

**Remembrances and Biographies Of
James Hyrum Baird, 1848-1910
And His Wives and Children**

First Wife

**Fannie Emmorett Sessions Baird, 1855-1908
Married 7 March 1870**

Second Wife

**Margaret Ellen Randall Baird, 1858-1931
Married 8 July 1880**

Published By

Baird Genealogical Association, Inc.

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2012

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Chapter One

COMPILER'S COMMENTS

By Fredrick Eldredge Baird

In 1982, uncle Abner asked me to assemble a biography of my grandmother Ellen Baird. Moreover, he asked that a biography be compiled on aunt Fannie Sessions Baird. Uncle Abner followed up with letters in 1983. About 1960, I had read some information written by Aunt Maggie but the current ease of making copies did not exist at that time so I did not obtain a copy. Many requests were made over several years before the information written by Aunt Maggie was received. When I finally obtained Aunt Maggie's writings, in the late 1980's, a copy of the hand written information was accepted with the express stipulation that it could not be recopied and distributed to family members. I finally made a decision in 2004. If I "translated" her writings to my computer then a copy was not technically made and the stipulation was not violated. The biography would not be complete without reference to the aforesaid information.

During 2004, a draft of the autobiography by Uncle Edwin and the writing about her mother by aunt Ruby became available. These two sources contained significant additional history. It is unfortunate that this history was not compiled during uncle Abner's lifetime so that he could read this history and offer additional information and corrections.

In addition to the request of uncle Abner, the history was compiled so that it will be recorded for future generations on the microfilm at the LDS Church Genealogical Library, which has branches throughout the world.

The children of James H. Baird always considered themselves as children of James and Fannie or James and Ellen. Moreover, they also always considered themselves as members of the one "James H. Baird, family". I knew many uncles and aunts. With the exceptions of Samuel, and Chloe, who died in California in 1928, I visited in all of their homes, usually more than once, including Chauncey in San Bernardino, CA. My parents took their three eldest sons to the joint funeral of Minnie and Daniel Walker in Syracuse, 5 January 1935. I also visited in the home of Minnie Walker long after she died, when the home was occupied by her daughter-in-law.

Never did I hear the term half-brother and half-sister. They always spoke of their brother or sister. Because my uncles and aunts never used the term half-brother or half-sister, when differentiation was desirable, I have always spoken of an aunt or uncle as a son or daughter of aunt Fannie; or a son or daughter of my grandmother. Some of my cousins have used the term half-brother or half-sister, but I do not remember using those terms.

Chapter Two

THE LIFE OF
JAMES HYRUM BAIRD

1848 -1910

As

COMPILED & PUBLISHED BY EDWIN BAIRD, A SON

1968

James Hyrum Baird

James Hyrum Baird was one of those fearless, hardy, pioneers who was willing to face all kinds of physical hardships and privations to redeem the western desert and build a culture, the like of which the world had never seen. He had implicit faith in the gospel of Jesus Christ and its leadership. He knew that Joseph Smith, Brigham Young, and their successors were prophets of God; and he tried to live according to every word which they taught, to the best of his ability. Thus James hoped that his life would be above reproach, so that his family, friends, neighbors, and acquaintances would find nothing but good in his words, acts, and relations with everyone.

James' parents, Samuel Baird and Matilda Rutledge, joined the Church of Jesus Christ of Latter-day Saints in Marion, Perry County, Alabama. About 1840, they moved to Nauvoo, Illinois. Shortly after they arrived there, the Prophet Joseph Smith and his brother Hyrum were martyred and the exodus of the Church to the West began.

Unable to outfit themselves for the westward movement, the Baird family purchased a houseboat and moved down the Mississippi River to Quincy, Illinois. They made their home on the boat for several years. While living at Quincy, Samuel Baird was employed as captain on a freight boat between St. Louis and New Orleans. James, the tenth and youngest child, was born on the fifth of February 1848, while the boat was moored in a quiet inlet of the river.

About 1850, Matilda moved with the children to St. Joseph, Missouri, where they lived near the river for a number of years. Several other families went with her, and since there was an organized branch of the Church there, they could associate with others of their faith.

Samuel Baird wrote to his family periodically and counseled the older boys to take good care of their mother. James was very small when his father worked on the river and saw very little of him. Soon after a trip down the river, the family received a letter from a nurse in New Orleans stating that Samuel Baird had contracted yellow fever during an epidemic there. His son Joseph took the next steamer down the river, but was unable to find any trace of his father.

During the epidemic the dead were buried in a long trench and no records were kept.

One day in late summer, James, his older brother, and some other boys, got a row boat and went across the river to gather fruit, nuts and berries that grew wild on the banks and provided much of their food. When the boat was loaded, there was insufficient room for all the boys. Because two of the older boys could not swim there was discussion about how to get home and while they were arguing, James quietly undressed, threw his clothes in the boat, and dived into the river. He was the first to reach the opposite shore. Previously, his mother had worried about him going swimming in the river, but she changed her opinion when told what he had done. Since it was James responsibility to herd the cattle along the river banks, he had many opportunities to be in the water and became a very fine swimmer.

Another day, James and some friends found a skunk in a hollow log. They poked it with sticks until it had ejected all of its musk. James then took it home and caused quite a commotion. Even after the skunk was released, James was not very welcome in the house for a day or two.

When the Civil War started, two of James' brothers, Andrew and Joseph, enlisted in the army on the Union side. His older sisters married and one of them died while the family lived at St. Joseph.

They next moved to Atchison, Kansas. In the spring of 1863, his mother, with her sons Brigham and James, and several other families, outfitted a small company with ox teams to go to Utah. They crossed the plains on the regular Overland Trail, arriving in Salt Lake City that fall.

Soon after reaching Salt Lake City, they moved to the northwest part of the settlement near the mouth of the Jordan River where they spent the first winter caring for some cattle.

Food was not plentiful that first winter. Cooking fat was so limited that in order to fry a fish James caught in City Creek it was necessary to drop water into the frying pan until the fish was cooked to keep it from burning. He said later it was one of the best meals of his life because the family hadn't eaten for some time.

During that winter, James walked the streets of Salt Lake City hunting for work but with little success. One day he stopped in front of a tannery and watched a man with a double handled drawing knife scraping the hair from a soaked animal skin. After a few minutes, he walked into the shop and said to the man, "Here, give me that knife and you do something else". The man looked at him a minute then obeyed. James took the knife and did as he had seen the owner do. The man went about some other work, James watched the tanner from the corner of his eye so he could see how he did the other tasks in the shop. He later helped the man, being very careful never to do anything until he had watched the owner do it first. After several weeks, the owner said, "I was glad you came along. I needed some help but had turned many men away

because I could not use a man without experience." The owner was very much surprised when he learned that James had never had any previous experience in a tannery.



James H. Baird

In the spring of 1864, the family moved to Bountiful, Davis County, Utah. From this time on James had the sole responsibility for the care of his mother until her death ten years later. She died of cancer of the shoulder and was a bed patient for the last two years of her life.

Upon his arrival in Bountiful, James apprenticed himself to Henry Rampton to learn the Blacksmith trade. This apprenticeship was interrupted three times while he was engaged in other activities.

On the first of July 1866, he enlisted as a private in the Utah Territory Militia to fight the Indians. The following is found in the file of Indian Depredations in Utah #0859-10396- P. P. 131-#54 in the State Historical Society's Library.

"The company was mustered into service July 1, 1866 at Farmington, Davis, Co., Utah, by Brigadier General Lot Smith, and on that day started for Sanpete County and marched 200 miles to the vicinity of Fort Ephraim, and were assigned to duty by Lt. General D. H. Wells, who was then in the field. The company was in active service in Sanpete and Sevier Counties for three months. Returned to Farmington and was mustered out on the 30th of September 1866."

"James H. Baird received pay per month	\$ 13.00
Monthly allowance for clothing	3.50
40 cents per day for use of and risk of horse and equipment	36.00
Total pay and allowance	\$ 85.00
Signed: James H. Baird	Witness: Job Wallings"

Two different summers, James went back across the plains to help bring immigrants to Utah from the western end of the railroad. Before he left the first time, which was in the spring of 1867, he wanted to buy a hundred pound sack of flour worth \$25.00 for his mother. Mr. Henry Rampton owed him two months' salary which amounted to only \$24.00, but he gladly gave James the extra dollar so that the flour could be purchased. James then rolled a change of clothing and his oxen and horse shoeing outfit in a blanket, put it in a sack, put the sack over his shoulder, and walked ten miles to Salt Lake City.

When James arrived at the south gate of Temple Square in late afternoon, he saw Brigham Young talking to a man by the name of Spencer who was receiving instructions relative

to the trip. James asked Mr. Spencer for a dollar to buy a pair of overalls that he might go with the group and help bring in the immigrants. Brother Spencer asked James if he had any money and if he didn't how he expected to cross the plains without it. Mr. Spencer said he was going but he had \$500.00. Brigham Young then asked, "What have you in that sack?" James replied, "A shoeing outfit that I have earned while learning the blacksmith trade." President Young asked what he intended to do with it, and James said he hoped to cross the plains and help bring the immigrants back to Utah by shoeing the oxen of the wagon trains. Brigham Young handed him a dollar and said, as he pointed to a store across the street to the southwest, "Go over there and get your overalls, then get in that wagon. This company will leave in about an hour." There was a string of wagons headed east on South Temple Street. James got into the one to which he was assigned and left with the company.

It was not many days before James had work to do. He would ride in the wagon and try to sleep during the day and shoe oxen or mend wagons at night. Everyone had to take his turn herding the oxen while they ate at night, but James could always find someone who wanted to earn a little extra money to take his place at herding while he earned two or three times as much mending wagons or shoeing oxen. Sometimes he would do blacksmith work for people in other companies that they passed on their way.

The railroad ended at Grand Island, Nebraska, and from there the return trip over the Pioneer Trail was quite close to the Platte River. One hot day as they neared the water the thirsty oxen stampeded. The men trying to handle them often had to go into the water to control them to prevent them from crossing the river. James noticed that Mr. Spencer, the man who had refused him a dollar for overalls, was drowning. Still being a good swimmer, James jumped into the river to save him and pulled him out on the opposite shore. He then called for some of the men to come over and help give artificial respiration. None of the men were good swimmers so they refused to go to his aid. With Spencer's body over his back, and holding him by the arm, he swam back to the other side of the river where the waiting men helped them out of the water onto the shore. The swim back was so exhausting that James had to rest a few minutes; but he directed four men, two on each side, to put their knees together and bend backwards, supporting their bodies with their hands behind them. Other men pulled Mr. Spencer face downward across the four pair of knees. This action forced some of the water out of his lungs. Then James used mouth to mouth resuscitation. After nine times, there were signs of life and Mr. Spencer was breathing again. Before the group made it back to Salt Lake City, Mr. Spencer's \$500.00 was gone and James had purchased a pair of shoes and overalls for him.

Before the group left the second year, Brigham Young came to them and gave some parting advice. He elevated himself a little by standing on the tongue of a wagon and told them, among other things, not to swear or use rough language to one another, not to abuse their animals or neglect them in any way, because he said, "Those things are not your mission". He said that their mission was to go back and get the immigrants and bring them to Utah so they could

apostatize, because if they stayed in England they would live and die in the Church. When James was telling his son Edwin this story he said that he thought this a very strange thing for Brigham Young to say, but he had lived to see many fulfill this prophecy.

The second trip was to Fort Steele, about sixteen miles east of Rawlins, Wyoming. This particular group of emigrants was from England by way of New Orleans, up the Mississippi to St. Louis, then by train to the end of the line at Fort Steele. This year James drove one of the ox teams. Many of the animals belonged to the Church, and on the return trip one of the oxen in his team was making its ninth trip across the plains.

After arriving at Fort Steele, they found that the Saints had not arrived, so James and the other men worked for the railroad company for about two weeks grading the roadbed nearly to Rawlins. When the Saints arrived, they brought them on to Utah.

While on the plains, guards were posted to watch the cattle and protect them from Indians. One night while James was shoeing oxen by a campfire, three Indians came to camp. The posted guard told the Indians not to come any closer or they would be shot. James told the guard not to shoot and quickly took the gun from him. The Indians came over, sat by the fire, and watched James shoe the oxen. They told the guards that they would not harm them.

Part of the time on this trip James was a deputy sheriff. One member of the company, apparently out of money and supplies, helped himself to some bacon from a supply wagon. It was James' duty to arrest him and bring him before the council or court. As James attempted to arrest him, the man resisted and James started toward him with his hand in his right hip pocket as though he were grasping the handle of a gun. The man said, "Show me the gun if you have one". James said, "I never draw a gun unless I use it". All the time James was walking toward the man who was backing away from him. The man stumbled and looked behind. In that instant James leaped, and with both hands he grasped the man by the hair and pulled him forward so quickly that he hit the ground on his stomach. James landed with both knees on his back. This quick action knocked the wind out of the thief and he offered no more resistance.

Around the campfires at night there was often fun and diversion in order to keep up the spirits of the people. One favorite pastime was a kangaroo court where any trumped up charge might be brought against a person. In one such case, a man was accused of smiling at a pretty English lassie. Witnesses were called, duly sworn in, and testimony taken. Needless to say the man was found guilty. His punishment was to dig a hole in the sand exactly two feet square. James, being an officer of the law, had the duty to see that it was duly executed. The first hole was a little too large, the next one too deep, and the third one was about finished when a side caved in making it too large. At one o'clock in the morning they all decided to retire although the perfect hole had not been completed.

When the company was camped near river banks or streams they could find wood to burn, but when out in Wyoming's open country there was little, and sometimes no wood to make a campfire. The only thing they could find was dried buffalo chips. James said that at first some of the English ladies looked horrified at the idea. Before very long, however, when they made camp at night the same ladies would search far afield and come in with the chips stacked up to their chins so there would be fuel to cook supper and breakfast.

After the safe arrival in Salt Lake City, James went back to Bountiful to take care of his mother and resume his blacksmith work with Henry Rampton. Here he met and courted Fanny Emmorett Sessions. One evening after taking her home, he walked upstairs with her and visited with her in the hall. Her mother, thinking it was time for him to go home, came to the foot of the stairs and tossed up a pillow saying, "Fanny, if that young man is going to stay all night here is a pillow for him". James said, "Thank you," then pulled off his boots, and without further undressing slept in the hall all night. The next morning as he was leaving, he heard Fanny's father burst into laughter and say to his wife, "Well, there is one young man that called your bluff." Later when James asked Mr. Sessions for the hand of his daughter he said, "She is large enough even if she isn't old enough". Fanny was not quite fifteen years old at the time.



James H. Baird



Fanny E. Sessions

James and Fanny were sealed by Daniel R. Wells on March 7, 1870 in the Endowment House in Salt Lake City. They continued to live in Bountiful and James carried on his blacksmith apprenticeship. Their first child, Sylvia, was born in May 1871 and died the next day. Hyrum was born in April 1873.

