

LIFE HISTORY OF OLIVER BELNAP - by son's Oliver and Henry
by Henry William Belnap

FOREWORD

After some deliberation I decided to compile in form some of the things I knew of my father's life, that those interested might have and preserve something of a historical nature that would bespeak of him in years to come.

To describe his sanguine nature, courage and faith, is only to depict in truth a story that thousands of our beloved pioneers had to endure that their posterity could have and enjoy the fruits of freedom, justice, and the pursuit of happiness.

In outlining the life of Oliver Belnap, like any other character, if all the historical details were registered, it would make a large volume. It is, therefore, best perhaps to write only those outstanding features that till in time to come have an influence on some life – to enrich it by pointing out some word or deed worthy of pattern or comment and profit thereby.

His early life, no doubt, was ideal in that his thoughts and actions were guided by those stalwart pioneers whose aim and object was to better their position that they would be undisturbed in the worship of God according to the dictates of their consciences.

His marriage to Margaret Ann Manning came only as a natural sequence of a devout life. His second and third marriages were the result of governing circumstances and a longing for companionship, ties of home, and to have his family together.

To eulogize on his religion, it can be justly said of him that he was a man of deep-seated integrity. His character was without stain or blemish. He loved service. His love and confidence in humanity never wavered and was often detrimental in matters of finance. Like Job, he never faltered - always trusting, always hoping, always praying for the guiding influence of our Heavenly Father. He was promised a place as one of the one hundred forty four thousand. Since the greatest gift to man is salvation and the greatest work of man is to bring about the immortality and the eternal life of man, Oliver did not fail.

I dedicate this to the Oliver Belnap family.

Oliver Belnap was the second son of Gilbert Rosel Belnap and Henrietta McBride. He was born in Springville, Utah Country, Utah. 20 Sept. 1855. His mother had gone to Springville to be at the home of her mother and father, James and Betsey Mead Mc Bride, at the time of confinement. The home place of the parents was Ogden City, Utah, where they had been living since shortly after their arrival in the Salt Lake Valley in 1850.

Gilbert and Henrietta were married 26 June 1852. She was the second wife of Gilbert and a cousin to Adeline Knight Belnap (a daughter of Vincent Knight, the second bishop of the Church, and Martha Mc Bride Knight) To this couple were born, besides Oliver, Annetta, who died in infancy, and older brother, William James, born 1 Aug. 1853, a younger brother, Francis Marion, born 5 June 1857 and Isadora Estella, born 1 Oct. 1859 or 1860. The Gilbert Belnap

family remained in Ogden until the spring of 1868 when they moved to Hooper, Weber County, Utah.

Oliver's first home at Hooper was in a wagon box with his mother, brothers and sister. This life, we are lead to believe, was not surrounded with the most luxurious advantages since the family was compelled to help their mother gather sage brush for fuel and often during inclement weather, they were forced to retire to their beds to keep warm. I have heard him tell of going to school in winter barefooted because clothing and shoes were so hard to get.

Better times were bound to come to those faithful Utah pioneers. In 1869 the Union Pacific Railroad was completed in the Salt Lake Valley. With a transportation system the valley markets were open for imports and exports and the people prospered and grew in leaps and bounds.

Considering the economic conditions of the home and community these beloved people were just plain folks. There were no automobiles, airplanes or other fast means of travel. They were not known. The horse and buggy was a luxury and was owned by only a few. Oliver and his family were not blessed with either. They walked. His walking and plain living made him a sturdy character. It developed his physical being. Now a lad in his 'teens, he took part in all community sports such as running, jumping, wrestling, baseball, etc., and fit in with the social affairs. He was known for his congenial, good companionship and considered a "first rater". His schooling consisted of reading, writing, and arithmetic. Slates were used instead of tablets or pencils. His good mother was one of his early teachers. Experience in a world of hard knocks and home study were his means of education.

As time passed this strapping youth with clear blue eyes, brown hair, and nearly six feet tall, square shouldered man, began perting around among the opposite sex for a life companion; and since fortune favors some people, it so happened that in 1869, Henry W. Manning moved his family from Wilson Lane to Hooper, and of his children were some of the best, at least there was one among them whom Oliver estimated the best. Margaret Ann Manning and Oliver grew from nearly youth to like each other. Their friendship ripened as they grew older into admiration and love. They were a charming, admirable couple, well received where ever they went, because of their commanding personalities, deep seated devotion in matters of religion, tactfulness in manners and social functions, equal in wit and humor. It was conceded that they were an ideal couple with only four years difference in their ages, Margaret being born 11 June 1859, really made them so. Because they were both active in church and social affairs, they were drawn closer and closer together.

His sense of humor is brought out in an example of what happened on one occasion when working at a Eureka mining camp. A stranger came into camp, a big well-developed fellow, six feet and two hundred pounds. Oliver, without a word, walked up, took the fellow by the nose and gave it a twist and pull that caused the fellow no little pain. He demanded an explanation, whereupon Oliver explained himself thus: "I always said that if I ever met a fellow, regardless of his size, with a larger nose than mine, I would surely pull it". It was a chance to take, but after a moment's thought, the stranger saw the joke. They shook hands and grew to be very good friends.

