

## WILLIAM LEFEVRE

Dictated by Himself

My father John LeFevre, when he married my mother, Ann Dalton, was a widower with eight children. Some were married. William died after my father and mother were married.

We lived at Chrowland, Lincoln Shire, England in a small thatched roofed house, a part of which was used as a grocery store, owned and run by my father and mother.

Seven children were born to my parents. All except my sister and I died in childhood.

My father and mother was Baptized into the Church of Jesus Christ of Latter Day Saints, on Dec., 22, 1847. Previous my father had joined no religious organization, none of their doctrines appealed to him. But after being persuaded by my mother to attend a meeting held in front of a Mr. Tooley's barn by Mormon Elders at which Elder George Eyres spoke, He exclaimed, "thats the most common sense sermon I have ever heard in my life!"

My mother tried to be a Methodest, but couldn't feel the faith that others professed to feel, and kept looking for something better until she too heard the Gospel.

Elder Eyres Baptized them both the same day.

On Feb. 13, 1848, Elder William Cook Mitchell Baptized my sister Sarah, Myself and a nephew Thomas LeFevre, who had always made our home his own.

As soon as we were Baptized we began to prepare to come to America to join the Body of the Saints. During our preparation my father had a dream in which it was revealed to him that he should start---yet his body would never reach the United States. He dreamed he reached the ship, but was taken sick. He had never seen a ship, but so clear was his dream that he described most accurately the ship in which he later took passage.

Brother Tooley let us take his dray with which to take our belongings to the Rail-way Station at Peterborough and a hand to return the same to him. We reached Liverpool all right, and as we sought our berths on the ship, "The Zetland," father pointed out parts of the ship, which he had before described to us. In the night following our arrival on board he was taken sick, but was afterward able to pass the ships Health Officers, so determined was he to come. He payed our passages on the ship and settled all business matters, but ~~as~~ as the ship could not sail on account of the high head winds in the Irish Channel, we did not start for several days. He became so ill that he was compelled to leave the ship to seek medical aid. He ~~told~~ told those who were with him that his body could not go

on, but that his spirit would. He died Jan. 26, 1849 at 9:00 A. M.; was buried at noon in St. Martin's Church Yard; and our ship sailed the same evening--with the rest of us aboard. Orson Spenser was President of the Mormon Emigrant Company on board, "The Zetland."

Other returning Elders were; William C. Mitchell and his son William.

On account of so many head winds we were nine weeks crossing the Ocean. Nothing unusual happened on board except when a small blaze was started in a cooking galley. The people became excited as usual, but the fire was soon extinguished and ship orders were restored.

We arrived at New Orleans April, 1, 1849, and after three or four days, started on the Steam Ship "Iowa" for St. Louis, where we arrived April 13, 1849. We rented a house on Green Street between third and fourth south street. While there a steam boat caught fire, and before it could be removed or the fire extinguished, forty other boats and several blocks of the Whole Sale Business Houses of the City were burned. While we were in the midst of it, our house escaped injury.

My mother kept house and worked at any kind of work she could get to do. My sister Sarah did dress making and millinery work, and as her services were in great demand, she earned considerable money. I secured a job in a Cake and Candy Establishment at a small wage, where I worked for two months. My nephew Tom LeFevre became errand boy for Hotels and Offices and thus among us we were able to rent more comfortable quarters near the Court House. Mrs. King and Mrs. Woodhead lived with us, each doing such work as she could get to do.

This was during the Epidemic of Cholera which raged for so long with unrelenting fierceness in St. Louis. Its victims numbered thousands. Tom was the first in our family to contract it. At his recovery my mother was taken down and while she was yet unconscious my sister Sarah was stricken that night and died next morning. She was buried before her mother gained consciousness. During Sarah's illness Tom and I were sent for Mormon Elders, but were unsuccessful in getting them. We were stopped three times by police, because it was after curfew hours. Each time we told them of the condition at home and invited them to accompany us there and see for themselves, and so each time were permitted to go on. Mother recovered and I fortunately did not get it.

On account of my sisters death I missed a day at the candy Shop and when I returned to work found that my employer had a "Boy Wanted," sign in his window. I next secured work as waiter in the home of a French Family named VonPool where I stayed the remainder of the summer and the following winter. By this family, mother, also was furnished quite a lot of employment, and we became greatly attached to each other. The wife though a staunch Catholic, would read our Literature unprejudicially for she was quite broad minded. After our arrival at Parowan, she sent mother enough Calico to make herself a dress.

May 7, 1850 we left St. Louis for Council Bluffs, where we arrived May, 20. We went first to the Log Meeting House in Kanesville which was then called the Mormon Tabernacle. We became acquainted with a brother Wm. Carpenter, who took us to his home. A short time afterward he was instrumental in helping us to secure a piece of land, a good house, a cow, a horse, a corn crib, and a crop of corn already planted and growing for the sum of \$40:00. Tom and I cared for the crop during the summer and by fall had cows, pigs, plenty of feed, and a comfortable house to live in. I traded my place for a yoke of oxen, and lived that winter and the next summer in a house owned by John R. Robinson, used my oxen and farmed a small piece of land near by. The next winter I returned to St. Louis and found employment with a Mr. Kidd, a bachelor.

In the spring I returned to the Bluffs, where Jacob Morris a lone man, having a good wagon, a yoke of oxen, and two cows, joined us. We fitted ourselves up comfortable, and started for the Great Salt Lake Valley. Mr. Morris went to Ogden to locate, while we were persuaded by Elder W. C. Mitchell to go to Parowan, where we arrived Oct., 20, 1852. Captain Woods had charge of our Company which was company No. 6. About a hundred wagons formed this Company.