In May 1873, having completed his apprenticeship, James purchased a home in Centerville which is about three miles north of Bountiful. There was a blacksmith shop attached and he started in business for himself.

While he lived in Centerville he was active in church and civic affairs. He was Young Men's Mutual Improvement Association President, county sheriff and school trustee. Later, while living in South Farmington, he was Superintendent of the Sunday School from September 30, 1883, to March 12, 1886.

James H. Baird had only a year or two of formal schooling, but he was a student and a reader all his life. He read United States and world history and other literature. He carried a small New Testament in his pocket while working and if he had five or ten minutes in the blacksmith shop or on the farm he studied the gospel.

Sometime after moving to Centerville, he accepted a young Englishman by the name of

Brigham Henry Roberts as an apprentice to learn the blacksmith trade. B.H., as he was called, moved into the home and lived as one of the family. As a young man, B.H. was wild and reckless. He had been living in the back country with a gang of horse thieves, but becoming dissatisfied with this life he decided to learn the blacksmith trade. He applied to James Baird for training. B.H. worked diligently trying to learn the trade, but his mind was on something else, and James had to carefully inspect any work he did. His youthful habits were not easily changed and on weekends he was often in trouble. James often had to help him out of difficulties.

One day when James was working at the anvil shaping a piece of iron, B.H. came in and said excitedly, "I need five dollars. The sheriff is after me". James replied "For the last several years I have sponsored you and gotten you out of scrapes. You are getting old enough now to be responsible. No, you can just face the music". B. H. stepped up to him and extended his hand across the anvil saying, "Here is my hand and here is my honor. If you get me out of this scrape I promise that you will never have to do it again." James put his hand in his pocket, pulled out a five dollar gold piece and gave it to him. B.H. was as good as his word. James never had to bail him out again.

While James was the president of the Young Men's Mutual Improvement Association he persuaded B.H. to give a short talk at one of the meetings. B.H. walked up to the stand. He became nervous and frightened, leaned over on the pulpit, and couldn't say a word. Finally a girl in the audience laughed out loud. President Baird got up and led him to his seat. The next morning at breakfast they talked about the fiasco and B. H. said, "The day will come when I will stand before that pulpit and they will listen to me preach".

After some time, James gave up the idea of making a blacksmith out of his apprentice. B.H. had a book with him and between jobs was always reading, so James tried to enroll him at the University of Utah as a normal student. With the assistance of the Bishop of Centerville, Nathan Cheney, he was successful. B.H. walked to school unless he could obtain a ride with someone going to or coming from Salt Lake City. He was graduated from the University with a degree which was the equivalent of a modern high school diploma. At that time the University was on the northwest side of the city, somewhere in the vicinity of the present West High School. B.H. continued to live at the Baird home until he was graduated and called on his first mission for the L.D.S. Church.

James H. Baird was sheriff in Davis County for a few years around 1875-1880. Once he got word that three young brothers had stolen some horses and started for Montana. James deputized B.H. Roberts to help him, and they started in pursuit. They trailed the thieves for about sixty miles, where they caught up with them northwest of Tremonton, Utah at about five o'clock in the morning. The men were asleep. James H. held his gun on them while B.H. Roberts on hands and knees crept up and removed their guns. Sheriff Baird shouted to the men to get up. They were handcuffed and taken back to Davis County, where the two older men were

tried, sentenced and served time in prison for their deed. The youngest was a mere boy and was sent to school.

Another incident of note about this time, he was still sheriff, and as head of the Young Men's Organization he had charge of the local dances. Word came to him that a gang of ruffians who went from community to community in Davis County to disrupt the dances would be at Centerville for the next dance. Again he deputized B.H. Roberts to help him.

The dance had a good start when the trouble makers appeared. Soon one of them walked out into the center of the hall, started jumping up and down, yelling and making a general disturbance. James H. walked out where he was, took a good swing at him with his powerful blacksmith arm, and the man measured his length on the floor.

He and B. H. Roberts carried him about a half block and put him in jail, where he lay until morning. When released they discovered he had a broken jaw. Needless to say, they had no more trouble at the dances in Davis County.

In a sermon given at the funeral of James Baird's second wife, Brigham Henry Roberts paid tribute to his benefactor in the following words:

"James Baird first came to my knowledge by thrashing a village bully, and won his spurs in that direction. It wasn't so much the mission of the young men of that period to go out and preach the gospel and deal in intellectual matters, but the missionary spirit took on the form of volunteering to go from their homes here down to the Missouri frontier and help the immigrants brought from Europe - by means of the perpetual immigration fund. Brother Baird was called and went at least twice. I know there was no other man in the whole group that could catch an ox by the tail and swim through the Sweet Water or North Platte River, and that he was heroism itself in that kind of service. Also, he was a regulator in the camp to keep people straight, so that in his young manhood he was heroic and splendid in his physical development. I know of no more perfectly formed physical man than James Baird unless it was his brother Joseph, whom I knew, and also his brother Alexander from Kansas, a soldier he was. I knew Brigham also and admired and loved all these young men."

When James Baird was in his prime and active in the shop, he could shoe eight horses in a ten hour day. That added up to 32 shoes and 192 nails all of which he made from wagon tires. It also meant the trimming of 32 hooves and the fitting of a shoe to each one.

At one time James entered a friendly contest with another blacksmith to see who could shoe a team of horses in the shortest time. James put enough iron in the fire to heat at one time so he could make all the shoes. Then when he finished one he could take another hot piece of

iron and shape another immediately. The other man put in one piece at a time, thus he had to wait while it heated before he could shape and punch the holes in it. Needless to say, James won the contest easily.

By grasping the handle of a twenty pound sledge hammer in his teeth, James could throw it a distance of twenty feet. He had large heavy teeth, often called double teeth, in the front as well as at the sides. When he died, he still had all of them except two which B. H. Roberts had extracted with a pair of forceps and a cold chisel in the blacksmith shop.

At one time while he was a blacksmith, he developed some eye trouble and went to a doctor. The doctor said he knew of a cure but it would be very painful. "What?" asked James. "Cayenne pepper," said the doctor. James asked the doctor to use it but he refused. So James took the pepper home intending to have his wife Fanny put it in his eyes. She told him she wouldn't do anything the doctor wouldn't do. There was only one solution. James lay on the bed on his back and dropped the pepper into his own eyes. The doctor was right in both cases - it was very painful, but it cured the malady.

In the spring of 1879, James H. Baird sold the blacksmith shop at Centerville and joined a team of surveyors. They were making the survey for the Denver and Rio Grande Railroad from Grand Junction to Salt Lake City. James purchased a string of pack burros in order to haul the supplies and equipment for the survey through Emery and Grand Counties. He had about thirty animals engaged for this work, which continued until the early spring of 1881.

James had a chance to hire a man who knew a certain method of looping and tying rope that would make pack animals loads secure so they would not turn or brush off as the animals went through trees and brush. The man wanted an exorbitant sum of money to teach James his method. One night around the camp fire James told the man he would give him five dollars if he would put a pack on an animal. The man readily consented to do so, feeling sure that one watching would never give the secret away. After putting the pack on, the man started to take it off. James tapped him on the shoulder and said, "I agreed to pay you for putting it on; I will take it off." So James took off one loop or knot and put it back on, then two loops and put them back on, then three and so on, until he got down to the start. He worked until after midnight, but he had mastered the method. Years later James' son Asa, who had learned this technique from his father, could still tie a large pack on the back of a horse and no matter what brush or trees the horse brushed against the pack would never come off.

When contracts were let to build the grades for the Denver and Rio Grande Railroad, James took a contract to build ten miles of the grade near Thompson, Utah. He hired about one hundred teams and their owners from Springville for this project. Many of the fathers of the big Springville contractors of today were among these men. He also graded five miles of Denver and Rio Grande roadbed west of Farmington, in Davis County.



James H. Baird



Margaret Ellen

On July 8, 1880, James Hyrum Baird, heeding the teachings of the Church that men who could, should take a second wife, was sealed to Margaret Ellen Randall by Joseph F. Smith in the Endowment House in Salt Lake City. In the spring of 1881, he purchased the Kent farm in Farmington, Davis County, Utah and moved the family from Centerville to that farm where Ellen took her place in the home.

One hot afternoon James was riding a horse from Price to Tucker, Utah. He had not had any dinner. As he passed a ranch house, he saw a woman out on the porch taking butter out of a churn. He stopped and asked the woman if he could have a drink of buttermilk. She got a cup and told him to help himself. When he finished drinking he asked how much he owed. The lady told him she had intended to give him the buttermilk but in as much as he had drunk thirteen cupfuls she would charge him a dime.

In 1882, Congress passed laws against polygamy and made it difficult for men to live with more than one wife. The federal enforcement officers were especially active in Utah. In the spring of 1887 several men with more than one wife organized a company and went to Colorado to get out of the state. On the twentieth of May, they left Salt Lake City by way of Ogden with three carloads of work stock and two carloads of grading material. The thirty men traveled in an emigrant sleeping car to Castle Rock, Colorado, where they were to build a railroad bed.

When that contract was finished, James went south to Pueblo and got another contract grading between there and Trinidad. His wife Margaret Ellen went with him to cook for the men. This was in the summer of 1888. When that particular grade was finished he took a contract to set poles for a telegraph line. The next summer James took Fanny and her family to do the cooking.

On one trip home to Farmington to see Fanny and her children, James had an experience with the officers who were hunting polygamists. One day three United States marshals drove up to the home in an old style buckboard. One of the officers got out and walked south about a hundred yards, another north about the same distance. They stood watch while the third one went to the front door and knocked. During this time James had escaped. Fanny opened the door and the officer looked through the home and cellar, but could not find her husband, so he joined the other officers and they drove along the road to the north and stopped to watch. Seeing them coming, James had gone down through the cellar and out to the grape vineyard to hide. When the officers left the neighborhood, he went back in the house to bid his wife and children goodbye. He caught his old black horse in the corral and rode west to the railroad where he turned the horse loose to return home. He took off his coat and flagged the train. Fanny received a letter a few days later saying that he was safe in Colorado.

While working in Colorado, smallpox broke out among the men in the construction camp. No doctors were present. James gathered sagebrush and boiled a tubful each day. He had the men drink a pint of the brew once or twice a day, and although some were quite sick, they all survived.

In the fall of 1890 President Woodruff issued the Manifesto which was accepted in the October Conference of that year. This made conditions better in Utah, but there were still marshals who continued to harass those living in polygamy. During 1891, Margaret lived in Morgan and Fanny in Mountain Green. To avoid future difficulty, James moved Margaret to Fort Bridger, Wyoming, and Fanny to Randolph, Utah.

That winter James worked in a blacksmith shop in Rock Springs sharpening tools for the miners. While working there he had a very painful felon on one of his fingers. He walked the floor at night because he could not sleep, but he managed to work in the day time.

In the spring of 1893, Ellen and her family were moved to Woodruff, Utah, where James and the older boys helped Byron Sessions on his ranch. In January of 1894, they were moved to Evanston, Wyoming. Soon after this move, James had a very tiring experience. He walked from Woodruff to Evanston one day, a distance of some twenty two miles. There were six or seven inches of snow on the ground, and during the night a hard crust froze on top. This crust would break as he stepped, letting him down with a jolt. Walking those twenty two miles, he claimed, was the hardest day's work of his entire life.

On January 4, 1893, President Benjamin Harrison signed a proclamation granting amnesty to polygamists who had entered that relation before November 1, 1890. This made it safe for James Hyrum Baird to have both families in Utah. In the spring and summer of 1894 the families were moved to Davis County, Utah. They moved several times before finally settling permanently in Syracuse, Utah. Here James acquired 320 acres of land, about 75 acres of which were farm land and the rest pasture.

Soon after the move to Syracuse, James started making molasses from the sorghum which they raised. Besides making his own, he did custom work for the neighbors. They would bring the cane to the Baird mill where it was ground and the juice cooked. Payment was about one third of the product.

Most of the time, while living on this farm, a small herd of sheep was kept. The herd was kept in the pasture during the summer and in the winter they cleaned the fields and ditch banks. When the herd was too large to keep on the farm in the summer, the sheep were taken to the mountains east of Syracuse under the care of two of the boys. About once a week, supplies were taken up to the sheep camp by one of the other sons who would remain while one of the others returned home.

When those who were tending the sheep wanted to let the folks at home know that all was well, they would pull a few sagebrush and build a fire as soon as darkness approached. If

they were in need of supplies the next day, they would build two fires forty or fifty feet apart.

For two or three years, when there was a larger herd of about 3,000, they were herded in the spring and fall on the Sand Ridge where Hill Field Air Force Base is now located. In the winter the herds were pastured on the desert west of the Great Salt Lake. One summer the sheep were taken to the mountains north and east of Morgan and herded by Wilford and Edwin. Another summer Orrin and his cousin Peter Baird, took them up Lost Creek and over near the Monte Cristo area.

In December 1901, James Hyrum Baird went to Oregon to settle the estate of his bachelor brother, Joseph, who had just died. While on this trip James contracted a severe cold and was never well again. The cold developed into rheumatoid arthritis, necessitating the use of a cane for walking. After a few months, he was forced to use crutches. His joints, particularly his knees, ankles, and hips enlarged and became very painful, especially before and during a storm. Rubbing relieved the pain, so each night one in the family massaged his joints so that he could sleep. He tried all kinds of relief measures that doctors or friends could suggest - warm springs, steam baths, chiropractic manipulation - but all to no avail. He grew slowly but steadily worse.



James In Rocker

James had a one seated buggy drawn by a black horse which took him about the neighborhood, either on business or pleasure. He always had one of the children with him to run errands, for it was too slow and painful for him to get in and out of the buggy. In good weather he went to church until the last few months of his life.

James Hyrum Baird died February 8, 1910, at Syracuse, Utah. His son Edwin thinks it was about seven o'clock on a Saturday morning. He was sixty-two years old. His wife

Fanny Emmorett Sessions, who had died two years previously, had born him seventeen children, eleven survived him. Margaret Ellen Randall and seven of her ten children were still living.

At the time of her father's death, James' daughter, Zina Reed, was living on a ranch at Sage, Wyoming. As she and her husband lay in bed talking that morning she saw her mother who had been dead about two years. Her mother said she was coming after her father. In a few minutes her mother and father came hand in hand. Zina said her father was standing tall and straight with a smile on his face as though he were happy to be released from the painful arthritic body he had inhabited for the last eight years. Zina then told her husband that her father had passed away. In a few minutes a telephone call from Walter verified the sad news.

Two years previously, soon after she died, Fanny had appeared to James' daughter, Margaret, and warned her that she was coming after her father before very long because he was suffering too much in his present condition.