As a young man his means of support was by working on his father's farm and for others by the day. At last he felt himself financially able to marry and support a wife. On 6 Jan. 1881, he and

Margaret were happily married in the Salt Lake Endowment House, Salt Lake City, Utah. As honeymoons were expensive and these young people were of only moderate means, they returned to Hooper to make their home. They moved to Ogden in the spring and returned to Hooper in November of the same year.

Oliver's first experience after getting married was in reality his greatest success. Henry W. Manning rented him a store in which he made a little stake with tactfulness and business ability enough to build up a nicely paying business. About this time he acquired a forty acre farm at what was then known as "The Sand Ridge," now Roy. They lived in Hooper until the spring of 1886.

To enhance their union the following children were born to these endearing people:

Oliver Mead, born 28 Oct. 1881, Hooper, Utah

Blessed 2 Jan. 1882 by Oliver Belnap

Baptized 5 Dec. 1889 by Oliver Belnap, Hooper, Ut.

Confirmed 5 Dec. 1889, by Ole Olson, Hooper, Ut.

Henry William, born 29 July 1883, Hooper, Ut.

Blessed 9 Sept. 1883, by Gilbert Belnap

Baptized 16 Aug. 1891, by Israel Brown, Ogden, Ut.

Confirmed 16 Aug. 1891, by Thomas J. Stevens, Ogden, Ut.

Margaret, born 26 Nov. 1885, Hooper, Utah

Blessed 4 Feb. 1886, by Gilbert Belnap

Baptized 13 Dec. 1893, by Joseph F. Johnson, Ogden, Ut.

Confirmed 13 Dec. 1893, by Oliver Belnap, Ogden, Utah

Lester, born 25 July 1887, Hooper, Utah

Blessed 4 Oct. 1887, by Jesse Fowers, Hooper, Utah

Baptized 18 Oct. 1896, by Oliver Belnap, Snowville, Ut.

Confirmed 25 Oct. 1896, by Oliver Belnap, Snowville, Ut.

Wilford, born 10 Feb. 1891, Ogden, Utah

Blessed 22 Apr. 1891, by C. C. Brown, Ogden, Utah

Baptized 3 June 1899, by John W. Beck, Moreland, Idaho

Confirmed 4 June 1899, by C. J. Liljenquist, Moreland, Ida.

Hazel, born 6 Jan. 1893, Ogden, Utah

Blessed 2 Mar. 1893, by David H. Ensign, Ogden, Utah

Baptized 6 June, 1901, by Oscar Rice, Hooper, Utah

Confirmed 6 June, 1901, by Antone Christensen, Hooper, Utah

His father, a convert to Mormonism or the Church of Jesus Christ of Latter-day Saints, became bishop of Hooper Ward, and was loved by all its members. Oliver loved his parents and in his diary of himself we find where he was a devout Saint, sincere in the faith which his parents embraced and had germinated in him.

Experts of philosophy, poetry and prose were often entered in his diary, representative of his thought which beseeem his inward character. All his life, from early youth, we find him actively engaged in church work, doing in a humble way that he could to help enrich himself and the lives of others. He gives us a version of the "Philosophy of Man," as taken from a discourse by Brigham Young in 1876, in which he describes man in a spiritual state, and from thence to his mortal state and how through the obedience to law we are put on a saving basis. With this is a definition of religion.

Jacob said, "Religion is belief." Schelling said, "It is intention." Hegel said, "It is a matter of thought." Spencer said, "It is a matter of feeling." As defined today by the Christian world it is the regulation of a life through the idea of God as revealed in Christ. As given by the Apostle James 1:27, "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their afflictions, and keep himself unspotted from the world." Such were his thoughts and tastes, characteristic of him always, promoting soul growth. These precepts were cultivated from early youth and from youth to manhood. Before going on his mission to the Southern States, a most wonderful blessing was pronounced upon him and is here copied for the benefit of his children and others interested. (This blessing, together with others, I have placed together in a separate section. -Alice B. Jacobson)

He filled his mission in honor and realized the fulfillment of the promises made in his blessing. Prior to his release he was made President of the North Carolina Conference, succeeding J. G. Duffin, May 1889, which position he held until 18 Nov. 1889, when he was released to come home.

Upon arriving home his activities in the church never let up. We find him secretary in the YMMIA, then as President of that same organization, and later chosen Superintendent of the Sunday School in the Hooper Ward. He moved to South Weber shortly after being set apart to this last office. Here, besides other church activities, he assisted in organizing a brass band of which he became president, resigning when he moved to Ogden 5th Ward 10 Oct. 1890.

At Ogden he served under his brother Gilbert Belnap as Deputy Sheriff from 1 Sept. 1890 until 1 Jan. 1895.

