

# John and Ann Bott Thornock

## John and Ann Bott Thornock

### Parents of Hannah T. Hess

From *Thornock Pioneers Salt Lake Valley Colonizers Bear Lake Valley*.

Edited by Clarence Thornock; further edited by Ronald R. Bateman

**JOHN THORNOCK** (also Thorndrick or Thorndike)

Born: 17 April 1816, Laxfield, Suffolk, England

Died: 4 January 1885 Bloomington, Bear Lake, Idaho

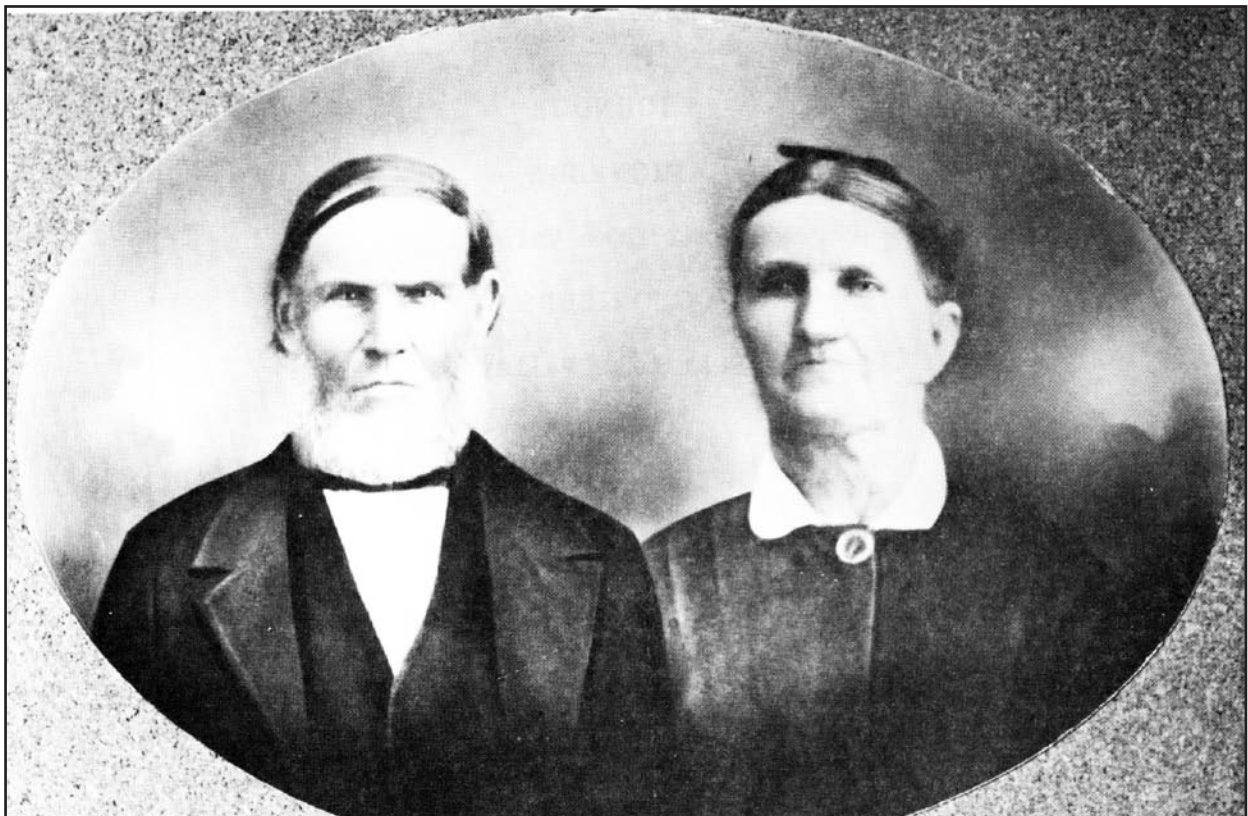
Married: Ann Bott 25 December 1841, Whitwick, Leicester, England.

**ANN BOTT**

Born: 7 June 1820 Whitwick, Leicester, England

Died: 6 June 1911 Bloomington, Bear Lake, Idaho

Children: John Bott, Matthew, William, Joseph, Mary Ann, Hannah Hess, Sarah Ann Welker, George Henry, Hyrum James.



John & Ann Bott Thornock.

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

John Thornock and his wife, Ann Bott, became members of the Church of Jesus Christ of Latter-day Saints in May 1844 in Whitwick, England. John was born in Laxfield, England but moved to Whitwick where he met his bride, Ann, the daughter of William and Mary Bott.

To this couple was born nine children, six in England and three in Utah. While John worked as a corn dealer in Whitwick the following children blessed their home: John Bott, Mathew, William, Joseph, Mary Ann, and Hannah.

After joining the church they longed for the day they could come to Zion. They saved their meager earnings and on February 4, 1854 John and Ann sailed with their six young children from England on the ship Golconda for America. It took seven long, arduous, and heart-rending months on the ocean and crossing the Great Plains to arrive in Salt Lake City, Utah in September 1854. They crossed the plains in the Job Smith Company and on June 12, 1854 little 3 ½ year-old Mary Ann died.

This is the story as told by the grief stricken mother to her granddaughter, Elsie Thornock Milam. There was nothing to make a box in which to bury her little daughter, so Grandma took the clothes out of the only box she had and tied them up in bundles. Tenderly they placed their little daughter inside. The box was not long enough so she must be cross wise, from corner to corner, in order to make room. They left their darling sleeping there on the plains, and Grandma, leaving her heart there as she said, and with won out shoes and bleeding feet, trudged on, with the help of the Lord. She pulled a handcart and drove the oxen as well. After a long, tiresome journey they arrived in Salt Lake City.

Only a few days after arriving their eight year old son, William, died in Salt Lake City, October 12, 1854. Sad and stunned but undaunted, the Thornock family placed their faith in the Lord and went forth in their labors of building a home, clearing the sagebrush, plowing the soil, planting crops, making irrigation ditches and working in the Church. John's occupation was general farming. His sons followed in his foot steps and all became good farmers.

Three children were born in Utah to these hardy pioneers: Sarah Ann, George Henry, and Hyrum James. They

established their home in Zion and all except the eldest son, John Bott, remained in Farmington [Utah] until 1871.

John Bott was called to help pioneer the Bear Lake Valley in 1864. He took his young wife and infant son and established his home in Bloomington, Idaho in the spring of 1866. John and Ann Bott Thornock and their other children moved from Farmington to Bloomington[, Idaho] in 1871.

John Thornock died in Bloomington January 5, 1885 and was buried in the Bloomington, Idaho cemetery. The obituary in the Deseret News Weekly of January 28, 1885 concluded that in 1871 he "removed to Bloomington, Idaho where he remained till his death continuing faithful and true to the Gospel, energetic and active as a member in the Church."

His granddaughter, Elsie Thornock Milam, (daughter of Joseph) at age 72 wrote about Ann Bott [Thornock] on September 8, 1965: "Grandmother Ann was a beautiful woman with blue

eyes and auburn hair, 5 feet 2 inches tall. When I remember her, she was an old lady living with Uncle Hyrum my father's brother. She always dressed in a long gathered skirt with a tight-fitting basque (over blouse) . . . In her skirt was a large concealed pocket – a pound of cheese material to make a dress, or it might be candy or cookies or a pretty ribbon for my hair. She would give us nice things and say, 'now you mon't (meaning won't) tell Hyrum' . . .

"She was a hard working woman and helped to plant the crops which were later eaten by grasshoppers. Their prayers were answered when the gulls came to devour the grasshoppers. Grandma was always willing to work hard to help provide for her family. She made tallow candles, soap from waste grease, carded wool and spun it into yarn, knit stockings and sweaters for her family and even made her husband a suit from cloth she had woven herself. She used clean straw for carpet padding and straw ticks for mattresses with feather beds on top which she had made from feathers of wild birds her husband shot.

"Grandma carefully paid her tithing from the eggs, vegetables, and other things which they produced. She was always full of fun and as witty as could be. When I was a child she told me many interesting things. She spoke an English brogue which is hard for me to write down. One time, I had some new shoes, which I showed her. She looked them over and said, 'Guy! Wat a length.' Another time I said, 'I hope I will be as good looking as you when

"It was Christmas day 1841 in Whitwick, County of Leicester, England when the name Thornock was originated. You might say it was a Christmas gift from R. H. Creswell, the official minister in the parish Church of Whitwick. He performed the rites and ceremonies in the church marriage of John Thorndike (Thornock) and Ann Bott and established the peculiar spelling T-H-O-R-N-O-C-K."  
Clarence S. Thornock

## John and Ann Bott Thornock



John and Ann Bott Thornock, maternal grandparents of Clara Bateman.

I grow up.’ She laughed and said, ‘You’ll sure have to alter a lot. Ha. Ha.’

“In her later years, when she was alone (her husband died in 1885) she lived in Bloomington, Idaho with her son Hyrum. His wife had also died and Grandma took care of his home and children (Burton, Seymour, Genevieve and David). One day when Genevieve was going to town she dressed herself all up and Grandma said to her, ‘Why Genevieve, you’re awearin’ your best go-to-meetin’ white embroidery petticoat. When I was a gull I never did so. Ha. Ha.’”

“She loved life and lived to a good old age. She was endowed and sealed to her husband and remained true and faithful to her covenants till the time of her death, June 6, 1911. She was buried in Bloomington, Idaho, where her husband had been buried 26 years before.” (John Thornock, John Bott Thornock and George Thomas Thornock by Clarence S. Thornock in *History of Bear Lake Pioneers*, p. 817-819.)

“THE ORIGIN OF THE THORNOCK FAMILY”  
by Clarence S. Thornock

It was Christmas day 1841 in Whitwick, County of Leicester, England when the name Thornock was origi-

nated. You might say it was a Christmas gift from R. H. Creswell, the official minister in the parish Church of Whitwick. He performed the rites and ceremonies in the church marriage of John Thornock and Ann Bott and established the peculiar spelling T-H-O-R-N-O-C-K.

