allegiance to the Province of Pennsylvania included Marx Bigler. No other Biglers were reported on this ship.

Family tradition has it that three Bigler brothers came together to Pennsylvania from the old country (see Cyrus Bigler's Biography, Nicodemus Bigler's letter of Feb. 5, 1880 and the oral tradition of the Virginia Biglers). Many Biglers arrived in Pennsylvania in the decades 1733-53--none reported as arriving before 1733--but of these I have been able to trace relationships only between the brothers Mark and Michael

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(1) Strassburger and Hinke, Pennsylvania German Pioneers, 1727-1775, Proceedings Pennsylvania German Society, Vol. XLII, 1934. "Names of Foreigners who took Oath of Allegiance to State of Pennsylvania, 1727-1775", Penn Archives II Series Vol. 17. Garber, The Garber Historical and Genealogical Records, Vol. I No. 1, p. 15 says that out of 324 passenger ships transporting immigrants to America between 1727 and 1775, passenger lists are available for only 138 of them.

John W. Hess and Emeline Bigler

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"In the Name of God Amen I Marks Beigler of pine Crick hundred and Frederick County State of Maryland Yeoman being weak in Body yet through the Abundant Mercy and Goodness of God of a sound and perfect Understanding and Memory do Constitute this my Last Will and Testament and desire it may be received by all as such. Imprimise I most Humbly bequeath my Soul to God my Maker Beseeching his most Gracious Acceptance of it. Imprimise. I Give my Body to the Earth to be Buried in a Christian like and decent manner at the discretion of my Dear Wife and my Executors hereafter named, and as to my Worldly Estate wherewith it hath pleased God to Bless me with in this Life I will and positively Order that all my Just Debts and funeral Charges be fully paid and Satisfied. Item I Give unto my dearly beloved Wife Catharine the full third part of the Issues Rents and profits of the plantation whereon I now dwell Containing two hundred and thirty five Acres of Land to be paid to her yearly and every year during her natural Life by my Son Marks Beiglar, and likewise my Son Marks shall provide and keep two Cows for his Mother winter & summer as his own are kept Item, I Give Devise and Bequeath unto my aforesaid Son Mark Beigler and to his Heirs and Assigns for ever all the above Described Tract of Land and plantation to be wholly to his proper Use after the Deceas of my Aforesaid Loving Wife Catharine his paying the Legacy herein after mentioned and Likewise it is my Will that aforesaid Wife shall have the Sole Use of the House I now dwell in durin the full Term of her Natural Life, and Likewise I Give unto her all my Houshold and Kitchen furnature. Item, I do Will and Order that my aforesaid Son Marks Shall pay to my Daughter Elizabeth Wife of Henry Eller the sum of six pounds Lawful Money of the State of Maryland. Item I Give to Elizabeth Etter my Grand Daughter the sum of Sixteen pounds of Like Money aforesaid to be paid by my aforesaid Son Marks Item I give to my Grand daughter Ester Randabush the sum of four pounds to be paid as aforesaid--Item- I Give to my Daughter Salme wife of Samuel Tomme the Sum of Twenty Shillings of Like Money aforesaid, Item--I Give and Bequeath to my Deaughter phebe Wife of Lazares Fonderburge the sum of six pounds of like Lawfull Money to be paid as above Imprimise I Give to my Daughter Catharine Wife of Henry Miller the sum of five Shillings if demanded. Item -- I Give and Bequeath unto my Deaughter Hester the sum of Twenty pounds of Like lawfull money aforesaid to be paid by my aforesaid Son Marks Item -- I give and Bequeath unto my Son Israel Beigler the sum of one Hundred pounds Lawfull money aforesaid to be paid to him when ever demanded after my Decease by aforesaid Son Mark Beigler -- Item. I Give and Bequeath unto my Daughter Julianna the sum of twenty pounds of Like money aforesaid to be paid by my Son Marks Whereas I have already assisted my Son Jacob Bieglar Imprimise I Give unto him the sum of Two Shillings and Six pence if demanded Item -- I Give unto my Daughter Barbary the sum of five Shillings to be paid as above, and as to the Grain now in the Ground that Christian Laman has farmed, It is my Will and I do Order that the said Laman shall Deliver the third part Thereof in the Bushel to the Use and Benefit of my aforesaid Loving Cathrine and to Carry it up Stairs for her and I do hereby Constitute and appoint my Son Marke Beigler and my Son Israel Beigler joint Executors to this my Will and Testament Revouking hereby and disannuling all former Wills or Wills Ratifying and Confirming this and no Other to be my Will and Testament in Testamoney Whereof I have hereunto Set my Hand and Affixed my Seal this nineteenth Day of March in the Year one

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Thousand Seven hundred and Eighty seven Anno Domini 1787  
 declared by the said Marks  
 Beigler as his Last  
 Will and Testament  
 Signed Sealed in the  
 presence of us  
 Christopher Erb  
 John Hull

Marks Bigler

(seal)

his  
 Windle WH Hissone  
 mark

Frederick County April the 25th 1787<sup>n</sup>

"Then came Israel Beigler and Solomnly affirmed and declared that the  
 aforegoing Instrument of Writing is the True and Whole Will and Testament  
 of Marks Beigler late of Frederick County deceased that hath come to his  
 hands and possession and that he doth not know of any Other -- "Geo.  
 Murdock Reg."