It was while thus occupied that a number of events happened that brought him sorrows, joys, grief and pain. After Hazel, the sixth child, was born, the mother never recovered from the weakened condition brought on by work, worry and a rundown constitution. She, a woman of small stature, weighing only about a hundred fifteen pounds, could not endure the trials and added burdens of a large family. These people did not have electrical energy to assist the housewife in her work. Hand washing and ironing, oil lamps, patching and mending, were too much for a mother who was not satisfied with other than having her family looking up to the minute. The virtues of a proud Scottish mother, Margaret Galbraith, had an innate sequence in her. She would do it or die trying. Such was her character, and after a lingering illness of some fifteen months, on 19 Apr. 1894, Oliver lost his loyal and loving help mate; the children, an endearing mother.

Broken in spirit, the cares and responsibilities of both father and mother were more than Oliver could endure. Grandmother Margaret Galbraith Manning, tendered her service and baby Hazel went home to live with her. Baby Wilford, now three years old, found a loving and gentle mother in Grandmother Henrietta McBride Belnap. Margaret found refuge and a home with Uncle Frank and Aunt Sabina Belnap. Lester, with Grandfather and Grandmother Manning; and thus the family was scattered among kindred and friends.

What about the home? It had been mortgaged to pay doctor bills and other accruing accounts that come of necessity with sickness, interest, taxes, and the necessities of life are involved, to say nothing about death. With family scattered, the home in Ogden and the farm taken by the money lenders, Oliver, a discouraged, heartsick man, was at a loss as to what to do next. He loved his family and wanted to keep them together. It was proving too much for him. What now?

He couldn't be dependent on others. His thoughts recalled his humble beginning. He wanted his family together. As a merchant he was a success. To be lessee, however, and subjected to a lessor, even though that lessor be a father-in-law, was to suppress that inherited, American-born independence. The vicissitude which made him a victim of circumstances were his chief concern. He must begin again. He could not bear the thoughts of being a crop sharer, a renter for a share of crops. He would rather have the whole dollar than to acquire more and divide it. He would seek a new wife and begin anew.

THE SECOND MARRIAGE

Nearly a year later, Feb. 1895, broke, and for the time being like any other son, he sought refuge with his mother at Hooper. Because of the scattered condition of the family and his anxiety over them – yes, he would marry. He met Emily Desiree Shurtliff, a sister of President Lewis Shurtliff of the Weber Stake. He couldn't go wrong marrying her even though his acquaintance was of short duration. Thus he reasoned. So they were married 31 July 1895.

His diary account of himself and this latter experience is reproduced here. In it are trials and troubles of quite an adverse nature to his former conjugal union. Disappointment, failure and hardship increased rather than decreased, and his life was o'er shadowed with pernicious influences.

“On the 7th of September 1895, I started for the north, going as far as Blackfoot, my wife and two children accompanying me. We returned to Downey, Bannock County, Idaho, and stayed

there until about the middle of November when we started for Utah. While on the way, my wife met with a misfortune and had to remain at my sister Mary's (Mary Belnap Lowe) at Lewiston, Cache County, Utah. After her recovery she came down to Harrisville and in the course of a few weeks time, we moved to Hooper where we spent the winter of 1895-96.

During the month of January 1896, in company with Luman, Lyman and Ransom Shurtliff, I started for the northwest to go see the country, going as far as the little settlement of Curlew, post office, Stone, Oneida County, Idaho. We all became very much interested and infatuated with this portion of the country. We returned to our homes 3 February 1896.

During the month of February 1896, my wife again met with a misfortune and was confined to her bed for some time. Through the tattling and babblings there was terrible feelings and discord stirred up between my wife and mother, also between my wife and Mother Manning, which became more turbulent and complicated the more it was stirred up. Others were brought into the muddle and I considered that the matter had better rest for a while. Not until the latter part of October 1896 was there anywhere near good feelings restored, although a teachers' trial had taken place for the purpose of settling difficulties between Mother and my wife. The trouble was in part settled between all of the parties during a visit of myself and wife to Hooper on or about the above date.

During the latter part of the month of March 1896, I moved my wife to Harrisville where she stayed with the mother, and I took my three oldest boys, Mead, Henry, and Lester, and with some of my effects, and once more started out to try and make a new home. Luman Shurtliff and son Luman, and Ransom Shurtliff were with me on this trip. After a trip lasting five days through rain, hail, snow and mud, and with a cutting wind part of the time, we arrived at our destination, a place called North Canyon, situated in Oneida County, Idaho. The whole crowd of us lived in a little cabin, where for two months or longer we were huddled together during the worst storms of spring I have experienced in my life. In June of the same year, I brought my wife out to this place. We spent the summer under very adverse circumstances, living in poverty, and what was still worse, confusion and discord in my own family.

The Shurtliffs all left and returned to Harrisville. My wife went to Harrisville in August and was prostrated under a nervous spell, and it was November before I brought her back again. It was not until December that we got a house built to live in. We lived in a cellar during the month of November 1896.