Don’t blame Mr. Creswell, he did the best he could. That’s the way he thought John pronounced it in his English brogue. Both John and Ann thought it looked “just right” on the beautiful marriage certificate, so John put his X mark to make it “legal.” John was employed as a “corn dealer” in and around Whitwick and he told Mr. Creswell that his father, also named John, was likewise a “corn dealer” in Laxfield in the County of Suffolk, England. Ann said her father was William Bott, a “farmer” in Whitwick and her older brother and sister agreed. They were the official “witnesses” at this simple ceremony. You see John and Ann had been married for a year and already had a baby son nearly two months old. So to please Ann and her family John agreed to have their marriage recognized in the Parish Church.

John explained he had many relatives in and around Laxfield and Brundish. These parishes are located about 80 miles northeast of the heart of London and only a dozen miles from the North Sea at Southwold. He had moved well across England, 2/3 the way to Liverpool, and set up his corn dealership in Whitwick about two years before. . .

Back in Laxfield and nearby Brundish our researchers found the family name was spelled T-H-O-R-N-D-I-K-E. But sometimes the name was misspelled in Laxfield as Thorndrick, Thorndrike, or Thorndicke. John is the fourth child in his family. Actually his given name was Jonathan as shown below.

Husband: Jonathan Thorndike (Thorndrick) (1772)

Wife: Mary Reeve (second wife) ) (1779)

Children:      When Born:                      Where Born:

1. John Thorndrick 17 April 1803              Laxfield

2. Sarah Thorndrick 21 July 1895              Laxfield

3. Elizabeth Thorndike 6 December 1807      L a x -  
field

4. Jonathan Thorndike 15 March 1816 Laxfield

The next earlier generation is as follows:

Husband: Jonathan Thorndike (1750)

Wife: Susannah (Susan) Larter (1757)

Children:      When Born:                      Where Born:

1. Jonathan Thorndike 21 June 1772

Brundish

2. Susan Thorndike 8 October 1775              Brundish

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

“Grandmother Ann Thornock was a beautiful woman with blue eyes and auburn hair, 5 feet 2 inches tall. When I remember her, she was an old lady living with Uncle Hyrum my father’s brother. She always dressed in a long gathered skirt with a tight-fitting basque (over blouse) . . . In her skirt was a large concealed pocket – a pound of cheese material to make a dress, or it might be candy or cookies or a pretty ribbon for my hair. She would give us nice things and say, ‘now you mon’t (meaning won’t) tell Hyrum’ . . .” Elsie Thonock Milam

John’s mother, Mary Reeve, was the third child in her family of twelve children all born in Laxfield as were her parents as shown below. Children all born in Laxfield as were her parents - . -

Husband: Fran (Francis) Reeve (1755)  
 Wife: Susan Burridge

Children:	When Born	Where Born
i. Francis Reeve	9 April 1777	Laxfield
2. Susan Reeve	19 July 1778	
3. Mary Reeve	8 Sept 1779	
4. Robert Reeve	17 June 1781	
5. Sarah Reeve	23 Nov 1782	
6. William Reeve	7 Dec 1783	
7. Elizabeth Reeve	12 Feb 1786	
8. Martha Reeve	26 July 1789	
9. John Reeve	25 Sept 1791	
10. Charles Reeve	3 Aug 1794	
11. James Reeve	13 Sept 1795	
12. Joseph Reeve	8 Sept 1799	

John’s mother, Mary Reeve, died in Laxfield and was buried 10 June 1818 leaving her four children ages 15, 13, 10, and 2. It is a family legend in America that John did not remember his mother and that he spent some time in an orphanage. This is very probable, at least until his father could make better provisions for his care in a home with the three older children. It is important to know that John remained close to the family in Laxfield and was later associated with his father as corn dealers before he left for Whitwick at about age 23.

John’s wife, Ann Bott, has her family roots in Whitwick, England and knew her parents, brothers and sisters and her step mother on a personal basis. Her mother died 19 Jan 1845 and her father married his second wife 4 May 1845. Two daughters were born to this second union but both

died soon after birth. Ann is the ninth child in the first family. Both family groups are shown below:

Husband: William Bott (1779)  
 Wife: Mary Bott (1780)

Children:	When Born	Where
Born:		
1. Sarah Bott	4 Oct 1803	Whitwick
2. Elizabeth Bott	8 Nov 1805	
3. Mary Bott	8 Sept 1807	
4. Elizabeth Bott	c 25 Feb 1810	
5. Hannah Bott	c 12 April 1812	
6. William Bott	c 3 April 1814	
7. Matthew Bott	c 8 Dec 1816	
8. Betsey Bott	c 29 Mar 1818	
9. Ann Bott	12 June 1820	
10. Mathew Bott	c 27 June 1824	
11. Rebecca Bott	c 20 Oct 1827	

Husband: William Bott (1779)  
 Wife: Sarah Tatler (formerly Kent) (second wife)  
 Children: Where Born Died as Infants

1. Sarah Ann Bott	April 1850	24 April 1850
2. Amelia Bott	7 May 1850	16 May 1850

Our research shows that only one son and four daughters in the Bott family lived to maturity and married. They were Sarah, who married Thomas Hen son; Hannah, who married Samuel Monks; William, who married Sarah Hutton; Betsey, who married Storer; and Ann, who married John Thornock. The father’s Will dated 25 July 1849, a codicil dated 2 Nov 1840 and a second codicil dated 2 April 1852 are very interesting and informative.

1. William Bott dictated the documents to a lawyer and then placed his X mark for his signature. (Like so many in his day he was illiterate.)

2. The lawyer spelled the Thornock name Thornewill in the will and the first codicil and Thornycroft in the second codicil.

3. All five children are awarded “equal shares.” There was no apparent resentment when three of the daughters joined the “Mormon” Church. Hannah and Ann were baptized 23 May 1844 and Sarah was baptized 26 Sept 1851. The parents and the other children were not baptized.

4. William Bott died 31 October 1852 and the will was “proved” 29 Jan 1853. While the estate was not large, no doubt Ann found the money and some other “personal effects” which she inherited of real and sentimental value when she left for America 4 Feb 1854.

From all the above we have concluded that John and Ann are very unique in several ways. First they were the only people in England, probably in the world, with the

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peculiar name Thornock. Second, as their married life unfolded, they may have been the only members of their families to go to America. So it is good at this introductory stage of this book to see the ultimate composition of their family.

Husband: John Thornock (1816)

Wife: Ann Bott (1820)

Children: When Born Where Born

1. John Bott Thornock 5 Nov 1841 Whitwick,
2. Matthew Thornock 15 Feb 1844 “
3. William Thornock 20 June 1846 “
4. Joseph Thornock 19 Aug 1848 “
5. Mary Ann Thornock 27 Nov 1850 “
6. Hannah Thornock 22 Sep 1853 “
7. Sarah Ann Thornock 16 Apr 1856 Salt Lake City, Utah
8. George Henry Thornock 31 Mar 1859 Farmington, Utah
9. Hyrum James Thornock 6 Apr 1862 “

## CONVERTS TO THE “MORMON” CHURCH IN ENGLAND

About the time their second child, Matthew, was born, John and Ann and their two children were entertaining the “Mormon” Elders in their home and were excited to embrace the teachings of the “Restored Gospel.” They often expressed their love for the young Prophet Joseph Smith. John became a member of the church and was baptized by Elder E. J. Bowers on May 19, 1844. Ann and her sister Hannah were baptized by Elder Bowers on May 23, 1844. Interestingly Elder Bowers spelled the name Thornewick, at least the sixth way the name was spelled in England.

The Ward family and other close associates were also joining the church during 1844 and 1845. Elder E. J. Bowers baptized Hannah Ward on June 22, 1844 and John Ward (Sen.) July 31, 1844. Elder E. H. Platts baptized Emma Hogg Ward on November 19, 1844 and Elder E. C. Maehin baptized her husband, John Ward (Jr.) on February 18, 1845.

The newly converted families were actively involved in the small “Mormon” branch of The Church of Jesus Christ of Latter—day Saints in Whitwick. The Ward and Thornock children were playmates. Twenty years later the Ward and Thornock families were reunited in Utah and Idaho in America and the two oldest Thornock sons married daughters of John and Emma Hogg Ward and both families helped in colonizing the Bear Lake Valley.

Even though John and Ann could not read or write they participated in all church and school activities in the Whitwick Branch. John was ordained a Teacher in the Aaronic Priesthood on August 3, 1845 and a Priest on January 18, 1848. He received the Melchizedek Priesthood and was ordained an Elder on September 11, 1848. Ann was equally

busy in the programs of the Branch.

In addition to the above, Ann’s sister Hannah, and her husband Samuel Monks were happily engaged in the Whitwick branch. Other close associates were William and Elizabeth Smith and their family. Since John and Ann were illiterate, the Smith family were most helpful and most of the Thornock mail came to the Smith address, 28 Silver Street in Whitwick. At the time of preparation for emigrating to America in 1854 their mail was recieved at the Smith home.

The Whitwick Branch records list a total of 76 baptisms up to 1850.

Other family names were Allgood, Bailey, Beesley, Brooks, Carnahan, Cooper,

Cox, Elley, Fewkes, Freestone, Gilson, Goddard, Hale, Heathcots, Heyfield, Hicken, Holden, Johnson Machin, Moore, Ordridge, Percival Ridgeway, Stewart, Summers, Williamson, Woodcock, Woodruffe, and Wright.

## Martyrdom of the Prophet

It was a devastating and soul wrenching blow to the members of this small branch when they received the sorrowful news that the Prophet Joseph Smith and his brother Hyrum had been murdered in cold blood in Carthage Jail. It was on June 27, 1844, less than six weeks after John and Ann were baptized, when a mob of 150 armed men with blackened faces rushed the small jail in Carthage, Illinois. Joseph and Hyrum were riddled with bullets while their companions,

John Taylor and Dr. Willard Richards, were critically wounded but lived to record the history of these dastardly acts of the mob.

John and Ann had heard many stories of how Joseph Smith and the Saints in America had been persecuted and driven from their homes in New York to Kirtland, Ohio where they had built a temple. After only a few years they were driven again to Missouri and finally to Nauvoo, Illinois where a new temple was under construction at the time of the martyrdom. They never lost faith in the new religion and stayed active in the Branch programs. They were aware that a handful of new converts in England were moving to America each year to join the Saints in Nauvoo but this seemed only a remote dream for themselves as they struggled to provide for their young family.