Michael Bigler would appear to have arrived in Frederick County long  
 after his brother Mark settled there. A deed in the Frederick County Court  
 House (Deeds F. 1198) dated Nov. 29, 1760, records that "Michael Beeghler  
 of York County in the Province of Pennsylvania Farmer" purchased for 210  
 pounds of current money a "tract or parcell Called the resurvey on Frem-  
 bling [or Trembling?] ... Standing on a draught of Kittocktain ... Contain-  
 ing & now laid out for Two Hundred & Twenty six acres of land." This deed  
 was sealed and delivered in the presence of a Daniel Leatherman. Another  
 deed of Aug. 15, 1764 records the purchase by Michael Beegler of a "Parcel  
 of Land called I would not ... standing by the head of a spring that falls  
 into Broad run a Draught of Kittockton" containing 25 acres (Frederick Co.  
 Deeds J. 765).

A copy of Michael Bigler's will, dated Sept. 21, 1763 follows: (1)

"In the Name of God Amen The twenty first Day of September in the Year of  
 our Lord one Thousand seven hundred and sixty three, I Michael Beighleer  
 of Frederick County (farmer) well in Body and perfect Mind and memory  
 thanks be given unto God therefore Calling unto mind the mortality of my  
 Body & knowing that it is appointed for all Men once to die, do make and  
 ordain this my Last Will and Testament, that is to say principally and first  
 of all I Give and recomand my Soul into the hand of God that gave it, &  
 for my Body I recommend it to the Earth to be buried in a Christian like  
 and decent Manner at the Discretion of my Executor nothing doubting but at  
 the general Resurrection I shall receive the same again by the mighty power  
 of God, & as touching such Worldly Estate wherewith it hath pleased God to

(1) Frederick Co., Book of Wills A1 227. Another copy, differing slightly  
 in detail, is filed at the Hall of Records, Annapolis, Md. Michael's  
 widow, Rosannah Biglar, mentions in her will of Sept. 9, 1785, her dowry  
 from her deceased husband of York Co., several of her children named Boyer,  
 and her daughter Catharine's husband, Daniel Leatherman, who was her exe-  
 cutor (Frederick Co. Wills G.M. 2, 172).



## John W. Hess and Emeline Bigler

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bless me in this Life, I give devise and dispose of the same in the following manner and Form, Imprimis it is my Will and I do order that in the first place all my just Debts and funeral Charges be paid & satisfied. Item I give to Mark Beegler, Son of my Brother Mark Beigler the Sum of five pounds current Money. Item I Give all and singular of the movable & real Estate to my Beloved wife Rosinah her Heirs and assigns forever and mak her to be my only & sole Executor, and I do hereby disallow Revoke and disannul all and every former Testaments Wills, Legacies and Executors by me and in my Name in any ways before willed & Bequeathed Rattifying and Confirming this and no other to be my Last Will & Testament. In Witness whereof I have hereunto set my hand & Seal the Day and Year above written: Michael Beighler (seal)"

"On the 20th Day of November 1764 Came Daniel Leatherman & John Arnold two subscribing witnesses to the foregoing will, and made Oath on the Holy Evangel of Almighty God that they did see the Testator Michael Beighler sign and seal the said Will & heard publish pronounce and declare the same to be his Last Will & Testament & that at the Time of his doing he was to the best of their apprehension of a sound & disposing Mind & memory and that they also saw Matthias Hursman & Bartley Booker the other subscribing Witnesses to the said Will Sign their Names as Witnesses thereto ..."

Numerous reference in Michael Bigler's transactions to Daniel Leatherman recalls the fact that the Little Conewago congregation of the Brethren had been organized in 1738 by Rev. Daniel Leatherman. Rev. Leatherman, leaving Little Conewago in 1756, settled at Garfield, Maryland, and later at Routzahn's mill where he died in 1798. His son Daniel Leatherman Jr. moved to Bethlehem twp., Washington Co., Penn., in 1781. Mark Bigler's son Israel (our ancestor) also moved to Bethlehem twp., Washington Co., Penn. where he was a member of the Ten Mile Church of the Brethren. Considering these personal relationships, it seems almost certain that the brothers Mark and Michael Bigler were members of the Little Conewago Church of the Brethren in York County Penn. and that they moved from there to the Brethren community in Frederick County, probably either the Beaver Dam or the Pipe Creek Brethren Church.

Virtually nothing is known of Mark Bigler's daughters. Accounts concerning his sons and their descendants follow. All of his male descendants appear to have left Frederick County, Maryland, for I was not able to discover any Bigler in that county in 1959.

Across Three Centuries Alfred John Bateman & Clara May Hess Family