As time passed along, the trouble and discord increased so as to make our home very miserable. Unbecoming language was used by both my wife and myself, and she resorted to lying to the neighbors against myself and the children; also using vulgar and obscene language in the presence of my children and her own little girl. (Adeline Thomas, a girl by a former marriage.) It went from bad to worse until it became almost unbearable, and during the spring of 1897 I counseled with Bishop Arnold Goodliffe and was advised to get a divorce. I made calculations to do so, but being convinced that she was pregnant, I considered it more manly to see her through that trouble than to discard her previous to that time, hence suffering further abuse pending her deliverance. On the 15th of May 1897, I moved her to Snowville, Utah, where I hired out to S. H. Parker herding sheep for a couple of months at a small salary, trailing from Snowville to Soda Springs, Idaho. Expecting this new arrival in our home, I returned from Soda Springs to Snowville and worked in a rock quarry. My wife was to have been confined about the 15th of

August, when I had hoped to join her and be present upon the occasion. However, the expected happened 1 August and I arrived just seven days late.

In my absence, while with the sheep, about the 1st of July, my wife returned to Harrisville to be with her mother during her time of confinement and convalescence. I did all in my power for her comfort until she had recovered and provided for her wants the best I could. As time passed our troubles increased. I went to Hooper and worked on a threshing machine until sometime in September, when, after supplying my wife with more of life's necessities, I started again for Idaho, mother and my little boy, Wilford, accompanying me. This time I was headed for the Snake River valley. We went through Cache valley, visiting some of our relatives, and then to Curlew valley to settle some unfinished business, and then came to a little village called Moreland, or Bryan or both, as the name given it by the people was the former and it bore the latter as the name of the post office. The place was first settled during the year 1895, but not until March 23rd, 1896, was a ward organization effected. A post office was established near the same time.

I remained at this place, working first on what is called the American Falls Canal and the Peoples' Canal for two months or more, when I again started for Utah. I arrived at this place the 1st of October 1897, and started for Utah December 11th the same year. Mother had gone on the train as far as Logan and was visiting in Hyrum, where I met her and took her to Hooper, where we arrived 23 December 1897. I spent the winter in Hooper.

It is true I had left my wife in September 1897. Her vileness and deceptiveness I could endure no longer. On 28 December 1897, she brought suit against me for a divorce before Judge Rollop of Ogden, alleging desertion and abuse as a cause for her act and charging me with almost everything else she could think of. Sometime in January 1898 the case came up for trial when she and her brothers, Lyman and Ransom swore to some of the most palpable lies ever imagined in the human brain. After taking my testimony for the defense, the case was continued until February 12. I had it postponed until June but it was not until July that it came up. As I had left Hooper 22 February and gone again to Bryan taking with me my boy, Henry, I had to go back to Ogden. After working a few days the Attorneys in the case succeeded in making a compromise by allowing her to have possession of the child and a divorce on the plea of desertion. She had asked for attorney fees, costs of court and so on, all of which were not granted. My heart rejoiced to be free from such a woman, but sad thoughts again came upon me when I considered she was in a fair way to go to hell on account of her cussedness. I had been separated from a woman to whom I had been sealed for all time by God's anointed. I continued to furnish her with food and supplies after that time. I was counseled to leave her by my parents, by my bishop and all who knew her for the simple reason that no person on earth could live with her in peace, not even her own mother.

Below is the genealogical data of the daughter born by my second marriage.

Isadora Jane Belnap, born 1 August 1897, at Harrisville, Utah, blessed 9 August 1897 by Oliver Belnap. (No baptism or confirmation dates are given). Married 17 August 1911 to Floyd Townly. (I received additional information on Dora from Flora Dotson, as given below). Baptized 3 August 1903 by George E. Purbridge.

Confirmed 6 August 1905 by Alexander Burt

Md. #2 Isaac Avery Thompson, 26 July 1920 in Provo, Utah County, Utah

Died 16 January 1944 in Sacramento, California

I returned to my little home in Bryan in August 1899. I called it my home as I had purchased a lot in the town site and bought a relinquishment of 160 acres of land during my stay in the year of 1897, and as I had fenced the lot and planted it during the spring of 1898 and lived upon it in a tent. We raised a small crop and during this season I built a small log cabin on our lot. I also bought 40 acres of land from Robert Geddes upon which we grew our crop during this season. As the land was in sage brush and had to be cleaned, ditches made, etc., our crop was small.

I brought my mother and my children, Mead, Margaret, Lester, and Wilford with me on my return trip in August. Mother stayed with me until November when she returned home, being too feeble and her health too poor to stand the blunt of a new settlement. We spent a wretched winter in the midst of poverty and want, our crop not being sufficient for our needs. We had to get an odd job now and then to make up for what was lacking in our crops. We were deprived of many comforts owing to our impoverished circumstances, and being alone with five children, it was no enjoyable picnic for me. We all suffered with severe colds and lagrippe some two or three times during the winter. With a welcome smile we hailed the approaching spring. The feed gave out for our animals and for some time we had to feed straw which caused them to fall off in flesh and at one time we feared we would lose some of them. Through the providence of God we obtained some hay and grain which enabled us to bring them through in a condition to do spring work.

Moreland was growing, new settlers were coming in and the country around about was taking shape rapidly. I was elected and served as Justice of the Peace 1899 to 1904, and served as trustee of School District No. 28 in Moreland for six years.