John continued working as a corn dealer and other agricultural jobs. Four more children came to bless their family: William on 20 June 1846, Joseph on 19 August 1848, Mary Ann on 27 November 1850 and Hannah on 22 September 1853. When Hannah was born the birth certificate listed John’s employment as a “drillman.” By this time he was primarily planting and cultivating corn and other crops for the farmers in the Whitwick area. On his papers for emigration he listed his employment as “labourer.”

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Gradually the family became more prosperous and they began to make serious plans to go to America.

After the Saints in America were driven again from their homes in Nauvoo and had begun to settle in the Salt Lake Valley in 1847, a general epistle was sent by Brigham Young and the Twelve Apostles from Winter Quarters (later Florence, Nebraska), December 23, 1847 to the Saints in the British Isles. They were advised to ship, via New Orleans, on the all—water route to Kanesville (Council Bluffs, Iowa). The epistle was published by the missionaries in the *Millennial Star* in Liverpool. The Saints were encouraged to gather to the eastern bank of the Missouri River, preparatory to the further migration to the Rocky Mountains. They were urged to bring:

“All kinds of choice seeds, of grain, vegetables, fruits, shrubbery, trees, and vines—everything that grows upon the face of the whole earth that will please the eye, gladden the heart, or cheer the soul of man; also the best stock of beasts, bird and fowl of every kind; also the best tools of every description, and machinery for spinning, or weaving, and dressing cotton, wool, flax, silk, etc., or models and descriptions of the same by kinds, or kinds of farming utensils and husbandry, such as corn shellers, grain threshers, and cleaners, smut machines, mills and every implement and article within their knowledge that shall tend to promote the comfort, health, happiness, and prosperity of any people. So far as it can be consistently done, bring models and drafts, and let the machinery be built where it is used, which will save great expense in transportation, particularly in heavy machinery, and tools and implements generally...

“We are at peace with all nations, with all kingdoms, with all governments, with all authorities under the whole heavens, except the kingdom and power of darkness, which are from beneath and (we) are ready to stretch forth our arms to the four quarters of the globe, extending salvation to every honest soul; for our mission in the Gospel of Jesus Christ is from sea to sea, and from the rivers

“The space allowed on ship—board for luggage is ten cubic feet, but it is better for the passengers to have as much as possible put into the hold, which will give them more room around their berths and a freer ventilation between decks. Clothes that would spoil by dampness and those wanted during the voyage should be kept up. Passengers should have among them a claw—hammer, a few ten penny nails, and some cord, that they may make fast all their boxes which are kept up between decks, before going to sea and getting sick, when they are unable to do it. Much confusion is caused and damage done if boxes are left loose.

“The price of steerage passage to New Orleans ranges from £3 10s. to £5 for adults, and from £3 to £4 10s for

children between 14 years and 1 year old; infants are free. The Passengers’ Act of June, 1852, secs. xxvii and xxxii, requires the broker or agent to supply the passengers with 70 days’ provisions, if the ship sails between the 16th of January and the 14th of October, and 80 days’ if she sails between the 14th of October and the 16th of January, according to the following scale— DIETARY SCALE

3 quarts water, daily	
2—1/2 lbs. Bread or Biscuit, not inferior	
(Weekly to each in quality to Navy Biscuit statute adult,	
1 lb. Wheaten Flour	and half the
5 lbs. Oatmeal	amount to chil—
2 lbs. Rice	dren between
1/2 lb. Sugar	14 years and
2 oz. Tea	i year old)
2 oz.	Salt

“The Act authorizes substitution as follows— “5 lbs. of good potatoes, or 1/2 lb. of Beef or Pork exclusive of bone, or of Preserved meat, or 3/4 lb. of dried Salt Fish, or 1 lb. of

Bread or Biscuit, not inferior in quality to Navy Biscuit, or 1 lb. of best Wheaten Flour, or 1 lb. of Split Peas for 1—3/4 lb. of Oatmeal, or for 1 lb. of Rice; and 1/4 lb. of Preserved Potatoes may be substituted for 1 lb. of potatoes. Vessels clearing out from Scotch or Irish Ports may not issue less than 3—1/2 lbs. of Oatmeal for each statute adult weekly. “In addition to the above scale, the L. D. Saints are furnished for the voyage with 2—1/2 lbs. of sugar, 3 lbs. of butter, 2 lbs. of cheese, and 1 pint of vinegar for each statute adult, and half the amount to children between 14 years and 1 year old; 1 lb. of beef or pork weekly to each statute adult is substituted for its equivalence in oatmeal. This quantity of provisions enables many of the passengers to live during the voyage more bountifully than they were in the habit of living in this country, but we would still, advise those who can do it to procure more flour and sugar and a few other articles such as we will enumerate:—potatoes, ham, dried salt fish, onions, pickled onions, preserves, cayenne pepper, baking powders, mustard, sherbet, carbonate of soda, lime juice, plums, and currants. Marine soap is very useful on ship—board.

“Roasted potatoes can be eaten by most persons during sea sickness. Lime juice mixed with sugar and water is healthy, agreeable, and cheap. About two spoonfuls to half a pint of water, sweetened to taste, make a pleasant drink.

“Such provisions as are unconsumed on arrival at New Orleans are given to the passengers, instead of being returned to this country, as is the case with other emigrant ships. If a vessel make a quick trip, there is a considerable amount left, which of course is a valuable assistance to poor passengers. The John M. Wood made a short trip,

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and the amount of provisions saved to the P. E. Fund Passengers was 150 lbs. of tea, 19 barrels of biscuit, 5 barrels of oatmeal, 4 barrels and 4 bags of rice, and 3 barrels of pork.

“The first part of a sea voyage has often an astringent effect upon the bowels, and emigrants would do well to provide themselves with aperient medicines, if any. By regulating their diet and partaking, as far as possible, of such food as tends to relaxation instead of constipation, emigrants would very much escape seasickness and its attendant irregularities.

“Passengers furnish their own beds and bedding, and likewise their cooking utensils, such as a boiler, saucepan, and frying—pan. They should also provide themselves with a tin porringer, tin plate, tin dish, knife and fork, spoon, and a tin vessel, or an earthen one encased in wickerwork, to hold three quarts of water for each person. A box or barrel for provisions, and small bags or boxes for tea, salt, &c., are required. A strong canvas bag to hold the biscuits is far preferable to putting them with other provisions, as it prevents the biscuits from acquiring a disagreeable taste. The cooking utensils and other articles named should be purchased, if possible, before the passengers leave home, as they can be procured of a better quality than those sold in Liverpool, which in many cases are unfit for use.

“The ship provides the cooking apparatus and fuel, and the Passengers’ Act requires that ‘every Passenger Ship carrying as many as one hundred statute adults shall have on board a seafaring person, who shall be rated in the Ship’s Articles as Passengers’ Steward, and who shall be approved by the Emigration Officer at the Port of Clearance, and who shall be employed in messing and serving out the provisions to the passengers, and in assisting to maintain cleanliness, order, and good discipline among the passengers, and who shall not assist in any way in navigating or working the ship (sec. xxxv).’ Likewise that ‘every Passenger Ship carrying as many as one hundred statute adults shall also have on board a seafaring

### THE SHIP GOLCONDA

Seven ships were chartered for the emigrating Saints in 1854. They were as follows with their dates of sailing and number of emigrating Saints:

Golconda on February 4, with 464 emigrants; Windermere on February 22, with 477 emigrants; Old England on March 5, with 45 emigrants; John M. Wood on March 12, with 393 emigrants; Germanicus on April 4, with 220 emigrants; Marshfield, on April 18, with 366 emigrants; and Clara Wheeler on April 24, with 29 emigrants.

The master of the Golconda was Captain Kerr. The ship was listed as 1170 tons, the others ranged from 995 to 1299 tons. The Golconda had also been chartered the

vious year and had sailed on January 23, 1853 under the command of Captain Kerr.

The passenger list at Liverpool shows that the written notice for the Thornock Family was mailed to them in Whitwick c/o William Smith, 28 Silver Street. The names were as follows, all assigned to “steerage:”

John Thornock	37	Labourer
Ann Thornock	34	
John Thornock	12	
Matthew Thornock	10	
William Thornock	8	
Joseph Thornock	5	
Mary A. Thornock	3	
Hannah Thornock	3 mos.	

The Thornock Family was listed as “ordinary” passengers. The book showed the following:

Deposit			Balance Total		
£SD	£	SD	£	SD	SD
7	0	0	17	12	6
			24	12	6

This means an advance deposit of £7 had been made and the balance paid at the time of boarding the ship. This amount was for passage to New Orleans only. Tickets on the steamboats up the Mississippi and Missouri Rivers to Kansas City, (Westport) Missouri were purchased in New Orleans. Money had been forwarded to Elder William Empey for the purchase of a wagon, oxen, milk cows and supplies for crossing the plains.

Only three families from Whitwick boarded the Golconda. All good friends of the Thornock Family were William Smith, 52, a stoker, and six others in his family and Joseph Heathcots, 55, and Sarah Heathcots, 60. It was not easy to leave Ann’s relatives in Whitwick and John realized he would probably never see his relatives again who were living in the Laxfield area. The Ward Family were especially close friends and the children had been playmates since childhood and would be sorely missed. In later Chapters in this book the Ward and Thornock families are reunited in Utah ten years later, in 1864, and the two older Thornock sons married two Ward daughters.

The passenger list contained the names of 312 adults, 137 under 14 and 15 under 1 for a total of 464. It is significant that there are many professions, trades, and crafts listed among the adults. There was one or more accountant, baker, blacksmith, boot maker, bricklayer, brickmaker, builder, butcher, clerk, coach maker, coal miner, collier, composer, cordwainer, draper, engineer, farmer, farm labourer, gardener, harness maker, labourer, laller, lead miner, mariner, mason, moulder, plasterer, printer, puddler, sawyer, shoemaker. It is obvious that this great variety of skills would prove most helpful while crossing the plains and contributing to the development of Salt Lake Valley.

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

Golconda Sailed February 4, 1854

Dorr P. Curtis was set apart as President and Thomas Squires and William S. Phillips as his counselors to be in charge of this emigrating company of Saints. It was their responsibility "to superintend the voyage, in connection with the (ship) master... On arriving at New Orleans, the emigrants are received by an agent of the church stationed there for that purpose, and he procures suitable steamboats for them to proceed on to St. Louis without detention.

One of the emigrants on the Golconda, William Owens, kept a diary while crossing the ocean and on river boats which gives these additional details:

"Feb. 4-6 Unfavorable winds and almost everyone sea-sick."