James Hyrum Baird was a man who always lived his religion both by example and precept. When he first married he said, "None of my children will ever hear me swear, see me break the word of wisdom or see me work on Sunday". He was true to his word. Whenever anything went wrong or needed repairing he would sing a song such as "Do What Is Right" or "Let Us Oft Speak Kind Words to Each Other". No matter how urgent the work seemed on Saturday night it would have to wait until Monday morning. He often said that he needed to partake of the sacrament at least once on the Sabbath so that he would have the Spirit with him during the week. He also felt it was necessary to attend all stake and general conferences of the Church in order to grow spiritually.

During James' life he had many inspirational experiences. One year while Edwin and Clarence were herding sheep on the mountains east of Syracuse they failed to light the signal fires and the family became worried. When the two fires which normally appeared on the sixth night were not seen by the eighth night the boys' mothers were distraught. Fanny feared that harm had come to the boys and reproached James for having allowed such young children to be left alone on the mountain. When Fanny left the bedroom James turned his face to the wall and prayed fervently that the boys would be safe. A voice said to him, "Did I not give you two sons with a promise that they would live to maturity?" When Fanny returned to the room James said, "They are all right." "Yes," Fanny replied, "We just saw the two fires".

James received the promise about his sons in 1892. On the sixth of January a son, Clarence, was born to Fanny in Mountain Green. The next day Chester, an older son, died of membranous croup after only a few hours of illness. The same night James received word that he was needed in Morgan. The next day he started out on horseback. As he rode along, feeling depressed over the death of his son, he heard a voice saying, "Be of good cheer; I have taken one son but have given you two more that will grow to maturity". Then James knew that a son, later named Edwin, had been born in Morgan.

On the next Fast Sunday, James was in Mountain Green. Margaret Ellen, thinking that the baby should be christened, took him to Fast Meeting and had him duly named and blessed. A month later James arranged to be in Morgan to bless the baby. Margaret Ellen told him it had already been done. James told her it was his policy to bless all of his children, so they went to Fast Meeting and Edwin received his second naming and blessing.

While Margaret Ellen and her family were living at Fort Bridger, she had a strange experience. One evening when her husband arrived unexpectedly, she said she was especially glad to see him because queer things had been happening. Windows and doors would rattle when the wind wasn't blowing, and no one would be there when she answered knocks at the door. It had made her nervous to stay alone at night. James assured her that nothing unusual

would happen that night.

Following a peaceful night, Margaret Ellen asked James how he knew that nothing would occur. He told her that when Johnston's Army camped at Fort Bridger during the winter of 1857 there were many wicked men in his command. Many of these men died during that cold winter and their spirits had returned to annoy her. These evil spirits could not come where the Priesthood of God was present.

In the winter of 1895, Ellen lived with her family in West Layton on the Smith farm. James was fond of playing with his children. When they were small he often tossed them up in the air and caught them. One day, about the first of February 1896, as he was playing with his daughter Mathilda, a voice said to him, "Enjoy her while you can, she will not be with you very long". A few weeks later Mathilda became ill and died.

When James was railroading in Colorado he had a personal warning which undoubtedly saved his life. He was standing on top of a moving box car facing backward when a voice said, "Lie down". By obeying quickly, he escaped being knocked from the box car as the train entered a low tunnel.

Perhaps James' most inspirational experience occurred about 1881 when he went from Farmington to St. George to do temple work. When James finished the endowment work for his father, his father appeared to him. He thanked James for the service, thus showing his great appreciation.

James was in St. George a number of days doing temple work for relatives and family. Soon after retiring one night a heavenly messenger entered his room and said, "Come with me." James spirit left his body and as they went out the door he turned and saw his motionless body on the bed. Outside, they each mounted a horse and rode to Farmington. As they retraced James route the horses' hooves never touched the ground.

Upon reaching home, James learned that his three year old daughter Minnie had fallen into a tub of hot water and been badly burned. In those days the Saturday night bath was taken in a tin tub on the kitchen floor. Minnie's mother, Fanny, had gone out to the pump to get cold water to cool the boiling water she had just put in the tub. While she was gone Minnie had fallen into the tub. The child had cried incessantly for three days and nights and her mother was exhausted.

As James and the guide entered the house Fanny was sitting at the foot of the bed and a neighbor lady at the child's side. James was instructed to administer to Minnie. He rebuked the pain and promised her that she would get well and that she would become a mother in Israel. The child immediately stopped crying and went to sleep. As James turned to comfort his wife the guide took him by the arm and said they must leave as their work was finished.

They returned to St. George and James remembers entering the room and seeing his immobile body on the bed. When he drove his team into the yard upon his return home, Fanny came running out to greet him and said, "A terrible thing has happened." James replied, "I know all about it." He described how she had been sitting at the foot of the bed and what dress she was wearing. He also named the neighbor who was sitting by the child's side and told how the child had immediately stopped crying and gone to sleep.

His blessing was fulfilled. Minnie did live to maturity. She married Daniel H. Walker and became the mother of eight children.

On at least one occasion James Hyrum had prophetic vision. When he blessed his youngest son Reese, among other things he said, "You will live to preach the gospel to the nations of the earth". When Reese became of age he was called as a missionary to the Mexican Mission. At the time there was a political revolution in Mexico, so he labored for a year among the Mexican people in Laredo, Texas. After a year, political stability came to Mexico, so Reese and his companion were the first Elders to cross the border, and they labored a year in Monterrey, Mexico, thus fulfilling the prophecy of "preaching the Gospel to the nations of the earth".

James Hyrum Baird's belief in and devotion to the Church has been continued by his children. His descendants number in the hundreds. Four of his sons and numerous grandsons have filled missions for the Church. At one time three of his sons were serving as bishops. Seven of his sons were in World War I at the same time. Almost every profession is represented in the family, doctors, lawyers, physicists, scientists, mathematicians, educators, architects and musicians. A good man's life is never quite ended, something of it always remains to touch and illuminate other lives.

James H. Baird not only counseled, advised and directed his family while alive but at least once, he added his benediction after his death. Orrin, the second son of Margaret Ellen was teaching in a Church Academy in Snowflake Arizona. In the spring of 1919, he decided not to sign a contract for the following year and about this time he received a call to a mission in the Southern States, which because of financial problems in building a home for and supporting his widowed mother he was unable to fulfill.

He returned to Utah and after presenting his problems to President Heber J. Grant, he was released from the mission call. That fall he taught in a Church Academy in Cowley, Wyoming, but he was worried and very much concerned because he had not accepted the mission call wondering if he had made the right decision. While pondering this as he was retiring one night, his father appeared to him and standing near the head of his bed, he said nothing but the expression of his countenance gave Orrin the distinct feeling that he had made the right choice and his mind was at peace.

James Hyrum Baird and Fannie Emmorett Sessions Baird were the parents of the following children: Sylvia, Hyrum, Perry, Minnie, Chloe, Zina, Asa, Eliza Jane, Walter, Emmorett, Chester, Chauncey, Clarence, Amelia, Samuel, James Session, and Joseph Reese.

James Hyrum Baird and Margaret Ellen Randall Baird were the parents of the following children: Alice, Wilford, Margaret, Myron, Orrin Randall, Edwin, Matilda, Abner Harley, Chestina, and Ruby.

Seven Sons Served In WW1 at The Same Time



Abner



Chauncey



Clarence



Edwin



Orrin



Reese



Samuel

A letter to Edwin from Clyde Baird Lee, son of Chloe Baird Lee.

Los Angeles, California, Jan. 23, 1968

"Dear Edwin:

The delay in writing is because I wanted to try and get more information about my grandfather Baird.

There is a Brother Wilcox working in the Los Angeles Temple who remembered all the Baird boys when you were young. He was a tall left handed pitcher on the Clearfield ball team. He wasn't able to remember the first name of the Call that lived in Syracuse at the time I was six or eight years old. This Bro. Call is the man who told me in Idaho that grandfather Baird gave the best prayer he ever heard in his life.

As a young boy I remember grandfather setting on a bench waiting for the 4th of July celebration to start. He was called to give the invocation which to my young mind was very good. Retta Sessions sang Columbia The Gem of the Ocean. I believe this was the last time he appeared in public.

My first real acquaintance with grandfather was in his blacksmith shop. The way he could make the chips fly with a draw knife, the forming of the horse shoes, the coal fire and the musical pounding of the hammer on the anvil was all very fascinating to me. I remember seeing some wooden spools in series on shafts in the attic of one of the old log houses. I was told he was working on perpetual motion, which indicated he had an inventive mind which was necessary for him to have so he could improvise in a land of scarcity.

A few things come to my mind such as one of the older boys would hold a pan in front of himself and a buck sheep would take a run and hit the pan with his head. Also an Indian pony would have to make a few jumps and runs before he would settle down and behave. My mother delighted in telling us children of the time the gypsy and aunt Ellen was pulling on the brass kettle. The gypsy on one handle and Aunt Ellen pulling on the other and grandfather standing by and laughing wondering who would win out, finally the gypsy gave up and went on her way.

As small boys Clarence and I was fascinated by what went on at the Baird farm. We invariably would run away from home and spend most of the day watching our uncles thin sugar beets, pick tomatoes, dig drainage ditches and swim in the flowing well reservoir even though we knew our mother would be after us with a switch. Much the time I drove old Joe pulling a single seated black top buggy to Layton or Kaysville so grandfather could take treatments for his rheumatism from a Dr. Terrill.

One morning early Uncle Clarence came and told my mother that grandfather had passed away. My mother said thanks to God! The suffering and extreme pain was over. It is with regret that I am not able to give you more information on the life of a wonderful man who really knew hardships and possessed a strong spirit and had a firm belief in God which has been inherited by his descendants. It is my wish that I have given you some material that will help you in your compilation of material regarding my grandfather's life and that you are all well and happy.

With Love,
(Signed) Clyde B. Lee

“IMPRESSIONS OF MY FATHER”

By Ruby Baird Andersen

January 1932

It was my misfortune to have but eight short years of my life influenced by my father's wonderful character and personality. And as these were of course my youngest years, there were but few incidents which remain with me, and these naturally were of a childish nature. However, it is the little things which determine greatness of character and true nobility.

My earliest recollections of him were days added upon days of sitting in the big arm-chair directing the affairs of his family, and the care of the farm and stock from his seat of invalidism. His great swollen hands were often busy waving a twig of a poplar tree to frighten flies from his face and body. It was often my duty to procure this twig, leaving just a leaf or two at the top.

Or I can see him walking about on his crutches slowly going about the two houses or the big farm yard. An impressive figure with his great frame and white beard.

Often the grown boys would lift him carefully in the black buggy and he would ride about the farm or around the community visiting and carrying on the business. On these trips one of us younger children always accompanied him to run his errands, or to get the whip or rein if it should drop. At one time I went with him to Layton and was told to go in the bank and say that Mr. Baird was outside and would like to speak to Mr._____.

To my five years of experience this was an awesome place. Everyone was so busy and seemed so important that I felt it to be an act of boldness to ask them to do what other people didn't do --to go outside to carry on their business. I started back when I thought of facing father with disobedience, which we seldom dared to do in our family. So I gathered more courage, stepped to one of the windows and delivered the message. To my surprise the man seemed glad to come out. He greeted father as if he were the president of the bank or some great titled man. Men always showed great admiration and respect for him.

Even in his crippled years he was often to be seen in church seated in a big armchair between the rows of benches and the rostrum. And if people didn't get to greet him before church started they always did afterwards. For even though he had reason to be sour and pessimistic, people seemed to draw cheer and strength from him.

Some of my fondest memories of my father are those of storytelling time: that time between supper and bed-time when he held me on his lap in front of the flickering fire with the dim coal oil lamp burning in one corner of the room, and he told stories--all true stories, of the jokes and pranks he had played on others, of his early life and hardships crossing the plains. Of all the anecdotes he told, I am sorry I was too small to remember any more than two "pictures" of him. One is of a small bare-foot boy taking part in front of the Sunday School with such a happy expression because he could go to Sunday School again after not having any clothes to wear. Being barefoot or hatless was nothing, the new overalls was enough to make him rejoice.

The other is that of a party of men crossing the plains in those early day means of traveling, searching for water as they went. Their tongues were swollen and some were faint. At last they found a little puddle of stagnant water so full of bugs and living matter it was almost thick. There were "black bugs and red bugs, big bugs and little bugs." "Some of the men said they would die before they would drink that," but father knew he couldn't finish the journey without moisture in his body, so he lay face down, shut his eyes and strained the water through his teeth as he drank.

At one time when I was five or six years old, he gave me a "little sermon" that characterized his life and character. I had spent the day with Abner herding sheep down in the lower salt grass pasture. It was just at the time the song "Red Wing" was popular and on everybody's lips. There were myriads of those red winged grasshoppers in the pasture. I had amused myself by catching some and pulling off their wings to take home to show the other younger ones how many "Red Wings" I had. I ran jubilantly to show papa first of all. "See papa, I can sing "Red Wing" now and really have some Red Wings.'" "Where did you get them?" "Off from the grass hoppers." "Were they hurting you?" "No, course not." "Then did you have a right to hurt them --to kill them? You can't make a grasshopper, so you shouldn't kill it. Only God can make living things. You can't put the pretty wings back on but you can be sure never to hurt any more unless it is necessary.

He was never a man to go out in GOD'S great country and kill just for the fun of killing as so many sportsmen do to-day. He loved to spend his time in the great outdoors and was fond of the mountains - particularly if there was a running stream and pine trees, but he never craved to take life for the enjoyment of it.

One more bit of praise would I add to my father's life. I have never heard any swearing or foul language fall from his lips, and so consistently did he live and teach that example that he trained his large family of sons in the same respect.

He was a father not to be feared, although he was regarded as the ruler or head of our household. His word, given as a suggestion or command was regarded as law. No one dared disobey or question it. And he ruled among his large family as the patriarchs of old, commanding respect, love and obedience from all. I am proud to say "I am the daughter of James Hyrum Baird."

"MY FATHER"

**By Edwin Baird
January 1933**

I knew him first, when a little boy
I was rocked upon his knee;
For he would hold me often
And talk and sing to me.
Then later sitting by his knee
On winter evenings many
I heard the stories of his life.
And forgot them? No, not any.

Three times his oxen crossed the plains,
Where hardships were the bill of fare;
Sometimes herding all the night
So that next morn they'd still be there.
Sometimes sleeping in the saddle
When the rain was pouring down,
Or lying in the water
With his head on higher ground.

Once he swam the raging torrent
Dodging cakes of floating ice
To retrieve the wandered oxen
So returning, swam it twice.
All the time the snowflakes falling
Chilling back and shoulders bare;
But the train must ever onward,
So he braved the cold March air.

Then when summers blistered prairies
Stretched toward the setting sun,
Many times footsore and weary,
Trudged long after day was done,
Seeking water. Found it hot and brackish
In a mudhole -cattle tracked,
Drank it like 'twas nectar flowing
Till a parching thirst they slacked.
Once the water - insect teeming,
Was repulsive to the eye,
But with closed teeth as a strainer
Sightless - drank they. So should I.