I labored as a Ward Teacher beginning in May 1898, and continued to do so up to the 24th of September 1899, when I was chosen by Bishop Warren P. Lindsay as his second counselor in the Bishopric, and at the quarterly conference of the Bingham Stake, at Ammon, Idaho, on the above date, I was ordained a High Priest and set apart to that office under the hands of John Henry Smith, President James E. Steele, R. L. Bybee and Joseph S. Mullins, President Robert L. Bybee being mouth.

I remained a widower, doing the best I could for the needs and comforts of my children, finding it necessary at times to take my daughter, Margaret, to my cousin, Mrs. Laura Christensen, where she could have the training of the gentle sex, and which I afterwards found was a very wise thing to do.

Hard luck seemed to follow me. I undertook to run a little mercantile business. The people were poor owing to opening up a new country. With market conditions bad, extending of credits, I went further and further behind. I tried canvassing but could not succeed. Civic and church activities gave me some peace of mind and afforded me a great deal of pleasure. Notwithstanding this there was a servility in being a widower. Trying as I was doing to be sedate and to accept my lot cheerfully, patiently, and to share with my children the perplexities of a broken home is but a copious explanation of the truth. I would try again."

A THIRD MARRIAGE

In 1900 it was suggested to Oliver by a well respected Swiss family who had recently lived in Salt Lake City that he go to Salt Lake, meet some of the Swiss or German people and try his luck in the selection of one of the girl converts for a wife. Mrs. John W. Beck's suggestion was a new idea and a plan was arranged for the trip. He met Anna Barbara Leuenberger, born 14 September 1872, in Walterswyl, Canton Bern, Switzerland. Her mother was Anna Maria Hofmann; her father, Ulrich Leuenberger. Well, the writer will let stepmother tell her own story of the meeting.

“Early in 1901, father came to Salt Lake City to a Sunday School convention, and while there stopped with some friends who used to live in Moreland. Their names were Beck (either Swiss or German). I was introduced by Mrs. Beck, who brought father to the meeting. Next day she came with him to the house where I was working, but I was busy and couldn't talk much, so father asked me for an appointment. My mother was living close by and I promised to see him there two days later on my day off. He came, and after a short conversation, he said, “I am looking for a wife, and I have a family of six children.” I was embarrassed and I told him I didn't think I would consider it as I hadn't been in this country long enough to learn the English language sufficiently well and since he couldn't speak any German, it would be difficult. Besides, I hadn't had any experience with children. I also told him of two or three other girls whom I knew, who had been in the country a few years and had learned to speak English well, and that he had better see to them, but father said, “We sometimes can do things we don't think we can, if we make it a matter of prayer.” So he asked me to do that and he would see me again, and he too would pray to be directed right. He said he had to go to Park City and would be back in a few days. When he came back, he called and asked, “How do you feel about it now? Will you consider corresponding?”

I promised I would but it would be hard for me as I couldn't read or write English well. He went home and started writing to me. I had to take a dictionary to understand all he wrote, and in turn to answer him. He was going to come down in April to conference, but some of the children took sick with smallpox so he couldn't come. He came down in June, and in the meantime I had made it a matter of prayer and fasting, and my dear mother, too, to help me decide if this was my life's mission. I had felt for some time, before I met father, that I would marry a man considerably older than myself, but never dreamed of being a stepmother.

Well, father came down in June and we were married in the Salt Lake Temple 6 June 1901. Father went through for my father that day, and my mother for herself. The next day father went through for my grandfather Hofmann, and mother, for her mother. The third day we did sealings. I was surely happy to have had the chance to get married in the Temple and have all this work done the same week. It was worth to me than any honeymoon trip.”

Peace and tranquility of the home was once more established. The difference in women was indeed most noticeable. What a contrast was this admirable Swiss girl. She was well in her twenties and good looking. Her dark hair and eyes were pleasing to look upon. She had poise, was of medium build and a good disposition. She had worked hard and could still work if need be. She and her mother had given up home and friends in Switzerland for Mormonism. A chance now had come to marry a good man. True, he was her senior and had six children, but what of it, if it was her life's mission. Her acceptance had been based upon her peace of mind which had come to her in answer to prayer.

At Moreland in their home all were happier than they had been for some time. There were no empty chairs in the home, father, mother, and children were one big family. This good woman realized that she could not take the place of mother, but she expressed in one of her letters, "I'll do the best I can."

About 1902, Oliver bought forty acres of land from Dexter Knight (the farm now occupied by his son, Oliver Mead). Between farming this forty acres and taking care of the lot at Moreland, the family found plenty to do to occupy their time. However, interest, water assessments and cost of living were greater than the family income; therefore, Oliver was compelled to do something about meeting the obligations due on the property. A way was opened up, and his son, Mead, bought his equity and took over the farm. This left Oliver with only the lot now as a means of making a living. It proved inadequate and something else had to be done. It was about this time that there was considerable talk of ore being found in the Lost River country, so he decided to try his luck.

With W. O. Young and Charles Crouch, Oliver started prospecting near Mackay, Idaho in 1904. Things were not too favorable. Mr. Crouch became discouraged and the other two bought his equity. They later were joined by others and organized a company which was incorporated for 1,000,000 shares at \$.10 per share.