"Feb. 7 After many prayers, wind turned favorable."

"Feb. 14 In the afternoon saw last of Western Ireland, now on the open sea ."

"Feb. 20 The wind and sea was calm and the ship hardly moved in the morning. Midday the wind turned against us."

"Feb. 21 The wind in our favor."

"Mar. 3 At 6 p.m. got sight of land, West Indies, and other Islands on the other side.

"Mar. 8 Caught sight of Jamaica Island and we went so near to it that we could distinguish forests and green fields."

"Mar. 18 Entered New Orleans."

"Mar. 21 Started up the river Mississippi."

"Mar. 31 Entered St. Louis"

"Apr. 1 Went on an old steamboat to an old college. That night Jeannette (his wife) was delivered of a son ."

"Apr. 2 She was very sick with cholera."

"Apr. 3 About 8:00 A.M. she was dying and about 5:00 P.M. the child died and they were both buried that night in the city burial ground in St. Louis."

"Apr. 4 I became sick myself with the cholera and was sick for the biggest part of a fortnight (2 weeks) ."

"Apr. 9 Went on steamboat for the Missouri."

"Apr. 10 The steamboat started ."

"Apr. 16 Reached Kansas (West Port) where we camped."

From William Owen's diary it is reasonable to conclude that the Thornock Family and most of the Saints on the Golconda reached Kansas City, Missouri on April 16. The Thornock Family camped here under the care of Elder William Empey for the next nine weeks making preparation for crossing the plains with the Job Smith Company. Their camping grounds were about two miles west of the river in Indian Country, (the same year Kansas and Nebraska were created by the Congress as new territories), the present site of Kansas City, Kansas.

Many historians have described the outfitting stations on the Missouri River as "tent cities ." Each family on the Golconda had spent many hours while crossing the ocean as "tent makers ," cutting and sewing the "very superior twilled cotton canvas procured in England ." Each family made a common field tent and a wagon cover to fit the wagon box which was 12 feet long, 3 feet 4 inches wide and 18 inches deep.

Elder Empey and his assistants assigned each family a new wagon, four oxen, two milk cows, and the basic provisions for camping. It probably took several weeks to receive enough wagons from Cincinnati and St. Louis to supply all the families. During the nine weeks, April 16—June 15, John Thornock had the opportunity to assist Elder Empey to buy oxen, milk cows, train his oxen to work as a team and operate the wagon safely for his family. The three older sons were used to milking cows and driving and riding horses, so they were most helpful with the chores around camp. They soon had a camp for their family of eight, with good sleeping arrangement in the tent and wagon.

Many additional provisions were purchased and carefully arranged for hauling in the wagon including an extra log chain to help pull wagons out of mud holes, a supply of bullets and powder for the rifle, etc. John saw the advantage of having a good saddle horse for herding the oxen and milk cows while they grazed nights and mornings during the long trip on the plains. He could also be better prepared to help others in the company mounted on a saddle horse. It took 180 oxen to pull the 45 wagons and 72 milk cows for the 36 families- a total herd of 252 cattle to care for in the camp and on the plains. Many corrals and pasture fences were constructed near the camping grounds for the livestock during the nine-week period.

In addition to all the heavy labor of assembling the wagons, training the young oxen, constructing pasture fences and corrals and all the camping and household chores, there was a lot of time for church and social activities. From the middle of April to the middle of June the days were warm and nights cool, a delightful time of year. The seven Branches of the church as organized on the Golconda continued to function during this nine—week period in the camping grounds. Meetings were held five times a week, including the dances and socials for the Branches and the whole conference. The most memorable and encouraging hymn which was sung at each meeting was "Come, Come, Ye Saints •"

The new arrivals were soon integrated into the community program and made to feel "right at home." to the surprise of many, in the seven years from July 24, 1847 until now, the city had grown to a remarkable size and other towns were springing up to the north and to the south. Two thousand people had gathered in the Salt Lake Valley



# John and Ann Bott Thornock

The following was published in the Millennial Star on April 22, 1854 in Liverpool reporting on this voyage and plans for the river trip:

## ARRIVAL OF THE "GOLCONDA" AT NEW ORLEANS.

New Orleans, March 20th, 1854.

Dear President S. W. Richards — Agreeable to your request, we cheerfully proceed to give you an account of the pleasant voyage of the "Golconda Emigrating Conference," and its safe arrival in New Orleans.

We left the shores of Old England, Feb. 4, Zion-wards bound, in good health and spirits. On the same day, we organized our Conference, dividing it into seven Branches. We agreed to call our Conference the "Golconda Emigrating Conference." We appointed meetings to be held five times a week, in which we were richly blessed with the gifts of the Spirit, in tongues, interpretations, visions, revelations, and prophecies, which caused the hearts of the Saints to rejoice exceedingly, and to magnify the name of the Lord their God, that they lived in this day and age of the world, when the God of Israel had set His hand the second time to redeem His people, and gather them from the uttermost parts of the earth, to establish His kingdom, *no more* to be thrown down.

With this order in our midst, we set out for the west, as we have already remarked, in excellent spirits. The winds were rather contrary for the two or three first days, but afterwards they turned in our favour, and continued so the greater part of the voyage. We had not as much as one storm or very heavy gale of wind during the whole passage. We had two marriages and one death at sea. The marriages were—David Lewis and Esther Williams, both from Carmarthenshire; and Wm. Gillman, Monmouthshire, and Ann Davis, Pendilion, Glamorganshire. A little child died of the thrush and inflammation on the chest, aged 25 days, daughter

of George and Eliza Alexander, both from Hampshire.

March the 5th, we held our Conference, in which the representations of the different Branches were brought in, which were reported as being in good health, and a very good spirit prevailing amongst them—all in love and union with each other.

The authorities of the Church were all upheld and sustained by a unanimous vote of the whole Conference. In the afternoon and evening, addresses were delivered in a very spirited manner by several of the Elders, upon the gathering, the duties of the Saints on ship board, and other kindred subjects, to the joy and consolation of all present, that felt an interest in the great work we are engaged in.

The pleasantness of the voyage, the love and union amongst the Saints in general, the unremitting attention and kind regard paid us by our worthy Captain, Captain Kerr, all combined to make our voyage across the great Atlantic what may indeed be very properly called, a *pleasure trip*.

We arrived safe and sound at this place on Saturday, the 18th, making our passage in 42 days from the time we left Liverpool.

Not wishing to intrude upon your time or space, we curtail our remarks, praying God, our Eternal Father, to bless you abundantly with every qualification to enable you to honour the high and holy calling appointed unto you, that the hearts of thousands may be made to rejoice in being brought to the knowledge of the truth through your instrumentality.

DORR P. CURTIS, President.

T. SQUIRES, }  
W. S. PHILLIPS, } Counsellors.

[We have much pleasure in presenting the above letter to our readers, concerning the agreeable voyage of the *Golconda*, and her safe arrival at New Orleans. Elder Curtis also informs us that the fare up the river is higher than formerly. Elder Brown had chartered a fine steamer to take the company up to St. Louis, at three dollars per head, under 14 years half price. A few of the company were stopping at New Orleans, for want of means. Elder Curtis says—"I can truly say we have got along well, without a quarrel. Captain Kerr, and in fact all the crew speak in our favour. The steward intends to emigrate next season. Several of the crew are going with us, and wish to be baptized." The *Benjamin Adams*, with the second company of Danish and German Saints, had not arrived.—ED.]

THE EMIGRATION AT ST. LOUIS.—Just as we were going to press, we received another letter from Elder William Empey, dated St. Louis, March 19. Three more deaths from cholera had occurred among the Danish Saints, four or five were sick, but the affliction was abating. Elder Empey was making every exertion to render the emigrants comfortable. Waggon's were from 60 to 80 dollars each. The emigrating Saints, it was expected, would fit out for the Plains at Kansas and Fort Leavenworth.

ADDRESSES.—William Glover, 50 Dundas Street, Monkwearmouth, Sunderland.  
Andrew Ferguson, 3 Cunliffe Street, Preston.  
Jesse B. Martin, 3 Cunliffe Street, Preston.  
G. W. Thurston, Mr. Nash's, 6, Market Street, Guildford, Surrey.

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



This scene in the harbor at Liverpool, England illustrates the embarkation of the British emigrants in 1854. The Thornock family boarded the ship *Golconda* which set sail for America on 4 February 1854.

by the fall of 1847. The estimated population of “Deseret” was 15,000 in 1850 and would be 76,335 by February 1856. Of these 37,277 were males and 39,058 were females.

For the Thornock family, it was “roll up your sleeves” and get on with the job at hand. The family was hardly well settled in their new home when eight-year old William died on October 12, 1854 probably of tick fever, again wrenching their hearts, losing two of their small family since landing in America. It took just a lot more faith and courage to carry on. There was no thought of quitting or turning back. With good neighbors and friends they were able to endure their heart aches and move forward.

The major public projects under way at the time were on Temple Square. There was work for the Thornock men helping to finish the wall around the temple block, the Endowment House, and beginning the work on the majestic Temple. Their oldest son, John Bott Thornock, recalls “hauling rock for the Salt Lake Temple. I assisted in hauling the corner—stone for the main tower which weighed nearly 10,000 pounds and was drawn by seven yoke of cattle. For a time I was coach driver and chore boy for Captain W. Hooper.” No doubt cutting and hauling wild hay was another big and important job. Some could be sold for a good price.

Brigham Young and the General Authorities had made known to the Saints in 1851 the urgency and importance of constructing the temple.

“We contemplate erecting a wall around the Temple block this season, preparatory to laying the foundation of the Temple this year following; and this we will be sure to do, if all the Saints shall prove themselves as ready to pay their tithing, and sacrifice and consecrate of their substance, as freely as we will: and if the Saints do not pay their tithing, we can neither build nor prepare for building; and if there shall be no Temple built, the Saints can have no endowments; and if they do not receive their endowments, they can never attain unto that salvation they are anxiously looking for. So far as the Saints in the United States and Canada desire to see the work of the Lord prosper, let them arise as one man, and come to Deseret, where they can do more for Zion in one year than they can in many years where they are .” (From the Fifth General Epistle, 7 April 1851, in Clark, Messages, 2:71)

Ensigns of the various bands and escorts floating in the breeze, and the banner of ‘Zion’s Workmen’ towering aloft, proceeded to the Temple ground, and after singing by the choir, the First Presidency laid the South East Corner Stone of the Temple.