With the buffalo departed

To the higher timbered land
Run by Indians on purpose
For to starve the little band;
Then the rawhide of the saddle
Three days boiled, to make it swell,
Filling the gnawing empty stomach
While the group sang, "all is well".

Early days here in the valley
Called for energy supreme;
For life from a barren desert
Was the all important theme.
While still in Salt Lake City
With his mother- -out of work,
There starvation's haunting specter
Oft around the door would lurk.
Once a little fish from Parley's
Fried in water stead of fat
Both served them as a banquet
And to break a two day fast.

Feeding thresher, laying brick,
Freighting produce with his team,
Digging ditches from a canyon
To bring forth a precious stream,
As a blacksmith, as a farmer,
Shoeing horses, raising grain,
Grading turnpikes for the railroad,
Anything to bring him gain;
Was the means by which he labored
To secure his daily bread.
But his task - his life's profession
Was to live, to be the head
Of a noble group of children
Who would honor him when dead.

Not earth's riches did he leave them.
Not a friend of mammon, he -
Yet a wealth that will not tarnish
Gave he to posterity.
Never once I heard him utter

Any word that was profane
Nor in business swerve from honor
That untruth may bring him gain;
Never thinking that the Sabbath
Was for anything but rest -
Sunday found him with his family
Safe in church at God's behest.

When the force of age upon him
Laid a cruel twisting hand,
For the nights of restless slumber
On the damp or frosty land
And the days of hoard exposure
Through the cold and piercing air
With the worry of his loved ones
Holding forth on meager fare,
Had so robbed him of the forces
That should hold till three score ten-
There was pain in every sinew
Such to cause most mortal men
To bewail their fate and fortune,
And with angry words declare,
"There is no God in Heaven,

Else He would not care
To have me lay and suffer
When my life for him was spent"
But no-- he always smiled
Through a frame so gnarled and bent;
For a perfect faith sustained him
To endure what e'er was sent.

In his passing we all mourned him.
Yet a smile upon his face
Told us that his new found Heaven
Was a joyous resting place;
For standing like an arrow
Heaven's light upon his brow
Sister Zina saw him smiling
Clasping mother by the hand,
'Ere the words of grief could reach them,
Father's left this mortal land".
And now his bones lie buried
In a casket 'neath the sod
But his spirit lives in Heaven
With his loved ones, near his God.

Chapter Three

JAMES H. BAIRD

Incidents in Father's Early Life

By Wilford Baird,
(Written in Salt Lake City, January 24, 1932)

A few of the things that I remember my father said about himself. He was born on a fisherman's boat in the Mississippi River at Quincy, Illinois, on 5 February 1848, the son of Samuel Baird and Matilda Rutledge Baird. He was the youngest in the family of five boys and five girls. He was very young when his father and mother separated.

They lived by the Missouri River, and as he liked to be in the water, his mother was worried about him. She would tell him not to go swimming in the Missouri River as it was nearly one-half mile wide there, so he would go in swimming in a small creek near there and swim down to the river where the older boys were.

There were lots of wild nuts and fruits in that country at that time. One day, his elder brother and a number of others got a row boat, went across the river and loaded up the boat with nuts and fruits. They loaded the boat so full there was not room for them all in the boat to come back. They were arguing about how they were to get home. Father's brother said that Jim (father) could not swim the river as he was too small. A couple of the older fellows said that they could not swim. At that father quietly undressed. He threw his clothes on the boat and dove in the river. He was the first to reach the opposite shore. Later, when they were talking about it, his mother wanted to know how James got home, so they told her he was the best swimmer in the crowd. At that she said, "I guess he can go in the river".

He said about the only time he remembered seeing his father was just once when he was very small. His mother was away. His father came and brought him a pair of shoes. When his mother came home and saw the new shoes she wanted to know where he got them. One of the older children said, "Father brought them." Promptly his mother took the new shoes and threw them away.

He and his mother crossed the plains about 1863 with ox teams. Some of his brothers and sisters came later. (How many I am not sure.)

I have heard him say that one of the meals that he relished most was after they arrived here in Salt Lake. He had nothing to eat for some time. He caught a fish in City Creek and took it home; built a fire and cooked it. He had no grease to cook it in so he kept it from burning by dropping a little water in the frying pan. Then he ate the best meal he ever ate.

They lived in Salt Lake for awhile then moved to Sessions Settlement, (Sessions Settlement is now Bountiful). There he went to work for Henry Rampton as an apprentice blacksmith.

The summer he was 21 or 22 years old he was called to go to the Missouri River to meet immigrants with ox teams. (The oxen, I think, belonged to the Church, at least the ones he had

were Church property). This trip made the ninth trip every year in succession for one of the oxen that he drove.

He was the only blacksmith in the company so he was kept doubly busy both going and coming shoeing the oxen and fixing the wagons.

When he left home he had but 25 cents in his pocket but he earned quite a bit on the way from his trade both from members of his one company and others he met. At times they encountered people who were going to California. Often he would hire someone to take his turn herding the cattle at night. There were always plenty of boys waiting to take his turn to earn a little extra money. Father could hire someone to herd the cattle for him and he could shoe a few oxen or fix a wagon that night and earn three or four times the price he paid the man to herd for him.

While they were at Florence, Nebraska they met great numbers of immigrants bound for California. Here he stayed for several weeks and worked every day at his trade.

Father always set a good example to his children. I have heard him say that when he decided to get married, he made up his mind that no wife of his nor any of his children would see him break the Word of Wisdom in any way, or use foul language. To my knowledge, he never told a story of any kind that was not of the best sort, as much as he liked a good joke.

Father always taught his children the “Golden Rule”, or “If a man hits you on one cheek, turn the other also.”

I remember once that our cow got out in the neighbor’s field and they charged us damage. We had to pay the bill before we got the cow. It was not long before this neighbor’s cows were in our field causing about the same amount of damage. Father instructed me to return the cows, but definitely told me to say nothing about damages, as he wanted to be a good neighbor and do good for evil.

Father had a great knowledge of the Gospel, and a goodly number of manifestations. One, for instance, I heard him tell at Matilda’s funeral (which was held in the home when we lived at West Layton on the Smith farm) he was one of the speakers (although it was his own daughter’s funeral) and in his remarks he said, that just before she took sick, he was playing with her, as he was fond of tossing her up and catching her in his arms and while doing so, he was told to enjoy her while he had the chance, as she was not to stay here on earth long.

It was customary for father to bless all of his children and as many grandchildren as possible. I remember when he blessed Reese, told him that he would live to be a man and be called on a mission, and that he would preach the Gospel to “The nations of the world”, these predictions have both come true, as Reese was called to the Mexican Mission, which is part in Mexico and part in the U.S.A. I said at that time, “I will watch that during my life”.

Chapter Four

HISTORY OF JAMES HYRUM BAIRD'S FAMILY

By his son, Abner Harley Baird
(Hand Written August 7, 1983, at Payson, Utah County, Utah)
Some editing, minor revisions, and additions by Frederick E. Baird, 2007

Preface

President Spencer W. Kimball has urged us to write Family Histories. I think most of the Baird family, sons and daughters, have some written history. I have seen some of them. My brother Edwin has written a good account of the life of our father. I am grateful that he wrote this record when he did. There are a lot of things in it that I did not know about. I was one of the youngest of the family and never knew my father when he was physically active. So I have a different picture of him than some of the older ones in the family. I did not have to go through the hardships as did some of the older ones.

Syracuse, Utah, 1900-1910

There has been very little written about 1900-1910 life in Syracuse. Father lived in many places in Utah, Bountiful, Centerville, Kaysville, Farmington, Morgan, Mountain Green, Evanston, Wyoming and different places in Colorado. To Syracuse was their last move.

Father built two houses on the ranch in Syracuse, on the bench near the Pike Road (Bluff Road), near the center of the farm. The homes were about 100 yards apart. Fannie on the west, and Ellen on the east. A large playground between. A flowing well and a pond on the north east corner. All the water for both homes was carried from this well. Overflow ran south down a ditch to a salt grass pasture of ours to a pond below the hill where the horses and cattle were kept.

The chief activity on the playground was playing ball, baseball (no basketball in those days). Clarence was pitcher on the Syracuse First Team. Chauncey was catcher and second baseman. Edwin was a south paw or left handed pitcher on the second team. Sam was baseman. Both families worked together, played together, got along fine. Very little quarreling or bickering. Father ruled with a firm hand. His word was law even when he was house bound. We had to work hard under primitive conditions, but that did not bother us as that was the way of life then.

We had a lot of happy times, Christmas, holidays, birthdays, big dinners, plenty to eat, swimming parties to the Great Salt Lake. There were ward parties, celebrations and plays. We also had ball games, horse racing, foot races, and Sunday School days at Lagoon. Always a big ward celebration on the 24th of July, races and ball games. Glad I had the opportunity to live in a large family like that, we got along well together. Life was happy and interesting.

Later while living in Provo, whenever any of the Bairds came to town, they always stayed at our place. Clarence lived with us in winter while going to school until he graduated from BYU. Then he went to Salt Lake City. Chauncey lived with us off and on for several years. Sam for a

short time, then he went to Bingham, Utah, did real well there and later became a mine equipment salesman. Hyrum stayed with us quite often for short times. Chauncey and Hyrum helped some on the construction (1913-1915) of our new house at 980 North 1st East Street. May Walker Andrus stayed there while going to BYU.

More incidents in father's early life:

He had crossed the plains three times for immigrants.

Was Black Hawk Indian War veteran.

Was a Seventy and a High Priest.

School Trustee at Centerville, Utah.

Was a blacksmith and farmer.

Chapter Five

A BRIEF HISTORY OF JAMES HYRUM BAIRD, HIS WIVES AND CHILDREN

By Fredrick Eldredge Baird

James H. Baird was born February 5, 1848 on a river boat at Quincy, Adams County, Illinois, the son of Samuel Baird and Matilda Rutledge Baird. Samuel and Matilda divorced. Both remarried. Samuel apostatized twice and/or was cut off from the LDS Church. He sought work in New Orleans, Louisiana and died there in about 1859 during a yellow fever epidemic. Matilda and her family resided in St. Joseph, Missouri for several years. With his mother and elder brother, Brigham Young Baird, James immigrated to Utah with a wagon and team of oxen, together with a small group of pioneers during the summer of 1863 when he was 15 years of age. Matilda Rutledge Baird resided most of the remaining portion of her life with James. He married first, Fannie Emmorett Sessions, and second, Margaret Ellen Randall.

A biography of James Hyrum Baird, 1848-1910, (see chapter 1), was compiled and published by his son, Edwin Baird, in 1968. The history has been recorded and is on file at the LDS Church Family History Library, Salt Lake City, Utah, US/CAN Film 599682 Item 9. The biography was also included in the "Baird" book, copyright 1972, a private publication.

James H. Baird, age 22, and Fannie Emmorett Sessions, age 14½, were married in the Salt Lake Endowment House 7 March 1870. (Note: Three different spellings can be found for both the names Fanny and Emmorett.) She was the daughter of Perrigrine Sessions and Emmerette Loveland, Pioneers of 1847 and 1850, respectfully. In less than 30 years, Fannie bore 17 children; ten sons and seven daughters. Three sons and three daughters died as babies or children. Seven sons and four daughters lived to maturity. Their children were:

1. Sylvia Baird, born 4 May 1871, died 5 May 1871, baby.
2. Hyrum Baird, born 11 April 1873, died 25 July 1963, age 90.
3. Perry Baird, born 6 August 1874, died 21 April 1876, child.
4. Minnie Baird Walker, born 6 February 1876, died 1 January 1935, age 58.
5. Chloe Baird Lee, born 10 August 1877, died 24 April 1928, age 50.
6. Zina Baird Reed, born 10 January 1879, died 5 April 1960, age 81.
7. Asa Baird, born 24 May 1880, died July 3, 1969, age 89.
8. Eliza Jane Baird Sessions, born 11 August 1881, died 25 May 1962, age 81.
9. Walter Baird, born 10 March 1883, died 1 February 1946, age 62.
10. Emmorett Baird, born 15 June 1885, died 26 March 1887, child.
11. Chester Baird, born 14 November 1887, died 7 January 1892, child.
12. Chauncey Baird, born 31 January 1890, died 23 February 1963, age 73.
13. Clarence Baird, born 6 January 1892, died 22 April 1941, age 49.
14. Amelia Baird, born 21 May 1893, died 17 November 1893, baby.
15. Samuel Baird, born 25 November 1894, died 7 June 1961, age 66.
16. James Sessions Baird, born 27 June 1897, died 6 April 1899, baby.
17. Joseph Reese Baird, born 4 August 1899, died 31 October 1971, age 72.

James, Fannie and Ellen accepted plural marriage because they believed that if asked, acceptance of the practice was necessary to enter the highest degree of the Celestial Kingdom. There was virtually no courtship.

Orrin R. Baird, a son, related that his father, James H. Baird was approached by the Bishop of the Centerville Ward. The Bishop said, "Brother Baird, Sister Randall needs a husband. Would you consider marriage to her?" James went home and discussed the matter with his wife Fannie. A joint decision was made by James and Fannie to enter polygamy. After James had two wives, he was living the principle of plural marriage and he did not seek additional wives.

Polygamy was not new to Fannie as her father eventually had a total of eight wives and about 55 children. Perrigrine Sessions's first wife, Julia Ann Kilgore, died in Nauvoo early in 1845. He did not take plural wives until a few months after Julia had died. Wife number six, Elizabeth Birdenew, did not remain long with Perrigrine. While Perrigrine had a total of eight wives, he only had six at one time. Ellen was also raised in polygamy, her father, Alfred Randall, had five wives and 31 children.

James H. Baird and Margaret Ellen Randall were married and sealed in the Salt Lake Endowment House on July 8, 1880. She was the daughter of Alfred Jason Randall and Margaret Harley, pioneers of 1848. James and Ellen had 10 children; five sons and five daughters. One son and two daughters died as babies or children. Four sons and three daughters lived to maturity. Their children were:

1. Alice Baird, born 31 July 1881, died 1 August 1881, baby.
2. Wilford Baird, born 17 October 1882, died 3 August 1966, age 83.
3. Margaret (Maggie) Baird Evans, born 6 Dec 1884, died 20 Aug 1935, age 50.
4. Myron Baird, born 27 November 1886, died 4 August 1887, baby.
5. Orrin Randall Baird, born 27 September 1888, died 6 July 1953, age 64.
6. Edwin Baird, born 8 January 1892, died 6 March 1988, age 96.
7. Matilda Baird, born 8 October 1894, died 26 February 1896, child.
8. Abner Harley Baird, born 17 September 1897, died 14 October 1989, age 92.
9. Chestina (Christy) Baird Larsen, born 14 Nov 1899, died 13 Oct 1973, age 73.
10. Ruby Baird Anderson, born 4 March 1902, died 7 December 1947, age 45.