For the next ten years he spent part of every year working at the mine. He and one or two other men were employed by the company to work out the assessments on the property. Between times he did carpentering and canvassing, besides caring for the lot in Moreland. The prospects had qualities of copper, lead, and silver. One or two cars were shipped, but owing to the low price of ores, it was not rich enough to make it profitable.

About 1913 part of the Bannock Indian Reservation, including Crystal, Bannock, County, Idaho, was open to homesteaders. Oliver decided to use his homestead rights. He went with neighbors to Bannock and Rattle Snake valleys and found a suitable 160 acre place at Crystal which could be claimed by paying so much an acre and proving up in 18 months. He made his filing in view of returning the following March to comply with the law.

The winter was spent working at the mine to get provisions to start homesteading. The last of February, Oliver, Anna and their three youngest children, started for Moreland in a sheep wagon for the homestead. Henrietta stayed with their Grandmother Leuenberger and Lillie with her brother, Henry, in Pocatello.

The trip in the sheep camp was a hard one through mud and snow. The night of March 3, they were stuck in a huge snowdrift. The next morning, March 4th, Oliver went for help. A kind neighbor named Watson came with a sleigh and helped move the camp on to it. He then took the family to his home for supper and helped them set the camp off the sleigh onto a log foundation. This and a tent made living quarters for the new home.

Another trip back to Moreland was necessary to get more of their belongings and upon returning a week later, Oliver brought Henrietta with him; also another tent, a cow and chickens. During the summer they lived in two tents and got water from springs nearby. A small milk house was built over one spring. Ground was broken and planted with barley and oats. Improvements were made and a goodly crop harvested.

That the children might have the advantages of school, the family returned to Moreland for the winter. In the early spring Oliver built a one-room house on the homestead and they moved to Crystal in April. More ground was broken up and planted in wheat and the ranch was fenced this summer. The following winter they were employed to look after a neighbor's property. They chose to live in his house instead of their own because it was warmer and more convenient. In February they moved up on the homestead and were happy to think they had acquired a new home.

In the spring of 1916 Oliver became very ill with spotted fever. This disease, with other ailments, left him very weak. He was unable to do much of anything, so his son, Mead, came and helped the family move back to Moreland, leasing the crop to a neighbor. The next spring he sold the place to this same neighbor.

Meanwhile, the Deseret News was running a series of articles praising the St. George country, climate, the advantages of a church school. The thoughts of being near a temple appealed to him as well as the rest of the family so they decided for Father's sake, to move to southern Utah.

He traded part of his mining stock to Erastus Christensen for a big car and some money. With this money, and that obtained from the Crystal property, they were furnished means for a new start in Dixie. Preparations were made for the trip, and since another family by the name of Smith, were going along, a freight car was chartered for shipments of animals, household goods, large enough for both families. Mr. Smith went in charge of the car as caretaker. Anna and three of the children left by train to visit a few days in Salt Lake with her mother and sister. A week later they were joined by father, Lillie, and Alice. Mr. Christensen's son drove the car.

The trip going was something new, something different and the travel south from Moreland to St. George was enjoyed by all. After leaving Salt Lake the first night was spent in Salem with one of Oliver's missionary companions. The next night, they were at the home of the Dave Griffiths who had moved from Moreland to Minersville. The third night they camped in Bellevue hills, and arrived in St. George on the evening of December 1. Here they stopped at Mrs. Lottie Carter's, a sister of Mr. Smith, and stayed with her until they could get their furniture from Lund and move it into the small house which they had rented. The children started to school and the family spent an enjoyable winter in this warm country. They were able to eat Christmas dinner with the doors and windows open.

Spring was very early and they had tomatoes in bloom by the last of April as well as a nice garden. In the meantime, they tried to find a suitable place to buy. No one wanted to sell or those who did held their property too high. They finally located a place about six miles east of St. George, and one mile east of Washington, Utah. In the face of Oliver's physical condition, his health little improved, it was hard to begin again. The girls were young but someone had to work. The World War on, everything they could not raise was high and they were deprived of many things they could have used. As the time passed, Father's health seemed to improve in the warmer climate and he was able to do more work. There were times when Anna had to find employment to replenish articles and notions necessary for the family. Usually this work was had in some private home.

Their place was without buildings and the water supply none too plentiful. A good piece of ground joined theirs so Oliver induced his son Wilford to buy it. The two properties made a real

farm. The new place of Wilford's had buildings and a better water supply. They lived there and for five years farmed Wilford's place as well as their own.

Henrietta had married, and Alice and Flora worked, leaving Olive the only child at home. Oliver, although improved, found it hard at times to keep going. If he could get stock or sheep and get away from irrigation and farming, it would be easier. Irrigating was killing him.

He heard of a relinquishment at Mt. Trumbull, Arizona, that could be purchased for a small sum. Since his homestead right entitled him to file four hundred eighty acres more than the one hundred sixty filed on at Crystal, this just fit in with his rights, and he decided to claim it. When proof was made, if his health would not permit his retaining it, he could sell at a profitable advantage over what he would make trying to farm in his physical condition.