“The Holy Spirit has been in our midst, and the revelations of Jesus have guided His Apostles and Prophets, in laying the Corner Stones of the Temple, and ministering unto the Saints, during Conference, in an unusual degree, which has caused much gladness of heart, and great joy and rejoicing. And that same Spirit will accompany this our Epistle, and be felt, and experienced to the joy of your hearts, even by all who will receive our testimony, and practice those precepts which we inculcate .” (From the Ninth General Epistle, 13 April 1853, in Clark, Messages, 2:115,117)

The pioneers were anxious to have the blessings of the endowments and eternal marriage. They were willing to sacrifice and toil long hours to make this possible. This wonderful blessing was announced in the October Conference of the Church in 1855, one year after the Thornock family arrived:

“During the General Conference, just closed, the younger people were counseled to obtain their endowments and marry; hence we wish it understood that we are prepared to give the Saints their endowments in the House of the Lord, which has been built and dedicated expressly for that purpose; therefore, let parents, guard-

## John and Ann Bott Thornock

ians, and Bishops take this matter properly in hand, and counsel freely with the young people, and prepare them to receive their endowments and sealings. Young men, take unto yourselves wives of the daughters of Zion, and come up and receive your endowments and sealings, that you may raise up a holy seed unto the God of Abraham, even a holy and royal Priesthood who shall be born legal heirs thereunto, having a right to the keys thereof, and to administer in all the ordinances pertaining to the House of the Lord. Cease your folly and become men of God• act wisely and righteously before Him, and His choice blessings will attend you.

“We exhort all the Saints to live righteously, to remember and keep their covenants with their God and with each other, to pay their tithing and make their consecrations in the spirit of liberality and in all good conscience, nothing doubting.” (From the Thirteenth General Epistle, 29 October 1855, in Clark, Messages, 2:186—87)

The Thornock Family worked diligently in Salt Lake City for about two years. They were filled with joy when a lovely daughter, Sarah Ann, was born on April 16, 1856, nearly two years after little Mary Ann had died. By this time they were searching for some land to build a more permanent home and get back to farming and gardening—work they were used to in England. They found “just the place” in the Farmington area about 16 miles to the north.

The Thornock family was involved in all the activities of Farmington for 14 years 1857-71. One of the most important events was while Hannah Thornock was courting Jacob Hess, the oldest child of Bishop John W. Hess. They were married in the Endowment House on February 16, 1868. All four of the older children: John Bott, Matthew, Joseph and Hannah had the special opportunity as scholars in the unique Sunday School which was organized in 1866.

During the Utah War, Johnston’s army was astonished to find so large a city as Salt Lake with its inhabitants fled. Even the Church leaders had joined in the move south.

“Brigham Young declared that the Church leaders were not guilty of treason or rebellion, but would accept the pardon.

“It was agreed that the Army would be allowed to pass through the city unmolested, providing they were not permitted to stop and would camp at least forty miles away. The Commission forwarded a letter to that effect to General Johnston, and on June 26, 1858, the Army entered Salt Lake City. They passed through the city and camped on the Jordan River. Three days later they marched southward and established a permanent camp in Cedar Valley. The camp was called ‘Camp Floyd,’ after the Secretary of War.

“Thus was brought to a close an unfortunate chapter in

the history of the Church, and of the State. The army was maintained at Camp Floyd until the outbreak of the Civil War, when the camp was abandoned. While the camp remained it was a social problem to Salt Lake City and the adjacent settlements. Immoralities, gambling, drunkenness, thefts, etc., accompanied the army and its hangers—on into the territory. The police force in Salt Lake City was increased four-fold and crimes, unknown before, became commonplace.

“The course taken by the Saints in the ‘Utah War’ was vindicated in the eyes of the nation. It will ever remain one of the outstanding examples of the faith of a people in the power of the Almighty God to protect them. The unwavering position of Brigham Young, that with the help of the Lord the Saints could withstand the entire Army of the United States, won the respect and admiration of the world. It will forever cause him to rank with the great spiritual leaders of mankind.”

### Thornock Family Returns to Farmington

The spring and summer of 1858 included “some of the worst and some of the best.” April, May and June they were “moving south,” finding pasture for their livestock and setting up temporary camps for a few days at a time. Fortunately the move only took them as far south as Provo, Utah. This period was the “worst” because they had no idea where or when it would end, or if there would be a bloody war.

The “best” part came in July when the leaders gave their approval to return to homes in Farmington. Naturally the family was thrilled to return as soon as they could. Fortunately, they found their buildings as they left them. Even if the season was late, there was still time to plant some vegetables and harvest wheat and hay for the livestock.

### Two More Children Born in Farmington

The next few years was a period of dedication and hard work in building up their home, increasing their small herd and helping in public projects. Work on the temple was continuing and the two older boys had several work assignments in Salt Lake City. Two sons were born in Farmington, George Henry on March 31, 1859 and Hyrum James on April 6, 1862.

The most striking feature in this 50 mile long valley is its sky-blue lake occupying a major part of the south end of the valley. The lake is about twenty—miles long in its north-south axis and varies in width from four to eight miles. The original elevation of the lake was 5,924 feet above sea level. This was before the Utah Power and Light Company constructed a canal to divert water into Bear Lake from the Bear River and installed a huge pumping plant on the north end of the lake in about 1915. In dry years the lake level is lowered by pumping water into the Bear River.

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

### Crossing the plains.

“For a detailed and descriptive account of crossing the plains we are indebted to Frederick Piercy, a 23-year old non-Mormon artist from Portsmouth, England. He agreed with Church leaders to make a trip to America in 1853 and paint the significant places on the route from Liverpool to Great salt Lake valley. He wrote a most informative diary which gives a clear verbal picture of the organized Mormon companies of British emigrants. The Job Smith Company (with whom the Thornocks traveled) which crossed the plains the very next year, surely encountered similar experiences.

There are numerous details in Piercy’s diary which help us understand the crossing by the Job Smith Company. . . 1. Many emigrants brought too much from England - had to leave some to lighten their loads. 2. Ferry boats are described and different kinds of bridges across creeks, most of the primitive, hazardous bridges; also many mud holes. 3. Difficulties with young, poorly trained oxen, especially the first few days. Job Smith said: “Our cattle, mostly wild, with only myself and two others who had ever handled an ox whip in their lives, you may guess we had a picnic.” . . . 4. The purpose of forming a circle of wagons at night: a. to form a corral for the cattle if Indians were a threat. b. to hold the cattle while catching and placing yokes on the oxen each morning. C. milk cows caught and lead with ropes outside the corral for milking. d. milk cows often on “picket” over night; 30 to 40 of rope, tied to a stake driven in the ground in good grassy areas outside the wagon circle. 5. Night herding 250 oxen and some cows by men and boys working in four hour shifts. Dark, stormy nights, additional volunteers helped in herding. 6. Several trading posts along the trail, owned by Frenchmen with Indian wives, had horses, mules and oxen for sale at exorbitant prices. 7. Several wagons broken down; an axle, a tongue, but more often a wheel. Blacksmiths had a method of making wood charcoal to re-set the iron tires and welding jobs. 8. . . There were daily hazards and many people were injured while crossing the plains. The ‘tar bucket’ was filled with a heavy axle grease and looked like tar. Each wagon was equipped with a bucket of grease and a big wagon jack. It was necessary to grease the wagon axles ever two or three days, even daily if there was lots of dust or blowing sand. At least weekly there were some repairs needed on most wagons. 9. He tells of the interesting use of buffalo chips for cooking meals. 10. He tells of an exciting buffalo hunt. 11. He refers to ‘Clayton’s Guide,’ the pioneers road map. P. 42-43.

After concluding his journey across the plains to G.S.L. City and while returning to his native land in England, Piercy gave the following timely advice to future emigrants. No doubt Elder Empey, Job Smith and many others were grateful for his advice: ‘Emigrants should be very cautious and particularly with every thing they purchase, keeping in view that mistakes cannot be remedied on the journey. When a storekeeper assures you that bacon, or a ham is sweet and good, don’t be content with his word, but cut into it and see for yourself. When crackers, biscuit or flour are wanted, eat some of the crackers, and smell and taste the flour. Remember that you are to be three months on the plains, and that to eat bad bacon, or to live on sour bread, will be anything but healthy and pleasant. The same caution may be useful in all things, and in nothing perhaps ;more than in the purchase of a wagon. . . .Your wagon will be tried as well as yourself, and none but good ones will get through without a great deal of patchwork. In the purchase of cows and oxen the same manner of fact principle ought to be practised. If you want a milch cow see her milked before you buy her, and be sure you taste the milk. . . . well broken steers should be had to lead the team and should therefore be tried at the time of purchase. Assure yourself that they have due respect for the authority of the whip, and that they really have been initiated into the mysteries of ‘geeing’ and hawing.’ If a good pair of leading steers are obtained, the chief difficulty with respect to the team is surmounted. All that is required then is to see that the yokes and bows fit the animals necks. . . Some persons, to prevent the galling of the neck, line the yoke with sheet lead, and this I should judge is likely to be effectual, as the lead admits of polish and generally retains a greasy, slippery quality. Another important matter in connection with the oxen is the shoeing of them. . . . It is beyond question a most troublesome matter to shoe oxen. It is far more difficult to manage them than either horses or mules. . . Having obtained wagons and team, it will not be amiss to cover the wagon, so as to effectually keep out the wind and rain. A stout closely woven cloth should be used. . . With reference to clothing, I would say use any old clothes you may happen to have by you. . . For a covering to the head a felt hat will be the best, and for the feet top boots will be found almost indispensable. . . ‘Goggles’, which are coverings for the eyes, will be found very useful as protectors from dust and sand, and also from excessive sunlight. While writing about clothing for men, . . . nature will provide them with clothing for the face and throat that will prove most useful during the journey across the Plains. I think the beard eminently useful and to most persons ornamental also. Lock up your razors and try to believe that you cannot improve God’s greatest work. . . . All that I have to recommend to the ladies is that they do not wear their dresses quite so long, and that if possible they provide themselves with India rubber galoshes and very large sun-bonnets. Thornock, Clarence, pp. 61-63

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The Job Smith Company (with whom the Thornocks traveled) followed a main branch of the Oregon Trail in a northwesterly direction from Kansas City, Missouri, fording or ferrying such major streams as the Delaware River, Big Soldier Creek and the Big Blue River in Kansas. Then they continued northwest to Steele City, Nebraska. Following the north side of the Little Blue River past the towns of Oak, Deweese, Kennesaw and at Kearney, Nebraska (a few miles east of Ft. Kearney) they left the Oregon Trail and forded the Platte River. Here they connected with the old 1847 Mormon Trail, following it to the Salt Lake Valley. This route was about 100 miles longer than the 1847 trail and was new for Job Smith as far as Kearney, Nebraska. Thornock, Clarence, p. 39

The original overflow from the lake was northward, through Mud Lake and a series of sloughs and meandering channels where it entered the Bear River a short distance northwest of where Montpelier, Idaho is now located. The head—waters of the Bear River are in the Uinta Mountains in northeastern Utah. The river then takes a circuitous route northward into Wyoming, back into Utah, again into Wyoming and then enters the Bear Lake Valley near the present site of Wardboro, Idaho, four miles south of Montpelier. From here the river runs northward to Soda Springs, Idaho before making a looping turn to the south where it finally empties into the Great Salt Lake.