Pursuant to the usual custom at that time in polygamous families, Fannie's children addressed and spoke of Ellen as "Aunt Ellen". Ellen's children addressed and talked about Fannie as "Aunt Fannie".

At least two histories mentioned that Asa as a child, born 24 May 1880, son of Fannie, lived with Ellen two or more times for several months. First when she cooked for James' construction crew in 1888 in Colorado. At the same time, Ellen's son Wilford, born 2 ½ years later on 17 October 1882, lived with Fannie, when his mother, Ellen, was living in Colorado. Asa also lived with Aunt Ellen for a season when their father, James, assigned Asa and Wilford care of a herd of cattle that was too large for one boy or young man. The compiler has heard Asa express his great love of and strong respect for Aunt Ellen. Abner has also spoken of his respect and strong love for

Aunt Fannie. Maggie lived with Aunt Fannie in Woodruff, Utah during the winter months so she could attend elementary school.

Ellen and her family moved to Evanston, Wyoming in January 1894 to avoid legal prosecution for James because Fannie and her family were residing in Woodruff, Utah. Ellen and her family had been residing north of Woodruff, Utah. Legal prosecution for polygamy was very difficult when plural wives were residing in different states.

Her son, Orrin, retained vivid memories of the winter of 1894 in Evanston, Wyoming when the only food they had to eat was applesauce, bread and water gravy. Wilford, age 11, went out daily to search for fire wood so that Ellen could help support her family by washing clothes for other people.

U.S. President Benjamin Harrison signed an Amnesty Agreement in January 1893 before his presidency was terminated in March 1893. The Amnesty Agreement allowed men to live with their plural wives when the sealings had been performed prior to the issuance of the Manifesto in 1890, which was issued to discontinue the practice of plural marriage. We do know that communication was very different in the 1890's and there was considerable confusion about the discontinuance of the practice of polygamy. James and his two wives probably returned to Davis County in the spring of 1894 after more information on the 1893 amnesty was available to them. The winters in Woodruff and Evanston were long and cold. Fruit was not available to dry or bottle for winter food.

During April 1894, Ellen moved from Evanston, Wyoming to Davis County, Utah where she resided at a rented farm known as the Moss place until 1895 when she moved to the George Smith place for a short time. Then she moved to another Smith place in West Layton. It was while living here that Matilda passed away on February 26, 1896 from probably pneumonia. Edwin remembered his mother sitting by the side of a cradle watching over the sick child with a worried look on her face. It was recorded that a few weeks before Matilda died, Father was playing with her one day – tossing her up in the air and catching her – when he heard a voice say, “Enjoy her while you can. She won’t be with you long.”

Move to Syracuse, Utah -- 1896

James wanted the two families together. Beginning with the summer of 1896, the lives of the two families were intertwined. Ellen moved into a two room house, with a lean-to, on the farm at Syracuse which was to be her home until October 1910. Wilford and Orrin slept on the hay in the barn because there was no room for them in the small house. In 1896, James built a three room, one and one-half story, log house for Fannie about 150 feet from Ellen’s home. The building logs were obtained from Ogden Canyon. Other farm buildings, animal pens, corrals and an ice house were constructed as soon as possible.

Edwin wrote: “The house had two rooms of about average size. No built-in fixtures at all. Two beds and one or two children’s beds in one room and a flat top Benjamin Franklin-type wood stove in the other room. It had a reservoir on the back which would heat water, but not too fast. The first few years we had only wood to burn. Sometimes that was

green and wet and hard to make burn very fast. The last few years we had coal. To wash, there was a bench about a foot wide and three to four feet long on which was a wash basin, then, after washing, throw the water out the door on the ground. If the bucket was empty then it was your turn to go to the well and get another bucket of water. It was a flowing well with a very small stream so you may wait, regardless of rain or cold, three or four minutes for the bucket to fill. In the summer months the bench was outside the door.

“I helped mother dry fruit each summer - usually apples, plums, prunes, etc. The apples were peeled and cored, the others pitted, then they were spread on the roof of the house to dry. That was my job, as Mother did not care to climb the ladder. The apples could be poured out and scattered, but the others had to be laid piece by piece, the skin side down or they would not dry. If a rain shower came up, there was a frantic effort to gather the partially dry fruit and then spread it again after the rain was over. Once when Chestina and Ruby (perhaps seven years old) were quickly gathering partially dried fruit to prevent it from getting wet, Ruby was too near the edge and fell off the house. Mother grabbed her motionless body in her arms, took her over to the front of the other house where Father was in his rocking chair, and laid her in his lap. In a few moments she came to and eventually was alright.

“Most beds in those days were wood frames with hard board slats. On top of which was a tick full of straw and each year at thrashing time the ticks were emptied and filled with fresh straw. When freshly filled the tick was quite soft and easy to sleep on, but as time passed, the straw got broken into fine pieces which would become hard and lumpy. At bed-making time they were shaken and loosened but that would only make the material finer, so everyone was glad the next year when they could get a tick-full of new straw. Sometimes corn husks were dried and used to fill the tick. They were not quite as good as straw and would make a lot of noise when one moved or turned over.

“The bedroom floor was covered with homemade carpet. Straw was put under that to make it soft. Usually twice a year in the spring and fall it was taken up, cleaned by dusting, then fresh straw put under it.

“With farm and pasture land, Father went into the livestock business. We had milk and some beef to sell. We raised pigs, which when fattened were killed and sold, usually in Ogden. Then Father acquired a large herd of sheep which was too large to keep at home. They were herded on the mountains in the summertime and near the lake bottom or out in the western desert in the wintertime. We boys had chores to do all year around, but they were heavier in the wintertime when animals could not go to pasture.”

James H. Baird died 8 February 1910. Hyrum was appointed administrator of the estate. Because of very heavy mortgages on the farm, it was decided that the Syracuse farm should be sold. The net proceeds from the sale of the farm, equipment, cattle, etc., were divided between 18 children. As a second wife in polygamy, Ellen was not legally entitled to any of her husband's estate.

James H. Baird was a man that always lived his religion, both by example and precept. No

matter what went wrong with the header, mower or whatever he was using, he would get down and fix it. While doing so he would sing a song such as “Do What Is Right” or “Let Us Oft Speak Kind Words To Each Other”, or whistle a tune. He surely was true to his religion. No matter how urgent the work seemed to be on Saturday night, it would have to wait until Monday morning; for he always observed the Sabbath Day. He often mentioned that he always had to partake of the sacrament at least once on the Sabbath in order that he could keep the spirit during the week. It was also necessary to attend all the Stake Quarterly Conferences in order to keep the Faith and in order to grow spiritually. He also felt that he must go to Salt Lake City and attend all the General Conferences of the Church.

James H. Baird was Superintendent of the South-Farmington Sunday School from 30 September 1883 to 12 March 1886. He died at Syracuse, Utah on 8 February 1910.

During the 1880's, James Hyrum Baird lived a rugged life. For a while they lived in Farmington. Because of federal marshalls he had to keep on the move. (*Federal marshalls were trying to arrest him pursuant to Federal laws against the practice of polygamy*). He went into Colorado and had several contracts to build railroad beds and telegraph lines, he spent most of his time there. His wives, Fannie and Ellen, traded off going with him. Ellen lived for a while, two or three years in Woodruff, Utah and other places in Wyoming. She took in washing, had to gather and chop her own wood.

In the early 1890's, they went to Syracuse, and rented some land. After two or three years, bought one-half section of land. Built two homes on it, about 100 yards apart. A larger one for Fannie and her family. It was perhaps 20 x 40, double story. A smaller one for Ellen, about 18 x 20. That is where Abner, Chestina and Ruby were born. Fannie died in 1908. (*Her sons, Chauncey (18), Clarence (16), Samuel (13), and Reese (8), were still at home. Perhaps Ellen cooked meals for them, that is a possibility, but is certainly an unknown*). Most of Fannie's older children had left. Wilford and Maggie also had gone. After his father's death in 1910, Reese lived with his sister Minnie and her husband, Daniel Walker in Syracuse.

Walter's Accident

During the summer of 1899, Walter was dragged by a horse. It was a very traumatic event for everyone residing at the Baird Syracuse farm. Several persons have written about the accident. The horse was frightened or spooked; the colt wrapped rope around both of Walter's feet and pulled him considerable distance. His shirt and underwear were pulled over his head exposing his body to the rough treatment. James performed the Administration Ordinance for the healing of the sick immediately after the incident. The Doctor did not expect him to live. He pulled most of the sticks and dirt out of his flesh and gave instructions to keep the flesh wet with oil. Once a day under the Doctor's orders, they dressed that raw flesh, and as per Edwin, his brothers could hear him scream when they were out in the barn doing chores. Edwin was seven years of age and the screams would have pierced his sensitive personality. It was months before Walter was well. Faith, prayers, and Administration by the Priesthood were the things that saved him.

James H. Baird, Spiritual Experience Clarence's Birth, Chester's Death, and Edwin's Birth

Clarence, son of Fannie was born 6 January 1892, at an area known as Mountain Green, Morgan County, Utah. The next day, 7 January 1892, his brother Chester (Chettie), age 4, suffered a very sudden attack of "croup" and died within eight hours after the illness was first noticed. Chettie was a happy child that the family adored. Fannie and her children were devastated with the sudden illness and death of their beloved son and brother. Family members had vivid memories of the tragedy, and many years later recalled that it was perhaps the most difficult period in Fannie's life.

On the day following Chester's death, January 8, 1892, while traveling to Morgan, James H. Baird reported and recorded that a voice said to him, "Wherefore art thou sad: Be of good cheer! I have taken one son but have given thee two in return that shall live and grow to Maturity." Then James knew that Edwin was a son and was born 8 January 1892, before James arrived in Morgan.

Chester died in the middle of a cold winter when traveling long distances was almost impossible. Many years later, the family of Asa reported that their father (Asa) was sworn to secrecy by his father (James). James and Asa constructed two caskets. One was placed high on the shelf of the porch at the rear of their pioneer home or cabin. The other casket with the body was buried in a hill at Mountain Green by James and his son, Asa. James was fearful that a wolf or another wild animal might catch a sniff of the child's body stored on the back porch and attempt to devour it.

When the weather improved, the other empty casket was taken to and buried in the family plot at the Bountiful City Cemetery. Because of Fannie's mental state at that time, uncle Asa kept his oath of secrecy and never revealed the full story to his mother and other members of the family.

About 60 years later, aunt Eliza related to the compiler that Chester's body was frozen, stored on the back porch, and then a few weeks later was taken to the Bountiful City Cemetery for burial.

Sometime in his old age and after his Mother and sister's deaths, Asa revealed his version of the story to his family who related it to the compiler.

Clarence and Edwin No Signal Fires

Edwin wrote: "During the three summers between 1903 and 1905, we herded sheep on the mountains east of Syracuse. It was just a small herd or two or three hundred. The first year Wilford or Asa were there with one of the smaller boys; Chauncey, Orrin, Clarence or myself. The second summer Chauncey or Orrin went with the herd as the older boy and took along Clarence or myself as the smaller boy.

"We worked out a signal for the folks at home. Each evening after dark we would build a sage brush fire. One fire meant we were all right. If we were running low on food and needed more supplies we would light two fires, about 50 feet apart. It was a matter of only a few minutes for us to chop enough sagebrush to make a five to eight foot fire, which

would burn for ten minutes. The people of Syracuse became interested, and would watch for the fires as well as our family.

“Each morning after the family had seen our two fires someone left home with more supplies. They would hitch the horse to the cart, drive about six miles to the foothills, hide the cart behind some oak brush, throw the sacks of supplies over the horse’s back and start up the mountain. If the path was not too steep they could ride the horse. Some places it was so narrow that they had to lead him, or start the horse up the trail first and then hang on to his tail. It took about a day to make the round trip. Our camp was usually reached by noon, and then after a two or three hour rest they would return home, arriving in the early evening. Sometimes, if we had to move camp, they would come in the afternoon and stay overnight, and then move the camp the next morning before returning. Sometimes the one coming up would stay and the one that was there would return home according to Father’s directions.

“One time when Clarence and I were there alone we planned on our arrival to make ours a record stay. We surveyed our supplies and ate little or much of certain food so it would last a record time. We were so intent on making that the longest period without a visit that we did not even give the one-fire signal that all was well, not realizing that two anxious mothers would be looking for the reassuring fire. By the sixth night we still had lit no fire; the seventh was the same. On the eighth night we did light a fire, but were slow in getting around to it.

“At home, when darkness came on the eighth night and still no fire was seen. Clarence’s Mother, went into Father, sick in his bed, and scolded him for sending two young boys (we were twelve years old) away for so long and how worried she was that nothing had been heard from them for over a week.

“After she left the room, Father prayed with all the power and faith he could exercise that we might be all right. Whereupon he heard a voice say, “Wherefore do you doubt? Did I not give you two sons, with the promise (*8 January 1892*) that they should grow to maturity?”

“In a few minutes Clarence’s Mother, (Aunt Fannie, as we called her) came back into the room and Father said, ‘They are all right’. ‘Yes’, she replied, ‘I just saw the fire.’”

Death of Fannie E. Sessions Baird

The first wife of James, Fannie Emmorett Sessions Baird, died at Syracuse on 25 February 1908. Her body was interred in the Syracuse City Cemetery. Her son, Walter received a telegram in the Uinta Basin, notifying him of his mother’s death. He arrived in Syracuse on the day following the funeral.

At the time of James’ death in 1910, four of Fannie’s sons were under the age of 21. Her youngest son, Joseph Reese, age 10, resided with his sister Minnie and her husband, Daniel Walker in Syracuse until he entered the University of Utah in Salt Lake City. His sisters Zina, Minnie, and their husbands supported Reese on his LDS Mission to Mexico. While attending the University of

Utah, Reese resided part time with Clarence and Afton, and part of the time with Wilford and Gertrude.

Her sons, Chauncey, age 20, and Clarence, age 18, resided with their Father's second wife, Aunt Ellen, in Provo, Utah, during five school years. They attended BY High and BYU beginning in 1910 continuing until the end of the school year in the spring of 1915. Clarence returned each summer to Syracuse to live with his sister Minnie, and work on the Walker farm.

Death of James Hyrum Baird

Edwin wrote that his Father's rheumatism (arthritis) started in December 1897. Joseph Baird, an elder brother of James and a Civil War veteran, died in Oregon during November 1897. As far as we know, Joseph never married. James went via train to Oregon to settle his deceased brother's estate. He was sick when he arrived back in Syracuse in December 1897 and was never well again. Several of the family believed the rheumatism was caused by sleeping many nights on the cold ground. He made his first long trip across the plains from eastern Kansas to Utah in 1863. He also made two trips to assist the immigrants, first to Ft. Kearney, Nebraska and second to Ft. Steele, Wyoming. There was the service in the Black Hawk Indian War, trips to St. George, Utah, etc.