I had a yoke of oxen and two cows, when we reached Salt Lake Valley. W. C. Mitchell bought a truck wagon which he hitched my oxen and two cows and drove to Parowan.

We lived for a while at W. C. Mitchell's home, and did such work as was to be done at that time of year. Brother Simon Howd then furnished me employment and taught me how to do the kind of work necessary to be done in a new country, and let us have in return a log house and half a lot in the fort; besides seeing that we nor our cattle suffered. We spent the winter logging, thus employing ourselves and oxen. Brother Howd proved to be more than a friend--a teacher, father and employer.

Oct, 31, 1852 I was ordained to the office of an Elder, under the hands of President John C. L. Smith, John Steele, John D. Lee, James J. Little and James Louis. For a number of years following, I was an active Ward Teacher and had as my companion Brother F. D. Whitney.

Nov., 27 1855 I bought a little four-year-old Paheed Indian girl, paying a two-year-old filley for her. The Indians about a year before went on a hunt and not caring to be bothered with her, left her with us. We became attached to the little girl, and when they returned preferring the pay rather than the child, I ~~paid~~ bought the child, I bought her. Some time after that they returned and wanted more pay for. I gave them all they asked, even taking off my shirt and giving it to them. We named her Rachel Ann.

On Dec., 25, 1855 I was married to Hannah Holyoak of Parowan. We were married in the evening at the Christmas Ball, Elder Erastus Snow officiating. As no one was slighted by receiving an invitation before hand, they all gave us their heartiest Congratulations and a general handshaking followed the ceremony. I was dressed in a new buckskin pants with other then fashionable wearing appareall.

Thomas LeFevre was married in February to a Miss Mary Steele.

The following October I bought another Paheed Indian girl, two years old, giving for her a good fifle. Because I hesitated about bying the child, the Indians acted as if they would kill her, so I bought her to save her life. We named her Rebecca. She lived with us until she was about eleven years old, and was a strong, active, and healthy child. One day she complained of her wrist hurting her. In a short time the pain extended to her shoulder and down her back, causing her death.

About the second or third of November I took my wife and my mother through their Endowments and sealings in the Endowment House in Salt Lake City. My mother was sealed to my father through me.

My first child, a son, was born Sept., 10, 1857 we named him William Dame. William Dame was our State ~~Member~~ President and had no children, so we named our son in his honor. Saran Ann our first daughter was born Sept., 20, 1860. May, 2, 1862 a second son was born to us, whom we named John Henry. On October 3, 1863 my second wife, Francis Banks, daughter of William E. Banks, was sealed to me, by Elder Wilford Woodruff in the Old Endowment House in Salt Lake City. Our first child a daughter, was born Aug., 15, 1864 we named her Susannah Dellfina.

During the summer of the grass-hopper raid, when our crops were all destroyed, we built a mud wall around Fort Parowan. This wall was four and a half feet at the bottom, tapering up twelve feet at the top, which measured two and half feet. At each corner we stationed Bastians facing the four gates, from which we guarded the entrance to the fort. It is estimated that I put at least \$300 in work on it.

Aug., 30, 1864 my mother, Ann Dalton LeFevre, died; age 60 years, 4 months, and two days. She was buried Aug., 31, in the Parowan Cemetery. My mother was always a very small woman, never weighing ninety pounds at a time.

All this time I was a member of Nauvoo Legion, reporting for service, and guarding the Fort and cattle against Indians; standing on picket guard in my turn and taking part in all the drills required. I was on Picket guard at the time of the battle in Little Creek Canyon; did actual service in the battle and was one of those that reported the approach of the Indians to those in Command. We were successful in getting our own cattle from the Indians. I was appointed to take charge of, and keep out the squads of men who were sent out to look after the cattle at Rush Lake, belonging to Summit, Parowan, and Paragonah people.

I spent one whold winter at this work.

For twenty years I was a minute man, and a Cavalry Soldier, doing a great deal of riding in the Parowan, Panguitch, Dixie, Dane, Beaver, and adjoining districts. I took part in the three day drill at New Harmony; two days at Kanarra, and one days drill on the Red Creek Bottom. Have since received a medal from the Secretary of State giving me credit for services rendered to the state in the Black Hawk Indian War.

I was one time a member of the School of the Prophets.

Rachel our Indian girl Married Andrew Williams and died in about a year after.

In March, 1871 my son William Dame and I came to Panguitch. I bought the property belonging to Abram Smith, and planted a crop. May, 2, I moved my family over here.

I was appointed by Bishop George Sevy as interpreter for the Indians, and to look after their interests with the settlers. I made an agreement with them, that if they saw any trouble coming to the good Mormons they would let me know. And I, if I knew of any coming to the good Indians, would in turn notify them. Though we had no occasion to test our agreement, I'm firmly resolved that either side would have made good.

In about 1875 we moved North of Panguitch as far as Louder Springs, ~~know~~ known as the Tebbs Farm. A short time later we bought land on Bear Creek and moved my family there. We made this our home until 1885, when for educational purposes, the people a long the river attempted to build a settlement which they called Cleve-land. There we lived for thirty years.

In Nov., 1900 Hannah and I were called to St. George as missionaries. We spent two years as Ordinance Workers in the Temple for the Panguitch Stake. We returned in October.

My wife Francis died July, 30, 1911, and was buried in the Spry Cemetery.

In 1913 Hannah and I went to Manti to spend the winter in Temple work. Upon our return to Panguitch we built a small home

where we have since resided.

#### NOTE

William LeFevre died March, 3, 1920 ending the mortal activities of a great man, a good kind father and loving husband.

Hannah Holyoak Lefevre died Aug., 2, 1920. Both were buried in the Spry Cemetery.