The lower and flatter portion of the valley is largely wet meadow land. This is surrounded by foothills, mountain ranges and canyons. On the western side the mountains rise quite abruptly, some peaks reach 11,000 feet in elevation above sea level. The canyons produce great volumes of clear, year-round flowing streams of water, a variety of trees, shrubs, flowers and grasses.

The climate is characterized by short summers, shorter springs and falls, and long, cold, blustery winters. Most of the mountain men and early explorers on their way to the Oregon and California territories felt the climate was too severe for settlement by white men.

We do not know when the first Indians came into the Bear Lake Valley, but when the first white men came they found two tribes had laid claim to the valley; the Shoshones and the Bannocks. The valley provided excellent hunting and fishing opportunities which were shared quite peacefully by the two tribes. The Indians limited their visits to the valley to the summer months. There is no evidence that they lived here in the winter.

“There were a number of reasons why the Latter-day Saint Church Authorities did not colonize the Bear Lake Valley sooner than they did. One reason was the general opinion they had formed that, due to its high altitude and early frosts, it was not suitable for the growing of grains, etc. Another reason was that the Fort Lemhi experience had made them somewhat hesitant about the Indians in the north. Johnston’s Army also changed Latter—day Saint Church policy of colonization. Then, too, it had been the original idea to colonize more of the lands south of the Salt Lake Valley. This was one big reason Brigham Young thought it best to move the capital to Fillmore, where it would be nearer the center of the colonies. Upon discovery of the small amount of tillable land to the south, however, and also due to the scarcity of water in the lower end of the region, a change in plans was necessitated.

“On May 20, 1862, Congress passed a homestead law which opened up a lot of new land for settlement. A person could file on 160 acres and, after living on it for five years, would receive clear title to it. Brigham Young was anxious that the Latter—day Saints secure the Bear Lake Valley for themselves. If they did not, it might be that unfriendly Gentiles would now take up the land.

Our manner of travelling was quite unique. Up the north side of the Platte River two lines of wagons abreast. After unyoking cattle at night, several teamsters drove the heard to where they could best find feed, sometimes as far as a mile, herding them until dark, then driving them to camp, place a rope around each animal’s horns and at the other end of the rope driving a stake in the ground. Very early in the morning cattle released and started up again at a given signal. Wagons were all driven at camping time so as to form two half circles, thus making one circle complete, each wagon driven so as to lock his off front wheel behind the near hind wheel of the wagon before him. This formed a complete corral for the teams all night, instead of roping them. Another curiosity of travel at that time was the vast number of Buffaloes to seen for a number of days. At one time looking forward up the Platte Valley as far as the eye could reach, the landscape was almost black with them, they were so numerous. Job Smith diary of 1848 in Thornock, Clarence,,p. 32

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“One of the early settlers was asked why the Church leaders had Bear Lake Valley settled when much of the land between there and Salt Lake was sparsely inhabited. His answer was that Brigham Young felt that if the Bear Lake Valley was secured for the ‘Saints’ they could finish filing in the rest of the regions later.

“On August 23, 1863, Brigham Young called a meeting at Logan, Utah. He stated that the purpose of the meeting was to take immediate possession of the Bear Lake Valley by sending a company there that fall. The almost complete annihilation of the troublesome northern Indians by Federal soldiers at Battle Creek in January, 1863 gave the Saints encouragement that their outlying colonies would now be reasonably secure from Indian depredations.

“Apostle Charles C. Rich was chosen to lead an exploring party into the valley and select a site for settlement. A few men from Cache Valley were called to take wagons over with an eye to permanent settlement. Fifty horsemen were selected to explore the valley.

In the Spring of 1871 there was much activity in Farmington by the townspeople leaving for Bear Lake Valley. Several families had been called in the 1870 October Conference of the Church to help in the settlement of Georgetown and the northern part of the valley. Jacob Hess decided to go with some of those families. His young wife, Hannah, and their baby would stay with Jacob’s folks until he came back to get them when his cabin was ready.

The rest of the Thornock family moved to Bloomington in April 1871. This meant the parents, their unmarried children: Joseph 22, Sarah Ann 15, George Henry 12, and Hyrum James 9 would be joining John and Emma in helping to colonize the Bear Lake Valley. Matthew and Ann and their two babies were also ready and anxious to move at the same time. It was a major exodus.

The vacant lots in 1871 were largely in the northwest part of Bloomington. Just west of the Ward home built in 1867 and across the street were two vacant lots. The Thornock family selected this location. It was one block north of the home John and Emma had started to build in 1865. There would be no homes between them, their lots would only be separated by a street. Matthew and Ann selected a 4-acre tract three blocks southwest of John and Emma’s.

The Thornock and Ward families were truly happy to be such close neighbors. This relationship began many years before in England. Now they would continue to rear their families together in America.

During the next few years most of the time and effort was spent improving their homes and constructing corrals, barns, stables, and sheds for the livestock. Small tracts of sagebrush land were plowed each year and gardens planted. Larger tracts just outside of the town site were plowed and planted to wheat, barley, and oats. There was a great deal of community effort on the canyon roads and bridges and enlarging the irrigation ditches.

Each married couple selected a 160 acre tract of wild hay land east of Bloomington. Under the Homestead Act passed by the Congress in 1862, this tract could become personal property. It was required that the family live on the land, improve it by fencing it, harvesting the hay and grain the forage for a period of five years. This meant each family had two log cabins, one in town, one on the ranch.

The Bear Lake valley was blessed with a great variety of natural resources. The most striking thing the Thornock family saw as they entered the valley was the large, blue lake to the south. The next

most striking was the many square miles of wet meadows in the bottom lands, locally called “the bottoms.” On the fairly flat bench lands were several square miles of sagebrush mixed with bunch grasses and wild flowers. Above the bench lands were extensive foothills covered with sage and other mountain shrubs also with a mixture of bunch grasses and wild flowers.

Behind the foothills, to the west of Bloomington, the mountains rise 3000 to 4000 feet in a distance of five or six miles. For the new settlers, four essential resources were in abundance, good rich soil for farming, a reliable supply of potable water, a variety of forest trees for fuel and wood products, and forage for cattle, horses and sheep.

About one-half mile east of the town site of Bloomington the bench land ends abruptly and the wild hay land begins. This large bottomland is characterized by high water table, heavy clay soils which are often alkaline. The wild hay is composed largely of bulrushes and other smaller rushes and sedges, only a small part is grass. On the higher and

... the first settlers in Bloomington were assigned one-acre lots on a first-come first-serve basis. This was done by drawing numbers from a hat and all ten lots were assigned in each block before starting on the next block. This plan was recommended by Brigham Young in his message to the people in Paris, Idaho on Sunday, May 22, 1864. He said “When you form your settlements, get together pretty close, let there be at least ten families on ten acres of ground. When you start to build upon a block (Brother Charles C. Rich, please remember this), have the brethren build upon the block until every lot is occupied before you touch another. Then if you should be attacked by Indians, one scream will arouse the whole block.” Thornock Pioneers, p. 102.

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drier knolls is a mixture of good grasses such as Redtop and Native Timothy. Despite the only fair to good mixture of species, the wild hay land produces the major tonnage of winter feed for the livestock. Even the cattails which grow along the sloughs were harvested by the women to make pillows and mattresses.

Bloomington and the other towns in the valley are located at the mouth of the canyons on the alluvial bench lands. The soil is a rich, sandy or gravelly loam, often three to five feet in depth. It is necessary to plow and carefully cultivate these soils to produce good gardens and orchards, wheat, barley and oats, alfalfa, timothy, brome and clover. These crops need two or three irrigations each summer. A limited acreage in the lower foothills produces good dry—farm wheat without irrigation. However, this land must lie fallow every other year, producing one crop of dry—farm wheat in two years. More extensive dry farming is done in the northern end of the valley near Bennington and Georgetown.

When the Thornock family arrived in 1871, most of the good bench land had been filed on and was being “proved up” for homesteads by the earlier settlers. There were still a few choice opportunities for homesteading in the “bottoms.”

In the foothills and in the canyons west of Bloomington were extensive grazing lands in public ownership. Many of the families used these lands for their cattle and horses from early spring to late fall. There were no grazing fees, but the families shared the expenses of salting and herding on the “open range.” The “bunchgrass” was composed of several species of wheatgrass, mountain brome, bluegrass, fescue, ryegrass, and June grass. The livestock also foraged on many associated “wild flowers” and shrubs.

Bloomington canyon was blessed with a choice variety of forest trees. Near the mouth of the canyon is a colorful fringe of canyon maple, some sugar was produced from this small shrubby tree. Aspen or quaking—asp is abundant in the middle elevations. Then a mixture of lodge pole pine, Douglas fir and sub alpine fir covers extensive areas throughout the canyon. Engelmann spruce is the largest tree in the canyon at the higher elevations. Limber pine is also found on the higher rocky ridges.

Curl leaf mountain mahogany grows on the warmer, south—facing slopes and on the rocky ridges throughout

the canyon. In the early days of colonizing the valley, the dead mahogany was cut and hauled to the homes for fuel wood. All the other trees furnished fuel wood, but dry mahogany was the best. It was prized by every homemaker.