Edwin also wrote: "Father continually got worse and the fall and winter of 1909-1910, he was very weak and someone had to be near or with him most of the time. Mother (Ellen) was around in the daytime. The older children were married. Chauncey and Orrin were away at school and Clarence, Samuel and I were the oldest ones at home. That winter Clarence and I were in the 9th grade and were able to do some studying while on our shift. Clarence would sit up with Father until about 10 o'clock, then call me (Edwin) and I would stay until 4 o'clock when I would call Samuel".

James Hyrum Baird died 8 February 1910, at about 7:00 AM, at his home in Syracuse, Davis County, Utah. Walter lived about a quarter of a mile away. Edwin immediately notified him and he telephoned Hyrum in Salt Lake City. Hyrum notified the people in Salt Lake and Zina in Sage, Wyoming.

Zina already knew her Father was deceased because she had seen her Father, standing straight at last and her Mother, hand in hand, walk through her bedroom a few minutes after 7:00 AM on the morning of 8 February 1910. Orrin advised his family that he worked alone and that it took him the better part of two days to dig his Father's grave by hand held shovel.

James H. Baird did not leave a will. Hyrum, the eldest son of James and Fannie, was appointed administrator of his deceased Father's estate in 1910. Usually an inventory of the estate was made before the estate was settled. An inventory cannot be found in the LDS Church Genealogy Library microfilm records.

Orrin told the compiler that much of the land above what is now known as Bluff Road was good when purchased but it became bad or turned to alkali during the time the family owned the

farm. Orrin also advised that there was a large mortgage on the farm when James died. Edwin recorded that Hyrum decided to sell the property because of the substantial mortgage. After James's death, the holders of the mortgage pressed for settlement of the debt. Hyrum was listed as a laborer in the Kaysville 1910 census. He only had a partial elementary education because of limited schools, pioneer times and apparently had only a little business experience.

Family members had considerable misunderstanding and experienced bad feelings over the estate settlement and distribution. Much of the misunderstanding probably took place because Hyrum did not give a complete accounting to the family of the estate receipts and disbursements or even a partial explanation of the outstanding mortgage balance due on the farm, possibly other loans, and the net proceeds received from the land and livestock. Orrin advised that the sale of the farm with part alkali soil and a large mortgage did not realize the net cash proceeds that many family members expected.

Only two items of the 1910 probate records of the James H. Baird estate are available on microfilm in the main Genealogy Library in Salt Lake City, Utah. First, a sale of the property to James H. Lee and his wife Chloe Baird Lee (daughter of James and Fannie) for \$13,000. For unknown reasons, this sale was cancelled. Second, a document that specified the final distribution of the estate and recorded that \$643.00 was divided equally between 18 children. As a second polygamous wife, Ellen did not share in any of her husband's estate because she was not a legal spouse.

Chapter Six

FANNIE EMMORETT SESSIONS BAIRD **AND SOME HISTORY OF HER CHILDREN**

Biography of **Fanny Emmorett Sessions Baird, 1855-1908**

By Gilbert Lee Cooper, a Great-grandson

Fanny Emmorett Sessions was born October 25, 1855 at Bountiful, Davis County, Utah to Peregrine Sessions and Fanny Emmorette Loveland. She was the 1st child of that polygamous marriage. However, she was the 8th child of a total of 55 sired by her polygamous father, the famous Peregrine Sessions. Her Father drove the first wagon from Salt Lake City into the area that was later named Davis County. Her parents were original settlers of Davis County and emigrated from Nauvoo and Iowa during the period of westward pioneer movement.

Three different spellings can be found for the names Fanny and Emmorett. Gilbert Lee Cooper's mother spelled her name Amy Fanny Lee Cooper, 1913-1956. So the spelling in this biography is "Fanny". The name on the headstone at Syracuse Cemetery is spelled "Fannie" and that spelling is used elsewhere in this compilation of family history. The name "Fanne" appears on a monument in the Bountiful City Cemetery erected to the memory of four of her children.

Information about her life until age 14 ½ is so far nonexistent, however, we can assume she experienced the same things as any normal farm-raised child living in rural Utah during the same period of time. Hard farm work was experienced by all and planting, weeding, watering, harvesting, milking, herding, picking and canning fruit and vegetables, washing, sewing, and all the rest of what was done to stay alive became part of her life's experiences. Being the oldest child of the family we can assume she had some responsibility in caring for and raising her siblings. Included in all this would be religious instruction as taught by her parents and church teachers and any formal education classes she might have picked up along the way. Unfortunately, records clarifying if she attended any school classes during her life have not been discovered. The only known change to the above regiment of experiences occurred during her 13th and 14th year when she accompanied her parents to the Mormon colonies at Carson Valley, western Nevada for a year.

Upon returning to Utah, Fanny (now about age 14½) has James Hyrum Baird enter into her life. He courts her and woos her and requests from her father permission to marry. It is given with the comment; "She is large enough even if she isn't old enough." Fanny was not quite 15 years old at the time!

The only recorded experience of this courtship time occurred after James brought her home one evening. He walked upstairs with her and they visited in the hall. Her mother, thinking it was time for him to go home came to the foot of the stairs and tossed up a pillow saying, "Fanny, if the young man is going to stay all night, here is a pillow for him." James said, "Thank you", pulled off his boots, and without further undressing, slept in the hall all night. The next morning as he was leaving, he heard Fanny's father burst into laughter and say to his wife, "Well, there is one young

man who called your bluff.”

James and Fanny were sealed by Daniel H. Wells, on 7 March 1870, in the Endowment House at Salt Lake City. They continued to live in Bountiful where James had a blacksmith apprenticeship. Three years later James and Fanny purchased a home in Centerville three miles north of Bountiful. A blacksmith shop was attached to it and here they set up the family smith business.

Fanny’s first child, Sylvia, was born in May of 1871 and died the next day. Hyrum was born in April 1873 and lived to an elderly age. The other children and their birthdays are listed as follows:

Perry born 6 August 1874 at Bountiful.
Minnie born 9 February 1876 at Centerville.
Chloe born 10 August 1877 at Centerville.
Zina born 10 January 1879 at Centerville.
Asa born 24 May 1880 at Centerville.
Eliza Jane born 17 August 1881 at Farmington.
Walter born 10 March 1883 at Farmington.
Emmorett born 15 June 1885 at Farmington.
Chester born 14 November 1887 at Farmington.
Chauncey born 31 January 1890 at Farmington.
Clarence born 6 January 1892 at Mountain Green, Morgan County.
Amelia born 21 May 1893 at Woodruff, Rich County.
Samuel born 25 November 1894 at Layton.
James born 27 June 1897 at Syracuse
Joseph Reese born 4 August 1899 at Syracuse.

Very little is written about Fanny’s life as a mother and wife. No dairies, journals, letters have been found and even Church records are silent about any callings, blessings, notations, etc.

Reese, the seventeenth and last child, reported a number of times to his children that Fannie had made the comment that she would like to have another child so she could see what it would be like to have a child using the new pain deadening medicines that had become available.

She received a Patriarchal Blessing that is included herewith, on September 8, 1871 at age 15½, four months after the birth and death of her first child. But, sadly, up to this writing, no additional self generated information related by Fanny has been located. It is a lesson to all of us. Be sure to write an auto biography, journal, diary, etc. describing you and your life’s feelings. No excuses! This can be a lesson learned from Fanny to you.

Fortunately from the writings of others we can assemble the following very sketchy information about her married life.

In June of 1879, James sold the blacksmith shop and engaged 30 pack burrows to haul supplies and equipment for the Denver Rio Grande Railroad that was surveying a route through

Emery and Grand counties. This continued until the spring of 1881 when James purchased the Kent farm in Farmington, Utah and moved the family there from Centerville. Whether the contract ended, or he just got tired of being away from the family, or he recognized that Fanny needed his help raising a young family, or the money wasn't good enough, we don't know. At any rate James became a stay-at-home dad.

Shortly after this, James and Fanny were asked to accept the doctrine of plural marriage. This was probably not difficult for them as Fanny had spent all her young life as a member of a plural family, was accustomed to the life style and must have been obedient to the principle as a core gospel teaching. Fred E. Baird records the following opinion, "According to oral family history, James and Fanny agreed to enter polygamy because they believed that if asked, they must enter polygamy in order to enter the highest degree of the Celestial Kingdom. I do not know that if entering polygamy in order to enter the highest degree of the Celestial Kingdom is recorded anywhere else. I only know that it is Baird family tradition and history that James took a second wife only for that reason."

At any rate James asked Fanny, his wife of ten years, if she would consent to the doctrine. The answer was "yes" and Margaret Ellen Randall, through a request from the ward Bishop, became a second wife to James Hyrum Baird. The marriage was performed in the endowment house 8 July 1880.

From 8 July 1880 until 4 January 1893, James, Fanny and Margaret had to protect themselves from US Marshals looking for polygamous families. The result of this was Fanny's children were domiciled in one location and Margaret's in another. Often, it would seem, the women and children were left on their own to provide for life's necessities as best they could although James would do all he could to help. Still an eye had to be always alert to the presence of the marshals. One incident of interest took place in 1888. On one of James' trips home to Farmington to see Fanny and the children, three US Marshals drove up to the home in an old buckboard. One officer got out and walked about a hundred yards south, another north about the same distance. The third knocked on the front door. During this time James had escaped. Fanny opened the front door, the officer entered, searched the house and cellar, but James had exited through the cellar and out to the grape vineyard to hide. When the officers finally left, James went back to the house, bid his wife and children goodbye, caught his old black horse in the corral and rode west to the railroad. There he let the horse loose to return home on his own. He took off his coat and flagged down the train. Fanny received a letter a few days later saying he had safely arrived back in Colorado.

It takes very little imagination to empathize with the very difficult circumstances both Fanny and Margaret tolerated as they would see their husband ride off, not knowing when he would be able to return or if he might be in jail or whether there was enough food for the always increasing families. And what about just trying to keep warm in the winter or keeping clothes on the children, or farm accidents or house repairs or the tediousness of drawing water for food and bathing and cooking and washing. Firewood was needed all year long and illness and disease would visit unexpectedly. Their spirituality was also tested with intermittent visits by the priesthood bearer of the family, sporadic giving of blessings, as well as patriarchal leadership. Preparing the family for Sunday church meetings must have been a challenge. Teaching of prayer and doctrinal education must have fallen on the shoulders of Fanny and Margaret much of the time. Yet somehow these

wonderful creative, steadfast, obedient, industrial women did it and survived for thirteen years until the government amnesty in 1893. There are great lessons about life to be learned and appreciated by perceptive descendants of James, Fanny and Margaret.

Furthermore, during this period of government oppression of religious worship Fanny and Margaret's families moved almost gypsy-like from location to location, staying weeks or months at one place then moving to another. The towns they came to know in Utah and Wyoming carry the familiar names of Ogden, Morgan, Woodruff, Mountain Green, Randolph, Sage, Evanston, and Pueblo and Trinidad, Colorado. At some places they lived in tents, or boxcars or log cabins or wagons, struggling and working to eke out enough to protect, feed and house their growing families. By the time the government persecution had ended, Fanny had given birth to 13 of her 17 children and Margaret had given birth to 6 of her 10 children.

Amelia, a daughter of Fannie, was born 21 May 1893 at Woodruff, Rich County, Utah and died at Woodruff on 17 November 1893. She was the only child buried outside of Davis County, Utah.

In the spring and summer of 1894, the families, now united, moved several more times before settling permanently in Syracuse, Utah. Here James acquired 320 acres of land. About 75 acres of it was farm land, the rest was pasture. For the next fourteen years both Fanny's and Margaret's families lived on the same farm in different houses about 100 yards apart. Their lives together seem to always have been cooperative, compatible, and equally difficult. Generally the children were loving and compassionate to each other, often moving from one home to the other for various reasons. The two "moms" were addressed by the children as either Aunt Ellen or Aunt Fanny and both women seemed to be loved equally by all the children.

So far as is known, Fanny lived her remaining days on the farm at Syracuse fulfilling a mother's and wife's responsibility to the end. She died at age 52 ½ on 25 February 1908. Interestingly, her own mother, Fanny Emmorett Loveland Sessions, did not die until 14 May 1917, nine years later.

The authors of this history have searched in vain in an attempt to find out what happened after Fanny died. Fannie had a larger house, so did Ellen move into the larger house? Or did Fanny's daughter, Eliza, who was an adult, but not married, return and live for a time with her father and her brothers; Chauncey, Clarence, and Samuel? Did Reese move into the Walker home of his sister, Minnie, when his Mother, Fanny, died or at the time of his Father's death? Edwin's writings about the winter prior to James' death when Clarence, Edwin and Samuel took turns sitting up nights with their Father, do not mention Eliza.

Spiritual Events in Fanny's Life

The following four incidents are wonderful family experiences, but they also give us a glimpse into the spiritual side of James and Fanny.

1. In 1881 James went from Farmington to St. George to do temple work. When James finished the endowment work for his father, his father appeared to him, thanked him for doing the work, and then disappeared.

2. James remained in St. George a number of days doing temple work for relatives and family. Soon after retiring one night, a heavenly being entered his room and said, "Come with me." James' spirit left his body and as they went out the door, he turned and saw his motionless body on the bed. Outside they both mounted horses and rode to Farmington. As they retraced James' route the horses' hoofs never touched the ground.

Upon reaching home, James learned that his three year old daughter Minnie, had fallen into a tub of hot water and been badly burned. In those days the Saturday night bath was taken in a tin tub on the kitchen floor. Minnie's mother, Fanny, had gone out to the pump to get cold water to cool the boiling water she had just put in the tub. While she was gone, Minnie fell in. The child cried incessantly for three days and nights, and Fanny was absolutely exhausted.

As James and the guide entered the house, Fanny was sitting at the foot of the bed and a neighbor lady at the child's side. James was instructed to administer to Minnie. He rebuked the pain and promised her that she would get well and become a mother in Israel. The child immediately stopped crying and went to sleep. As James turned to comfort his wife, the guide took him by the arm and said they must leave as their work was finished.

They returned to St. George and James remembers entering his room and seeing his immobile body on the bed. Days later when he drove home to Farmington and entered the farmyard, Fanny came running to greet him saying, "A terrible thing has happened." James replied, "I know all about it." He described to Fanny how she had been sitting at the foot of the bed and even told her what dress she had worn. He also named the neighbor who was by the child's side and how the child had immediately stopped crying and had fallen asleep.

3. At the time of James Hyrum Baird's death, his daughter, Zina Reed, was living on a ranch at Sage, Wyoming. As she and her husband lay in bed talking that morning, she saw her mother, Fanny, who had been dead about two years. Fanny said she was coming after James. A few minutes later Fanny and James came hand-in-hand. Zina said her father was standing tall and straight with a smile on his face as though he was happy to be released from that painful arthritic body he had inhabited for the last eight years. Zina then told her husband, John Reed, that her father had passed away. In a few minutes a phone call came verifying the sad news.