With Wilford's place and his own leased, he began once more an arduous adventure. He arrived at Mt. Trumble in June 1926. It was another hard beginning. This country was not adapted for farming but was used chiefly for grazing purposes. Water was scarce and during the wet season it had to be ponded in reservoirs and held for use later in the dry part of the year. Already a number of the ponds had dried up. Grass, too, was very dry. It was necessary to haul water about four miles. His means of making a living came from rent on the places and Washington, which proved insufficient to supply the needs of the family. Someone must find work elsewhere. Here again Anna's love and loyalty proved itself. She returned to St. George and engaged herself in housework with a private family at small wages, too small to be of any great benefit. Anna's mother and sister were living in California and wrote of better wages, better working conditions, and after much consideration, she planned to visit them. Little trouble was experienced in finding a job. She could now help more in meeting the family obligations.

Oliver's health improved so that in the summer and fall he made more dykes. The water caught in these was sold to sheep men the following year.

It was uphill business to battle the hardships of the homestead with just he and Olive at home and mother in Los Angeles. They were without each other's help and companionship so necessary in the home; nevertheless, there could be no regress. It was almost more than they could endure. It had been hard before, it was harder now. Could they make it? It was the ultimate test of "stick-to-it-iveness", courage and faith. With God's help they could and would do it.

Olive, a sweet lovely girl in her 'teens, would gallop away on her pony after the mail of to look after the sheep and do other odd jobs. She gave her father much joy and consolation. She was his youngest child – his pride, and he loved her. It was their happy lot to be together most of the time.

She missed school in the year of 1926, and Oliver, reluctant at having her miss school another year, arranged with a neighbor several miles away to have her stay with them and attend. This left him alone. A month or so passed. Resolute as he was to carry on he would have to retrench. His falling health would not permit batching and being alone. Plans were made for Henrietta and her husband, Alfred Ruby, to stay with him for the winter. In February they had to return to Washington to begin spring work, and with father's health little improved, he was induced to return with them. Dropsy and asthma were telling on him. He couldn't get the proper foods in Arizona. A short time after arriving at Washington his condition grew so much worse that Anna

was wired to come at once. She says, "I found him a sick man and I nursed him for several weeks before he was able to be up." As soon as he could be moved we rented a place one-half block from the St. George temple. I started working in the temple and in a few days, father did too. We did considerable work on my father's line."

During the summer of 1928 the homestead was rented to a sheep man, and since father had lived on the place the required time by law, Attorney Snow arranged and final proof was made. It was decided in the spring of 1929 that Oliver would desist from hard work. A lot was purchased (Olive says it was a rented place) in St. George, with a view of raising most of their garden stuff, keeping a cow or goats, and doing odd jobs. Anna would go to Los Angeles again to see her mother and sister, Katie, and perhaps work a while.

With Anna gone, Oliver and Olive began to prepare the lot for spring planting. His chief ambition now was to make a home for Anna. The lot was rough and some old shaggy tree stumps that had once been massive tamarisk trees, lined the front. These had to be taken out and replaced with younger trees of a better variety. It was while doing this that he caught a cold. It grew worse and he passed away at his home, March 30, 1929, from pneumonia. The body was taken to Ogden City Cemetery for burial.

In this hour of trial much praise is due Sister Lottie Carter, Bishop Miles, Leo Snow, and the Relief Society sisters of St. George, all of whom proved friends in time of need.

GENEALOGICAL DATA OF THE CHILDREN OF THE THIRD MARRIAGE

Lillie Anna Belnap, born 11 Oct. 1902, Moreland Bingham County, Idaho

Blessed 7 Dec. 1902 by Andrew C. Jenson, Moreland Idaho

Baptized 25 Feb. 1911 by Christian J. Christenson, Moreland

Confirmed 26 Feb. 1911 by Andrew P. Benson, Moreland

Henrietta Belnap, born Feb. 1905, Moreland

Blessed 5 Mar. 1905 by Charles E. Liljenquist, Moreland

Baptized 3 May 1916 by Nels Christenson, Moreland

Confirmed 26 Feb. 1916 by Oliver Belnap, Moreland

Alice Pearl Belnap, born 24 Oct. 1907, Moreland

Blessed 1 Dec. 1907, by John England, Moreland

Baptized 5 Aug. 1916, by Frank Grimmet, Moreland

Confirmed 6 Aug. 1916, by Andrew P. Benson, Moreland

Flora Belnap, born 24 Oct. 1910, Moreland

Blessed 4 Dec. 1910 by Christian J. Christenson

Baptized 20 May 1919 by William Gardner, St. George

Confirmed 20 May 1919 by John Hanston, St. George

Olive Marie Belnap, born 5 June 1913, Moreland

Blessed 6 July 1913 by Christian J. Christenson

Baptized 14 June, 1921, by George Marshall, St. George

Confirmed 14 June, 1921, by William Gardner, St. George

(Both Flora and Olive were baptized in the St. George Temple)

FATHER'S PRIESTHOOD ADVANCEMENTS

Baptized 1 June 1865, by Richard Hill

Confirmed 1 June, 1865 by Joseph Parry

Ordained a teacher 23 Sept. 1877, by C. F. Middleton, Hooper

Ordained an Elder Jan. 1881, by Levi A. Cox, Hooper

Ordained a Seventy 16 Mar. 1884 by Amon Green, Hooper

Ordained a High Priest 24 Sept. 1889, by Robert Bybee, Ammon, Idaho

Called on a mission 31 Oct. 1887 to the Southern Sts.