Lodge pole pine, and occasionally Douglas fir, furnished most of the logs for cabins, barns, granaries, sheds and other buildings. Douglas fir was usually selected for bridge

stringers, derricks and other structural needs for round timbers. Aspen and lodge pole pine were best for fence and corral poles. Utah Juniper (cedar) made the best fence posts.

When sawmills were installed the settlers preferred Douglas fir for floor and ceiling joists, studding and rafters.

Engelmann spruce, lodge pole pine and sub alpine fir produced good boards, Often the slabs were salvaged from the sawmills and used in corral fences, roofing for barns and sheds. Shingles were made from lodge pole pine and Douglas fir.

Another natural resource sought after by the Thornock women was the native fruit growing in the canyons. Often fresh or bottled for winter these added variety for the table. Principal fruits harvested were: chokecherry, huckleberry, service berry, gooseberry, currants and Oregon grape. A few wild raspberries and strawberries were found along the creeks.

Wild animals and birds were found in abundance. A few like the wolf, coyote, cougar, and black bear were a problem at times. They developed a liking for calves, colts, and lambs. The cougar was especially fond of colt meat. But the settlers felt blessed to enjoy many songbirds and even seagulls that fed on grasshoppers and other insects. Ducks, geese and snipes were numerous in the “bottoms” and were a source of meat and feathers and down for quilts and pillows. The foothills and canyons provided excellent habitat for blue grouse, willow grouse, sage hens and prairie chickens. Mule deer were present but not in great numbers in Bloomington Canyon.

John was fifty-five and Ann fifty-one when they and their family moved to Bloomington, Idaho in 1871. They constructed a very nice log home just one block north of the home of John Bott, their oldest son, and his wife Emma who had lived in Bloomington five years. Their good friends, John and Emma Hogg Ward had moved to

“It was a challenging and soul-searching fall and winter for the Thornock family and their neighbors in Farmington. It was a traumatic feeling for these people to give up their newly acquired homes and ‘move on again.’ But by spring (1858) they were obediently packing their wagons, rounding up their little herds and moving south. Where to? They really did not know for sure. It must have been the hardest part of the experience when they carried straw into and around the log cabin and the barn and placed it ready to be touched off with matches if Johnston’s Army came near. . . “  
Clarence Thornock

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

Bloomington four years before, in 1867, and built their home on the lot just across the street to the east. They were close neighbors for the rest of their lives, a relationship which began in Whitwick, England when both couples were newly weds.

Bloomington was a choice place to live and to enjoy the rewards of their labors, especially to have all their children and grandchildren so near. John and Ann missed their home and friends in Farmington, but being together again as a big family was the greatest blessing of their lives. Their family and the programs and activities in the Church fulfilled their every desire and they were happy.

A tragedy was suffered when the new home of Matthew and Ann burned to the ground on November 7, 1872 and their oldest daughter, Sarah Ann, was burned to death. She would have been six years old on January 2, if she had lived. The whole town rallied around the family in their hour of grief. Within weeks a new home was constructed as a community project. Almost everyone donated some article of clothing or furniture to help this young couple get back on their feet.

John and Ann enjoyed much happier times to see their other children married to choice companions. Joseph and Sarah Ann chose February 2, 1875 to have double weddings with their sweethearts; Joseph to Amelia Ellen Long, and Sarah Ann to John Eller Welker. George Henry and Louisa Mahala Welker were married on September 8, 1881. Hyrum James and Matilda Wilson were married on February 24, 1885. All the Thornock families continued to live in Bloomington for many years.

John and Ann often said that they were blessed with riches that could not be bought with gold or silver. Each of their seven children who lived to maturity presented them with lovely grandchildren, a total of 65: John Bott and Emma 11, Matthew and Ann 6, Joseph and Amelia 9 Hannah and Jacob 11, Sarah and John Eller 11, George H. and Louisa 11, Hyrum and Matilda, Hyrum and Mary 5.

Ann was an experienced midwife and several of her grandchildren were born in her home. Jacob Hess even

pulled his wife and their first baby on a hand sleigh, more than 22 miles, from Georgetown to Bloomington where their second child, Mary Ann, was born in John and Ann's new home on February 28, 1872.

Theirs was a warm, comfortable log home with a shingle roof. The living room floor was covered wall to wall with a colorful, woven, rag carpet heavily padded each fall with clean oat straw. Ann tore multi-colored rags into strips, sewed them end to end and wove them into throw rugs for the bed rooms. The beds were equipped with springs and bulging straw ticks to sleep on. Thick fluffy feather beds were used for covers. Ann made lovely feather beds like she had used as a girl in England. John was a good hunter

and brought home many wild ducks and geese every fall. The excellent feathers and down were carefully saved, cleaned and used to make the feather beds and pillows for their family and for gifts to their children and grandchildren.

Patchwork quilts were also made for each bed. These, with bright calico curtains at the windows, added color and warmth to the home. Two wood-burning stoves provided the necessary heating against the cold winters and terrible blizzards. The huge cast iron kitchen range with its large oven, a warming oven above, and a water-heating reservoir at one end, helped Ann prepare her famous English meals. The heat from the range and the pot-belly stove in the living room also kept the bedrooms

just warm enough for good sleeping.

Coal oil lamps and thick tallow candles flickered in each room. The snow white pine floor of the large kitchen showed the results of daily scrubbing with Ann's homemade lye soap. The long pine dining table used up one third of the kitchen but also served as a cutting board and work area for cooking, bottling, sewing, and family games. In the corner stood the old, well-used spinning wheel. Ann spun wool from their own sheep and made her own yarn for knitting. She was most creative in knitting sweaters, caps, mittens, stockings and scarfs; she even made her husband a home-spun dress suit and a warm buggy lap robe. The kitchen also served as the bathroom every Saturday night as each member of the family took his turn in

### Bear Lake Blizzards

The snow depth varied from winter to winter but usually was two to three feet deep in the towns for several weeks. It was not unusual to have the fences covered in the foothills. Coasting on crusty snow for a mile or more over several fences was late winter recreation for many. Snow depths in the canyon often reached six feet or more. Bear Lake blizzards became known to many westerners for their severity and hazards. Two or three major storms each winter would sweep into the valley from the Arctic North. Such blizzards often lasted for two or three days. The cattlemen usually planned ahead in anticipation of a blizzard, some people called it "a Bear Laker", and had a supply of hay hauled and temporarily stacked near the feed lots. It was hazardous even to drive a team and sleigh in a blizzard to the nearby stacks of hay and haul a load or two to the cattle and horses in the feed lots.



# John and Ann Bott Thornock

the No. 3 tin wash tub.

Outside was a lean-to made of slabs where Ann stored her small loom and dye-pot, the heavy cast iron pot used to make soap over an open fire and the heavy kettle used for rendering lard. On the north side of the house, in the ground, was a deep root cellar covered with a log and slab roof and a foot of clay soil. Each fall it was filled with potatoes, carrots, cabbage, cauliflower, beets, horse radish and squash from their own garden. In the inside cellar, under the kitchen, were shelves loaded with bottled raspberries, strawberries, currants, plums, rhubarb, apples, peas, beans, and corn. Several sizes of crocks of preserves, an oak barrel of water and salt brine for curing hams and bacon, and a larger oak barrel filled with pickles. All added variety to the meals.

John raised milking short-horn cattle so there were good cuts of beef, milk, cream and butter. Pigs furnished sausage, hams, bacon, pork roasts, pork chops and lard; lamb chops, roasts and wool from the sheep; eggs and meat from the chickens. They never went hungry in Bloomington.

The population of the town grew until it reached its maximum about the turn of the century. At the end of 1900 there were 113 families and 578

It had been twenty-five years since Mary Ann and William had died in 1854 when Matthew died in Bloomington. Matthew left his loving wife and their four living children when he died on September 30, 1879. Ann was four months pregnant and David Arthur was born on March 2, 1880.

Other deaths in the family of John and Ann follow: John Thornock January 4, 1885, Ann Bott Thornock June 6, 1911, John Bott Thornock, July 23 1917, Sarah Ann T. Welker April 29, 1921, Joseph Thornock December 25, 1921, George Henry Thornock May 26, 1926, Hannah T. Hess September 27, 1933, Hyrum James Thornock June 20, 1935

All were buried in the beautiful Bloomington cemetery on the hill overlooking the valley, except Sarah Ann Welker who was buried in Wilford, Idaho. Little 3—1/2 year old Mary Ann died on June 12, 1854 and was buried near Kansas City, Mo. and eight year old William had died on October 12, 1854 and was buried in Salt lake City,

John and Ann and their children were blessed with reasonably good health almost to the day of their deaths.

George T., their second oldest grandchild (age 16), wrote the following in his diary at the death of John:

“Fri., Jan. 2, 1885. It was a cold day and I done chores at home and Grandfather Thornock was worse.”

“Sat., Jan. 3, 1885. It was a fine day and I done chores and at night Father and Uncle Jacob Jess sat up with Grandfather .“

“Sun. Jan. 4, 1885. It was a fine day and my poor Grandfather Thornock died at hali past seven o'clock in the morning and I did not go to Sunday School nor to meeting and John Henry came home from Swan Creek.”

“Tue., Jan. 6, 1885. It was a stormy day and I went to school and done chores. John Henry (their oldest grandchild) went up to St. Charles and got Rebecca Themellon and brought her down to Grandmother's.

“Wed., Jan. 7, 1885. It was a fine day and they had Grandfather Thornock's funeral in the Bloomington

meeting house at ten o'clock in the morning. Ten teams followed the corpse to the school house. The funeral sermons were preached by W. Piggott, J. Sutton, Sr., and P. Greenhalgh Sr. Then twenty—two teams followed the corpse to the grave.”

A brief obituary was published in the Deseret News in Salt Lake City and in the Millennial Star in England concerning John's death which stated in part that “he remained (in Bloomington) till his death, continuing faithful and true to the Gospel, energetic and active as a member of the Church.” He was nearly 69 years old at his death and had lived in Bloomington for 13 years 8 months after 16—1/2 years in Utah.