4. Two years before the above incident, very soon after she died, Fanny appeared to James' daughter Margaret, and warned her that she was coming after her father before very long because he was suffering too much in his present condition.

Spiritual experiences of these kinds usually come to people because of their acceptance of certain principles and lifestyle habits which are compatible and in harmony with gospel living. Therefore, some inferences as to the kind of woman Fanny was can be assumed. Enjoy your assumptions.

Chapter Seven

LIFE OF MARGARET ELLEN BAIRD

Written by herself in spring, 1926

(Published in the "Baird" book, copyright 1972, private publication, page 337-340.)

"I was born in Salt Lake City, 31 March 1858. The first recollection of my life was when I was about four or five years old. That was when we moved to Centerville (probably from North Ogden). I can remember crossing the Weber River up close to the canyon in a ferry-boat. I remember how the house looked when we got there. It looked most like a barn. One room was so large and no carpets on it. Spent my younger days going to school and between times driving cows to the pasture and back, and sometimes herding them, as there was no fence between the pasture and the grain. I helped my two brothers Orrin and Melvin plant corn and potatoes. In the fall picked up potatoes and shocked the wheat. We had a large orchard with lots of fruit to pick, currants was first, then came apricots and plums and peaches. They had to be dried after gathering, we would cut them open, take out the pits and put them on boards or scaffolds as we called them; would take the half of the fruit and put the skin side down and put them as close together as possible. When it rained we had a good time trying to find more boards to cover up the fruit. Sometimes I would go out to help the neighbors do housework. There was one family that I did washing for, for about 5 years. I would go there every two weeks as there were two old people and one son, brother and sister Bleasdale. I also would go in fall to help them dry fruit.

"When I was about 17 (seventeen years old) I went up to the dairy to work, up Cotton Wood Creek at Mountain Green, in Weber Canyon. The first time I went up there, Sister Emeline Smith was there. She was a nice lady to stay with. The first year the women of Centerville took turns going up to make butter and cheese. All of us girls had to milk from ten to twelve (10 to 12) cows, apiece, every night and morning. If we did not get all the cows at night, some boys went to hunt them, and then we girls had to milk the cows that the boys generally milked. One morning I milked 27 cows and some had not been milked the night before. We would milk them as fast as the boys pitched them in. We had some good times there. The great event of the time was when the team came from Centerville, which was once a week or perhaps sometimes twice a week. It brought us supplies and visitors. I worked there about six summers and one summer when I was married.

"I lived in Centerville the first winter I was married. Then we moved to South Farmington on what we called the Kent Place. That summer James H. Baird worked on the Railroad. We lived on the farm and we had apricots and plums, then peaches. We dried close to \$100.00 worth of dried fruit and we did a lot of work to get that. To dry apples for 4 or 5 cents a pound, peaches 7 cents, if they were pared they were 11 cents a pound. Apricots and plums were 8 cents a pound. On the 31 July 1881, my baby Alice was born. She lived only 20 hours and died. Then on 17 October 1882, Wilford was born.

"When we first lived in the house there was one room downstairs and one room upstairs and a shanty. We put the stove in it in summer. But we soon had another room built on, and the next year another room. Maggie (Margaret) was born also in that house on 6 December 1884.

"In 1886 we moved up into Farmington and traded places with Henry Wilcox. That fall Myron was born 27 Nov. 1886. The next March Maggie and Rette (Emmorett) Aunt Fannie's girls were both sick at the time with Spinal Meningitis. Rette died but Maggie was very sick. The folks in Centerville said they hated to hear from us. They were afraid she also died or she would not have her right senses, as she had spasms that lasted sometimes for three quarters of an hour and her hands and toes would turn black. She got well and she was 14 months old before she could start to walk. Then that summer 4 August 1887 at the age of 8 months, Myron died. The same summer Pa was in Colorado working on the railroad. He had a large outfit near Trinidad. The next spring in 1888, I went to Colorado to cook for the men. I lived part of the time in a box car. Had a bed in one corner and a stove in the other. Then they put up telegraph poles and we had to leave the box car and cook in tents. We had a cook tent and dining tent and a small tent to sleep in. There was a man and his wife with us. They were converts from the Southern States. His name was Evans and hers was Mattie Evans. We would set the table at night for breakfast. One night it stormed and the men moved their beds in the dining tents in under the tables. Then there was a hurricane and all the tents blew down, except the ones we slept in. Those that slept under the tables had their beds full of syrup as the tables were knocked over.

"I stayed until June and had Maggie with me. Wilford stayed with Aunt Fannie. Orrin was born that fall on 27 Sept. 1888 and that winter I lived with mother in Centerville. The next spring Aunt Fannie went to Colorado. Pa calculating to make his home there, but he did not. They came home after being there 16 months. I stayed in Centerville until we moved out to E. P. in Tooele County on 10 Jan. 1889. Stayed there until the middle of summer, then to Centerville until fall of 1891. Then we moved to Morgan where Edwin was born 8 January 1892. In June we moved out to Ft. Bridger. Pa's niece Belle Betlach lived there. She was a daughter of Richard Alexander Baird. It made it pleasanter for me. We moved in a little house close to where the blacksmith shop was. Then in the winter we bought a house over in the Fort and moved there. While there I did washing and ironing to keep us. Washed and ironed every day, except Saturday and Sunday, and when I would get my washing and ironing done, I would go out and hunt up wood to use for the next day.

"There were lots of old houses laying around, but I had to carry the wood home and chop it up. In the spring Wilford was 10 years old and he went out to herd cows for a Mr. Beach. He earned \$6.00 a month. That was the first money he ever earned. So that left me alone with nobody to help me.

"We moved from there to a ranch close to Woodruff. It was Byron Session's ranch. I cooked for hay-men that summer and lived in a tent, as we could not live in it during the winter; we moved up the river 5 miles to one of Byron Session's houses which was half in Utah and half in Wyoming. In January 1894 we moved to Evanston, Wyoming. In April we moved back to Davis Co., to Syracuse to what was called the Moss place and raised sugar cane and made molasses. That was where Tilly (Matilda) was born on 8 October 1894. Then we moved to the Geo. Smith place where had to haul all our water in barrels for over a mile. We had a small herd of sheep. We lived there a few months. Then we went to Layton on the Smith farm and lived there that winter. While there Matilda died on 26 February 1896. From there we moved back to Syracuse where Abner was born 17 September 1897. Chestina was born 14 November 1899 and Ruby was born 4 March 1902. We lived there 13 years. Pa bought a large farm. We had several herds of sheep which the boys herded in the mountains in the summer and on the desert in the winter. Aunt Fannie died 25 February 1908

and father on 8 February 1910. Then the boys wanted to go to school, so we moved to Provo in 1910."

Chapter Eight

HISTORY OF MY MOTHERS LIFE

Margaret Ellen Randall Baird (Ellen Baird) 1858-1931

By her daughter, Margaret (Maggie) Baird Evans

Hand written about 1931-1932 at Upalco, Duchesne County, Utah

Some editing, minor revisions and additions by Frederick E. Baird, 2007

Margaret Ellen Randall Baird was born in Salt Lake City, Utah, March 31, 1858. When she was very small she had to work very hard as they were among the pioneers and her father had a large family. They lived on roots and anything they could get.

She lived in Ogden and learned to make hats. She made a great number to sell. She helped her mother take care of worms and made silk.

At the age of 22, she married James Hyrum Baird (*July 8, 1880*). She went to live with her husband's first wife, Fannie, where three of her children were born (*Alice, Wilford and Maggie*).

In 1888 she went to Colorado where Father worked on the railroad. She lived in a boxcar part of the time. I (*Maggie*) can remember the train coming and bumping into us and tipping all the dishes out of the cupboard. She took Asa with her and left Wilford with Aunt Fannie. (*Asa, a son of Aunt Fannie, was then almost 8 years of age and Wilford was 5 years of age*). If I remember right there was only one other woman there. She then came back to Centerville, Utah, where Orrin was born 27 September 1888.

Then in the spring of 1891, she moved to Morgan, Utah, where Edwin was born 8 January 1892. It was very cold and as we only had a lumber house, everything would freeze and at one time we were out of flour. Frozen potatoes and water gravy was all we had to eat. Father came and brought us some flour. And we children could not wait until Mother made biscuits. We opened the sack and ate raw flour. I can remember how tickled we were to see Father. I can remember how cold and deep the snow was. The snow covered most all the fences. And Father took us for a long sleigh ride. And would get us in a deep drift and tip us over. Father was a man that brought lots of horses, and always had a fine team. We were always glad when he came to see us.

Then in the summer, he came and took us to Fort Bridger. Here, Mother worked very hard taking in washing and ironing. She would wash most every day. Wilford and I would take the clothes home in a big clothes basket. Mother's niece, Belle Betlock, lived in Fort Bridger. Mother and Belle would visit together a great deal. We lived in a big long log house with a fire place at one end. Mother would leave me to take care of the baby, Edwin, while she would go out and gather wood to do her washing and ironing with.

In the spring of 1894, Mother had earned enough to get us all clothing and go to April Conference in Salt Lake. We traveled to Centerville to Grandma's (*Margaret Harley Randall*).

Mother left us children there and she would go to Conference every morning by team to Salt Lake with her folks.

While in Fort Bridger there were lots of Indians that came to our house and we children were afraid of them. Mother said, "Follow President Brigham Young's counsel. It is better to feed the Indians than to fight them". We had a good time in Fort Bridger as Father was there and had a blacksmith shop. He was there a great deal. We would all go to church. Here, Mother did lots of helping the sick.

Father took us in the summer to Woodruff, Utah. We had a team of yellow horses and a wagon. Cousin Bell and family hated to see us go. But we children thought it fun to go. But in going, we had to cross a big wash or creek. It only had a pole bridge over it without any dirt. The team did not want to go across the bridge so we all got out and Pa (*Father*) was going to make them cross it. So he began to whip them. They being just colts began to jump and when they got on the bridge one of the horses feet (all four) went through. There he hung. We were all frightened but Pa said, "Just keep quiet and help me a little and we will soon be out". So he unhooked the team and led the one on the other side across the bridge. Then he talked and patted the one stuck in the bridge a little and she got out. Then he laid the poles back as good as ever. He hooked the team to the end of the wagon tongue and they pulled the wagon across. We thought it fun to walk at first, but we soon got tired and were willing to ride. If I (*Maggie*) can remember, it took us four days to make the trip from Fort Bridger, Wyoming to Woodruff, Utah. Aunt Fannie lived in Woodruff. Father took us out on a big cattle ranch owned by Byron Sessions as he wanted Wilford to ride a horse and tend cows. Mother could have all the milk she wanted if she would milk the cows.

One morning Byron Sessions came with a new calf and a cow that looked like she would give lots of milk. Mother took her bucket and after she got the other cows milked she went to milk the new cow. The cow would only stand while she got a mouth full of hay from the crib. Mother was a long time milking her. She said to one of the men when he came to dinner, "That cow would not stand at all". He said, "I don't see how you milked her at all, she is so wild, that is the first she has been off the range."

Mother would milk; make butter to sell at Woodruff once a week when she went after supplies. In the winter, I (*Maggie*) went to Woodruff and stayed with Aunt Fannie and went to school. Mother was living in a tent, so she moved up the river farther to a three room house. A man and wife came along that were going to Canada. They had a couple of big gray hounds and three Maltese cats that they let eat and sleep in the house. The man cut a piece out of the door and hung it on a hinge that would swing back and forth so the cats could come and go as they wished. This house had been built on the Utah-Wyoming line.

From here Father moved us to Evanston, Wyoming. Mother had many friends here as she did Relief Society work. Bishop Brown was very nice to Mother. As always, Mother went to church. When Father talked of moving from there, Mother felt bad and did not want to go. She said "I wish I had a home like other folks so I would not have to go (*move*) so much." Orrin said, "Mamma when I get to be a man, I'll build a big house and then you can live with me." Little did my

brother know then. But it came to pass.

We moved from Evanston to Syracuse, then South Hooper one mile north and one west of the Galey school house. Here Matilda was born, 8 October 1894. Father had sent for the midwife but the baby came so Father tended the baby and Mother and had the baby dressed before help came. Father raised hay, grain, and cane for molasses. Then that fall we moved east of Syracuse on the George Smith place. Here we had a big herd of sheep and had a big garden that we had to weed. When we would take the sheep to water, Wilford and I would take a big barrel that was fixed on what we called a lizard sleigh and bring it back full of water. This was the way we had to get our water and it was over a mile.

We would look forward to go to Grandmas to get fruit. Grandma had a large orchard (*at Centerville, Utah*). Mother would go a few times every summer bringing back apples, peaches, plums, and apricots. Mother would dry most of it for winter. It was a tiresome job to sit all day and way late at night to cut the fruit in halves, take out the pits, and put them on scaffolds to dry.

We would have some fun when a sand or wind storm came up. Would have to cover them (*the fruit set out to dry*) or bring them in. Wait until the storm was over, then spread them out again. The peaches, plums, and apricots had to be spread skin side down, Mother would make some preserves with molasses.

She moved from there to West Layton. Here we had quite a ways to go to meeting and school. Here I only went to school until Christmas as I and Matilda had the typhoid fever. Matilda died 26 February 1896. The snow was deep so they took her to Bountiful in a sleigh to bury her (*at the family plot in the Bountiful Cemetery*). This was the third time Mother was called to lay a loved one away and was not able to see it. As I was very sick. Aunt Mary, Mother's sister, went with Father. I was so glad when Father came back so he could take me out of bed, sing and rock me. We all loved to hear Father sing.

That summer we went back to Syracuse where Father bought a large farm. Asa stayed with Mother and went to school as Wilford could not feed all the cattle and go to school. Father had taken a large bunch to feed. We lived in a little dirt roof house. Here Abner, Chestina, and Ruby were born.

Mother still took in washing and would go and pick fruit of all kinds on share. She would hook up the horse to a cart and go as far as six miles. One night she came home with a number three tin tub full of gooseberries. I said, "Oh Mother why didn't you get some more?". She said, "I think that is all I can get molasses and sugar to put them up with". Here is where Father raised lots of cane and made molasses. She still made her trip to grandmas in Centerville after fruit taking the old yellow horse.

The boys had a herd of sheep on the mountains in the summer east of us about 25 miles. We would see their fires at night. When they wanted more supplies they would make two fires and then someone would take them up. Then that night they would make three fires. But on one occasion after they had sent Clarence up, the three fires did not appear, and Aunt Fannie was about wild.

Father did not know what to do. He went outside to walk around so he could think. He knelt down and prayed. The Spirit whispered to him as it had done many times before. "Your boy is all right. Did I not tell you (8 January 1892) that I had given you two sons to live and do a great deal of good on the earth." Father came back and told us that the boys were safe. The next night the three fires appeared. On arriving home we learned the boys were just a few hundred yards from camp just over a little rise.