President of North Carolina Conference May 1889 to 18 Nov. 1889, when he was released to come home.

Father's movements from place to place were all prompted by a premonition to better his financial circumstances or his health. The following is a summary of these travels:

1881 to 1887 Active as a merchant at Hooper, Utah.

1886 Acquired forty acres at Roy, Utah, which was lost the death of his dearest wife.

1896 Filed on 160 acres of land at North Canyon, Curlew Valley, Utah, which he relinquished the following year to go father north.

1897 Filed on 160 acres of land at Moreland, Idaho, relinquishing three years later.

1898 Bought a 2½-acre lot at Moreland, Idaho. At about the same time, bought

40 acres from Robert Geddes, a sub-land contract, but lost it when the contract of Mr. Geddes proved a failure.

1900 Bought 40 acres of Mr. Erickson (now the Pratt ranch), which was relinquished in 1902.

1902 Bought 40 acres of Dexter Knight, which he sold to his son, Mead, about 1905.

1904 to 1906 Engaged in the mining business.

1913 Under the Enlarged Homestead Act he filed on 160 acres of land at Crystal, Power County, Idaho, proving up on the same but selling because of ill health in 1916.

1917 Moved to St. George, Utah.

1918 Bought forty acres of land at Washington, Utah.

1926 Bought relinquishment and homestead at Mt. Trumble, Arizona.

1928 Made final proof and sold Arizona land.

1929 Bought lot at St. George, Utah, shortly before his death.

EXCERPTS FROM AN ADDRESS BY PRESIDENT WILFORD WOODRUFF

delivered April 7, 1893, in Salt Lake City

“If the veil could be taken from our eyes and we could see into the spirit world, we would see that Joseph Smith, Brigham Young and John Taylor had gathered together every spirit that ever dwelt in the flesh in this church since its organization. We would also see the faithful apostles and elders of the Nephites who dwelt in the flesh in the days of Jesus Christ. In that assembly we would also see Isaiah and every prophet and apostle that every prophesied of the great work of God. In the midst of these spirits we would see the Son of God, the Savior, who presides and guides and controls the preparing of the Kingdom of God on the earth and in Heaven. These patriarchs and prophets who have wished for this day rejoice in the spirit world that the day has come when the Saints of the Most High God have had power to carry out this great Mission... There is a mighty work before this people. The eyes of the dead are upon us. The spirits on the other side rejoice far more than we do, because they know more of what lies before the great work of God in this last dispensation than we do..... The Son of God stands in the midst of that body of celestial spirits, and teaches them their duties concerning the day in which we live, and instructs them what they must do to prepare and qualify every man according to the deeds done in the body. The day is appointed, the hour is appointed, but not revealed, neither to the angels

nor to anybody else, but held by the power of God with the Son. These spirits in the Heavens will stay and watch over this work until it closes.”

He urged the Saints to enter into their secret chambers and pray for redemption of Zion.... Prayers which would assuredly be heard and answered, for Zion’s redemption is at hand.

Again: “The day has come when the God of Heaven had decreed to crown Zion with the Holy Spirit, and with the power and means to build it up and prepare it for the coming of the Son of Man. The Millennium is at hand. Great events are before us...”

The apostles are called to lead and guide and teach, and instruct in all things, temporal and spiritual. The Son of God rejoices. The servants of the Lord who have passed away are preaching to the spirits in prison; and while we have the power to redeem our dead, we should do it. The Lord is softening the hearts of this nation...

He said the saints would have to learn sometime, in this world or in the world to come, that the Lord Jesus holds the keys to the Kingdom of God, responsible for guiding, directing, teaching and counseling the Saints in everything temporal and spiritual. God has promised you and me if we will repent and keep his commandments, He will blot out our sins from the Book of Remembrance, and they will be remembered against us no more forever.

The power of Satan will be curtailed. The promises of God concerning Zion will be fulfilled. No power can prevent it. We are going to prosper. We are going to advance. We are going to rise. Israel is going to be clothed upon with the Glory of God.

He said he wanted the Saints to know that we will be able to get the records of our fathers. They will come to us in time. We should do all we can for the redemption of our dead, or we will be under condemnation.

The day is set for the millennium. The hour is set when Christ shall come to the earth. It is not revealed to us or to the angels, but the time is set. Our labor is to prepare for this and the time is short in which to do it.

The Millennium is at hand. Thousands for the dead have been redeemed, millions are yet waiting for their prison doors to open. The fact that our sins can be forgiven and not to be told to the assembled hosts of heaven, is worth any man’s life to receive such a blessing.

(These excerpts were valued and preserved by Oliver Belnap. I therefore pass them on in this history. –Henry W. Belnap)