Ann lived in widowhood 26-1/2 years surrounded by the large Thornock family, relatives and friends. Her special and close friend and next door neighbor, Emma Hogg Ward, had lost her husband only three months before John died. These two women had become acquainted in Whitwick, England and the Ward and Thornock families had for ten years (1844—54) been active members in the Whitwick Branch of the Church. For the most recent 20 years the two families were closely associated in Farmington and Bountiful, Utah and in Bloomington, Idaho. Ann's two oldest sons

“Ann Bott Thornock, My great-grandmother, lived near her son, Hyrum when I knew her. She lived in a log cabin close to Uncle Hyrum's log home. She spent her life being concerned about her family. Several of her grandchildren were born in her home. Genevieve, Uncle Hyrum's daughter, didn't come to see her as much as Grandmother Ann thought she should so, one day when some people came to visit, Genevieve also came with the visitors and she said, ‘How do you feel?’ In her English brogue she said jokingly: ‘ I feel with my aunds.’” Luella Thornock Peterson, in *Thornock Pioneers*, Thornock, Clarence p. 174.

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

had married Emma's two daughters and both large Thornock and Ward families surrounded these two widows as long as they lived.

Ann continued to live in her fine log home. Their youngest son, Hyrum James, was married to lovely Matilda Wilson (daughter of famed "Nick" Wilson who had been captured by Indians as a boy) on February 24, 1885. When their baby, Burton Lorenzo, was born on September 2, 1886, Matilda died the same day. Ann invited her son to bring the baby and live in her home and she cared for the baby until Hyrum married his second wife, Mary Marantha Roberts, on October 6, 1888.

At that time a new, large, one—room log home was constructed on the same lot just west of the first home. This became Ann's home for the remainder of her life. Hyrum and his new wife continued to live in the larger home.

Mary Marantha lived less than nine years after their marriage but gave birth to five children. Hyrum never married again.

Ann was always helpful to Hyrum and his family during these trying years. After Mary Marantha died on June 7, 1897, Ann spent much of her time in the care of Hyrum's young family. Likewise, Hyrum was of great help to his widowed mother who lived so close.

Ann continued active in the Bloomington ward and community programs all her life. She especially enjoyed attending conference in Paris with her family. Like most grandmother's, she loved to pamper and spoil her many grandchildren and bring them little gifts, many of her own making. Her knitting needles were continually clicking away while she visited with her family or neighbors. Almost every Sunday she was a dinner guest in the home of one of her children. Her sons kept her supplied with choice cuts of meat every time they butchered a beef, a mutton or a pig. Their wives and her grandchildren were continually bringing hot bread, cookies, cakes and a hot casserole as they visited with "Grandma."

Ann died peacefully on June 6, 1911; she would have been 91 on June 12. She was eulogized by several leaders in the Bloomington Ward and nearby communities for her unselfish devotion to the church, to her family and to her neighbors. She was laid to rest beside her husband

in the cemetery lot owned by her sons George Henry and Hyrum James. The old wooden grave markers had rotted away, so the family organization installed a new Rock of Ages granite monument for John and Ann on Memorial Day 1976, a loving tribute to our wonderful progenitors.

"They gave it the name of Bloomington because of the profuse growth of spring flowers. Wild flowers of every hue were growing on the sagebrush bench land and foot hills as they began to survey. It was logical to lay out the town on the north side of the main creek that flowed out of the beautiful canyon. There was more good, flat land on the north side. The wagon ruts of the first Oregon Trail happened to run almost in a true North-South direction in the proposed town-site. So the wagon ruts were used as the base line for the survey and this became Main Street. . ."  
Thornock, Clarence, p. 96

# John and Ann Bott Thornock

**PERSONAL DATA**

Son: 15 Mar 1816 Place: Laxfield, Sfflk, Engl  
 Chr: Dec Place: Engl  
 Mar: Dec Place: Engl  
 Died: Jan 1885 Place: Bloomington, B-Lk, Idh  
 Bur: Jan 1885 Place: Bloomington, B-Lk, Idh

Wife: 7 June 1820 Place: Whitwick, Lestr, Engl  
 Chr: June 1811 Place: Bloomington, B-Lk, Idh  
 Died: June 1911 Place: Bloomington, B-Lk, Idh  
 Bur: June 1911 Place: Bloomington, B-Lk, Idh

HUSBAND'S FATHER: THORNDRICK, or THORNDIKE, Jonathon  
 HUSBAND'S MOTHER: REEVE, Mary

WIFE'S FATHER: BOTT, William  
 WIFE'S MOTHER: BOTT, MARY

**CHILDREN**

SEX	CHILDREN	WHEN BORN	WHERE BORN	DATE OF FIRST MARRIAGE	WHEN DIED	WIFE
M	F	DAY MONTH YEAR	TOWN COUNTY STATE OR COUNTRY	TO WHOM	DAY MONTH YEAR	RELATION OF P.R. TO HUSBAND
M	THORNOCK, John Bett	5 Nov 1841	Whitwick Lestr Engl	10 Mar 1865 WARD, Emma	23 July 1917	16 Sep 1860 11 Oct 1860
M	THORNOCK, Mathew	15 Feb 1844	" " " "	10 Mar 1866 WARD, Ann	30 Sep 1879	6 Aug 1856 17 Sep 1897
M	THORNOCK, William	20 June 1846	" " " "	used	12 Oct 1854	
M	THORNOCK, Joseph	19 Aug 1848	" " " "	2 Feb 1875 LOWE, Amelia Ellen	25 Dec 1920	2 June 1867 10 June 1880
F	THORNOCK, Mary Ann	27 Nov 1850	" " " "		12 June 1854	child child
F	THORNOCK, Hannah	22 Sep 1853	" " " "	16 Feb 1868 BISS, Jacob	27 Sep 1933	1860 18 Feb 1868
F	THORNOCK, Sarah Ann	8 Apr 1857	Salt Lake City S-Lk Utah	2 Feb 1875 WIKKER, John Eller	29 Apr 1921	21 May 1865 29 Sep 1881
M	THORNOCK, George Henry	31 Mar 1859	Farmington Davis "	8 Sep 1881 WIKKER, Louisa Mahala	26 May 1926	1 Oct 1891 22 Jan 1948
M	THORNOCK, Hyrum James	6 Apr 1862	" " " "	24 Feb 1885 (1) WILSON, Matilda	20 June 1935	

**SOURCES OF INFORMATION**

- Par Reg of Laxfield, Sfflk, Eng. Personal search made by Wilfred R. Thornock
- Branch Rec of Whitwick, Lestr, Engl
- Ward Rec of Farmington, Davis, Utah ( ser No 8724, pt 28)
- 1860 census rec of Farmington, Davis, Utah ( ser no 6155)
- L.D.S. Temple Rec at Logan, Cache, Utah ( ser No 23009)

**OTHER MARRIAGES**

# 9- Hyrum James md (2) 6 Oct 1888 ROBERTS, Marantha

**NECESSARY EXPLANATIONS**

# 1- John Bett 1st bap  
 # 4- Joseph 1st bap 1853

## CERTIFIED COPY OF AN ENTRY OF MARRIAGE

Registration District Ashby de la Zouch

1841 . Marriage solemnized at the Parish Church  
 in the Parish of Whitwick in the County of Leicester

No.	(1) When married	(2) Name and surname	(3) Age	(4) Condition	(5) Rank or profession	(6) Residence at the time of marriage	(7) Father's name and surname	(8) Rank or profession of father
120	Dec 25	John Thornock	full age	Bachelor	Corn Dealer	Whitwick	John Thornock	Corn Dealer
		Ann Bott	full age	Spinster		Whitwick	William Bott	Farmer

Married in the Parish Church according to the Rites and Ceremonies of the Established Church by Banns by me,  
R.H. Creswell Off. Min.

This marriage was solemnized between us, John Thornock his X mark in the presence of us, William Bott  
Ann Bott Sarah Bott

CERTIFIED to be a true copy of an entry in the certified copy of a Register of Marriages in the District above mentioned.  
 Given at the GENERAL REGISTER OFFICE, SOMERSET HOUSE, LONDON, under the Seal of the said Office, the 1st day of June 1966.

This if from a certified copy of this marriage in the possession of Clarence S. Thornock, 2256 N. 300 E, Provo, Utah 84601.

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

PEOPLE UNDER 35 SHOULD THINK ABOUT WHAT THEY MISSED OUT ON.

People over 35 should be dead. Here's why: According to today's regulators and bureaucrats, those of us, who were kids in the 40's, 50's, 60's, or even maybe the early 70's probably shouldn't have survived. Our baby cribs were covered with bright colored lead-based paint. We had no childproof lids on medicine bottles, doors or cabinets ... and when we rode our bikes, we had no helmets. Not to mention the risks we took hitchhiking. As children, we would ride in cars with no seatbelts or air bags. Riding in the back of a pickup truck on a warm day was always a special treat. We drank water from the garden hose and not from a bottle. Horrors! We ate cupcakes, bread and butter, and drank soda pop with sugar in it, but we were never overweight because we were always outside playing. We shared one soft drink with four friends, from one bottle, and no one actually died from this. We would spend hours building our go-carts out of scraps and then rode down the hill, only to find out we forgot the brakes. After running into the bushes a few times, we learned to solve the problem. We would leave home in the morning and play all day, as long as we were back when the street lights came on. No one was able to reach us all day. NO CELL PHONES!!!!!! Unthinkable! We did not have Play stations, Nintendo 64, X-Boxes, no video games at all, no 99 channels on cable, video tape movies, surround sound, personal cell phones, personal computers, or Internet chat rooms. We had friends! We went outside and found them. We played dodge ball, and sometimes, the ball would really hurt. We fell out of trees, got cut and broke bones and teeth, and there were no lawsuits from these accidents. They were accidents. No one was to blame but us. Remember accidents? We had fights and punched each other and got black and blue and learned to get over it. We made up games with sticks and tennis balls and ate worms, and although we were told it would happen, we did not put out very many eyes, nor did the worms live inside us forever. We rode bikes or walked to a friend's home and knocked on the door, or rang the bell or just walked in and talked to them. Little League had tryouts and not everyone made the team. Those who didn't had to learn to deal with disappointment. Some students weren't as smart as others, so they failed a grade and

were held back to repeat the same grade. Horrors! Tests were not adjusted for any reason. Our actions were our own. Consequences were expected. The idea of a parent bailing us out if we broke a law was unheard of. They actually sided with the law. Imagine that! This generation has produced some of the best risk takers and problem solvers and inventors, ever. The past 50 years have been an explosion of innovation and new ideas. We had freedom, failure, success and responsibility, and we learned how to deal with it all. And if you're one of them! Congratulations!