In this little house we all had the measles and whooping cough. Ruby was about a year old in 1903. Aunt Fannie just lived a few yards away. So there were quite a few to have them (*both diseases*) four of each family. Some of them had it very hard. Clarence coughed until his nose would bleed, and just soon after we came down with the measles. Orrin was quite sick with them (*measles*) so bad that he did not get well very soon.

Sometime after, he was taking hay to Ogden and he took sick after he delivered and unloaded it. He rolled up in his quilt and came home. It was about 11 o'clock at night when he came in. Father went out and took the team. Orrin said, "I got the measles". When he came into the house, he said to Mother, "I've got the measles over again". Mother said, "Again?" But sure enough in the morning, he was broke out with them. So we all had them over again.

It was about this time that Father took the rheumatism and went around with a cane. For awhile in mornings, he had to be helped up. But after he was dressed and moved around would get better so he could walk all around. He still would go to meeting and sing in the choir.

And it was while we lived here that Walter was dragged (*by a horse*). Father had a couple of colts that he wanted to take to a pasture for the summer. Both were broke to lead and one to ride. Walter led them to the well to drink. A puff of wind came carrying some paper with it. This frightened the colt. He jumped jerking the 30 foot rope that was coiled up out of Walters's hands. Walter stepped on it. This frightened the horse. He ran dragging Walter after him. I (*Maggie*) saw it all. Ran and told Father. He had presence of mind not to take after the horse but jumped on the one standing there and went out into the field. The other one saw him and came up to the one Father was on. Father jumped off and cut the rope. Walter had died. Father said, "Go fetch the olive oil". I ran and got it. Father lifted Walters head on his knee and administered to him and asked the Lord to return his spirit to his body, and it was restored. Here I might tell what great power Father had. He was a great believer in prayer. He had administered to us children many times when we were sick and we got well. He always went to the Lord instead of going for a doctor.

Father kept on getting worse (*rheumatism*) little by little. It was not long before he had to go on crutches. But, he believed that he would get well. So he built Mother a six room house the north side of the sheds and started a blacksmith shop on the east side of the place just half way down. He planted an orchard on the north east corner and laid off a building spot to build Aunt Fannie a house. He was always a man that went to all his meetings. Even when Fast Meetings were held on Thursday. He would stop his work and go and would walk if the team was tired. Oh that seemed a long two mile walk after we had fasted. But, we were happy and contented to go as Father was along. He always went to his quorum meeting.

After Father got so he could not walk around, he would have the horse buggy hitched and he would take one of the smaller children and ride all over. When we young folks wanted to go off to a party, he would say, "Here is the house and all the molasses and popcorn. Bring all your friends and come and have all the fun you want". He would join in and sing with us. Mother took turns taking care of Father until Aunt Fannie took sick and died in February 1908.

Mother took Chloe Lee's baby girl Twylah and cared for her for months as Chloe was very sick and was operated on. Orrin felt so bad when they took the baby away. He said, "The sunshine is all gone now". He had grown so used to her.

In December 1909, Ruby took down with a heavy fever, then her joints would swell. She would sit on Father's lap and he would talk to her. He sure enjoyed it. He said, "He got more comfort from it than anything else". Then in January 1910 he took so bad that he had to be in bed most of the time. But you never heard a word of complaint.

Chestina and Ruby broke out with the scarlet fever. They were very sick. Father died 8 February 1910. Mother and the two girls were unable to go to the funeral and see father laid away. Ruby and Chestina were very sick. Everyone was afraid to come and visit us, Mother and I had quite a siege. *(Ruby died in 1947 at age 45 years from heart failure. The scarlet fever she had in 1910 caused permanent heart damage. Although Chestina lived to age 73 years and died from uterine cancer, she suffered considerable during her adult life from the effects of heart damage incurred during her scarlet fever illness in 1910).*

After they had got all over the fever and we had cleaned up, Ruby took pneumonia. Mother and I sat over her night after night. Mother was about to go down. Ruby was so bad; I said I'll go for the doctor. So I went to the neighbor, Charley Babas, and phoned for the doctor at Layton, nine miles away. He said, "He would be right down". We waited 28 hours, but no doctor and she was getting worse. I left Mother, hooked up the horse to the buggy and went after him. When he came, he said, "Why she is dead, I should have come before". I then went for the elders. Brother Joseph Willey administered to her. Then he said, "Sister Baird, your girl shall get well and live for a long time. This was a great comfort to Mother. It was a long time before she could walk. She had to be carried out in the sun shine for weeks.

I married George Henry Evans, 29 June 1910, and left home. But in October of that year, I went back and helped pack up and put most all the household things on the train at Layton to be shipped to Provo where Mother moved.

During the World War, Orrin, Edwin and Abner enlisted and went to training camps. Edwin went to France. I went to Provo in September (1918) and stayed until December. Mother never complained, but would go to the Lord in prayer twice a day and ask the Lord to watch and bring them home. Her prayers were answered.

On 15 August 1919 she came to visit me for the first time *(at Upalco, Duchesne County, Utah)*. She and Abner came by stage to Duchesne. Then George H. Evans met them there after they had stayed all day and night. It took us that long to get the word. Mother came again in the summer

of 1921 with Brother and Sister Twede. (*Frederick and Rebecca Twede were the parents of Hazel Twede Baird, who married Abner H. Baird on 11 May 1921. Abner and Hazel were residing on a rented farm in Upalco at that time*). Mother took Ardon, her eldest grandson, back to Provo and cared for him while he had his tonsils out.

Then in July 1926, Mother and Edwin came. They went back by way of Thighbone, Wolf Creek pass and Kamas. She said that was the prettiest place she had ever seen in all of her travels. Then she and Chestina drove out in the summer of 1929 and spent a couple of weeks with us. Chestina calcimined my house that we had just built. (*Chestina and Gordon owned a new two door Model A Ford sedan automobile at that time, which Chestina drove from Provo to Upalco. Calcimine was a colored water based material applied with a brush and was used on plastered walls and was less expensive than wall paper or paint*).

In August 1931, Ruby and Reuben brought Mother out (*to Upalco*). She only stayed three days. But she told me enough that (*I knew*) she was not well although she said she was feeling fine. She would talk about her Mother and about Father. I did not feel the best about it so I went home (*to Provo*) with her. I received a letter from Ruby in September saying that Mother was not well and she had come in (*from Castle Gate, Utah*) and was with her. So all I could think of was her. I would dream of her nights. I saw the men bring the casket in (*into the house*) with her in it. But I did not see her pass away.

So on 6 October 1931, I went to her. My youngest son, Harley, then five years of age, traveled with me. Harley has retained life long memories of that trip. We obtained a ride from Duchesne to Heber. I telephoned from Heber to Orrin's home in Provo and either Orrin, or Chestina, or Ruby, or two of them, drove to Heber and picked us up. Upon our arrival in Provo, I found her better than I expected.

She kept getting weaker and weaker as the days went by. She never once complained of her suffering and pain. It felt heaven like. Everything was so grand. All the people brought and kept the house so full of the most beautiful flowers all the time and everyone was so good and kind.

On Thursday afternoon, 23 October 1931, she kept calling for Edwin. She said, "They are coming after me at four in the morning and I have got to see Edwin and talk to him before I can go (*die*)."

We kept putting her off saying he was busy with his school but would come down on Friday night. She kept saying, "I cannot go until I see him and they are coming after me at four." So around ten we phoned to him to come. After he had started then she wanted us to stop him and that if we did not stop him, he would meet with an accident and go with her. But we could not see how we could stop him. She was so wild about it. We could not console her. So we three girls (*Maggie, Chestina and Ruby*) went into the other room and asked the Lord to spare our brothers life and deliver him to us in safety. As soon as we went back into Mothers room, she said, "He will come all right now, his life will be spared to take care of his wife and children". (*Wilford and Edwin traveled from Salt Lake to Provo that night in Wilford's automobile during a very strong wind storm*).

Sometime after midnight all of Mothers children were at her bed side. She said to us all, "Will you all try to live as good as you all know and follow the teachings your parents have taught

you?" I (*Maggie*) answered, "Yes Mother". She said, "I want to hear you all say it". So they all answered, "Yes we will". That satisfied her. Now she said raising her hand a little, "Here is Mother and here is Father, here are sons and daughters. What a beautiful picture! Now say goodbye." And was gone.

We all sat motionless for a time. Then she said, "I had to come back. I went to the most beautiful house and a woman came, opened the door and said, wait a minute. She shut the door. In a few minutes she came back and said, "Sister Baird, you have to go back and stay a week". Mother did stay a week and then almost to the hour, she passed away on Friday, 30 October 1931, at age 73.

A viewing was held Sunday morning at the family home, 980 North First East, Provo. Mother's funeral was held Sunday afternoon, 1 November 1931, at the Manavu Ward Chapel. Elder B. H. Roberts of the Council of the Seventy of the Church of Jesus Christ of Latter-day Saints was the principal speaker. After the funeral, we had a procession from Provo to the Syracuse Cemetery in Davis County. Everything went off in the most peaceful way.

(Immediately after Ellen's death, George Evans and his family were notified by a telephone call from Provo to a neighbor in Upalco. Due to primitive dirt, gravel, often single lane roads, sharp curves and steep hills; the Evans family traveled all day. They traveled 12 or more hours, from Upalco to Provo on Saturday, 31 October 1931 via an open Model T Ford automobile. The trip was made so the family could attend the funeral of their grandmother. The journey can now be made, year 2007, in about three hours more or less.)

Chapter Nine

REFLECTIONS OF A WONDERFUL MOTHER'S LIFE

Margaret Ellen Randall Baird (Ellen Baird), 1858-1931

By Ruby Baird Anderson, 1902-1947

Written January, 1932, Castle Gate, Carbon County, Utah

Some editing and minor revisions by Frederick E. Baird, 2007

Looking back over my mother's life, it seems one long struggle of hardships and fight against poverty. But shining through it all was her devotion to her religion and to her children. Herself sacrifices were almost unthinkable. Hard work seemed to accompany her always. Never-the-less "Cheerfulness", "Love" and "Faith" were her constant companions.

In my earliest years I remember her going around to the different neighbors standing in the hot sun picking currants and gooseberries on shares; drying fruit, each in its season; making over clothes; sewing carpet-rugs; weaving rugs on the big carpet loam; or working in the garden.

At the time of father's death she had the added care of sickness among her band. The younger ones broke out with scarlet fever the same morning of his passing. She was denied the comfort of attending his funeral. Then, of course, came the problem of deciding the future. Some of the older boys wanted to move to Provo in order to attend school. Some of the brethren and Bishopric advised against moving from a farm to a city with a family, but her brothers encouraged it and her faith guided to take the step that proved to be best for all of us. Hyrum Baird, as the eldest son and administrator of the estate of the late James H. Baird, sold the farm. But, mother as plural wife, received nothing from it. No money ever reached her hands excepting \$200.00, which was five years later. She sold a cow to her brother Orrin which money paid the rent and meager living expenses during that first winter in Provo.

During the following summer she worked picking strawberries on Uncle Will Brereton's farm, and later in the summer served as Matron or Head Lady of housekeeping in the Windsor Hotel, which was under the management of Hyrum Baird where Edwin served as night clerk, and Samuel and Abner as bell-boys.

In March 1911, we moved up on Uncle Will's farm (now part of the BYU campus). Here she had more hard work, bending her back all day in the strawberry patch. Then came the raspberries followed by the peach season. From this time until she reached the ripe age of seventy, her summers were filled with securing and preparing food for many months during the winter; and her winters were filled with caring for boarders.

I can see her hobbling painfully about on her sore feet cooking and washing for boarders; figuring out how to save a few pennies on every meal or on the light bill or water bill. She never thought of herself in connection with a new dress, new coat or a good time. It was her ambition to get the house paid for and give her children a good education.

She kept her troubles to herself and shouldered her responsibilities as only a brave woman would. When the boys grew older she relied on them and regarded them as men, discussing things with them.

During the Great War when all the boys were in the service, she grew more serious and intensely worried. She never complained, but we knew her thoughts and prayers were with her boys who were away, and especially Edwin, who was amidst the bullets and bombs in France. It was at this time her hair began to show silver. The worry of keeping up the payments on the place, caring for the place, disposing of the fruit without any car, and all the ensuing cares with all the boys in the army, brought its toll of gray hairs to her head.

She was always to be found in Church on Sunday and being credited with paying her just tithes and offerings. Seldom do I remember of her eating her dinner on Fast Day until after she returned from Fast Meeting. The Word of Wisdom she kept strictly – unless it was that she worked too hard, but she retired early and rose early. Mother never slandered or talked gossip of any person; always appreciating any small favor or kindness that came her way. She was so humble she regarded everyone as being better than herself. Due to this she was not very sociable – often saying, “They wouldn’t want to have me come up and speak to them,” or “Oh, I am so awkward and ugly they don’t want me to speak to them.”

How surprised she would have been if she had known how many admirers she had and how many people would have liked to have been her really close friends. This was proven during her sickness and funeral services. She lived a noble life walking in faith, and humility, relying on a higher power to guide her through. The last few days of her sickness were filled with unusual manifestations which have served as an impetus to her children.

She was confined directly to her bed on September seventh; however, all summer she had not enjoyed the best of health. The doctor first pronounced her ailment as appendicitis and advised operating, but she opposed it very strongly. After a week she turned yellow and the doctor gave the verdict of liver and gall-bladder trouble. She was x-rayed, but no great satisfaction received. All during the last eight weeks of her sickness she had as her motive to be patient, and to be as little trouble to others as possible.

Small phrases she said and some of the things she did shows that she had a premonition that she was not to be here much longer. In the summer she made a visit to all her children. She made a statement it did not matter to her whether or not there was any fruit put up for winter. She had her garments all prepared in which she wanted to be laid away.

Eight days before her passing she called for her children to be around her. But before they could arrive she said, “Kiss me good-bye, I am going now.” Those of us around the bed kept urging her not to give up until the others got there as she had something she wanted to say to Edwin. We told her we had sent for Edwin and he was on his way. “How is he coming?”, she asked. “You want to see him, don’t you?” “Yes, yes, of course I want to see him, but if he comes he will have to go with me; – stop him. My boy will have to suffer. Oh, how he will have to suffer.”

“Will he suffer any more than the rest of us?” “Yes, yes your suffering won’t compare to his.

My boy is going with me". We felt that her knowledge was beyond ours and that she could see things we could not see, so we girls held a prayer circle with a special idea for Edwin's protection. A short while after this she said, "Edwin will be all right now".

From Edwin we learned after his arrival that there was a terrible wind blowing, which threatened to tip his little coupe off the highway; sometimes almost taking the car out of his control. When he got to Salt Lake and got in Wilford's car, which was much heavier, was about the time Mother felt easier about him. She seemed to be able to tell when his danger was past.

That night, about 4:00 A.M. all her children had arrived and gathered around her bed – the boys at the head to administer to her, and her three girls at the side with their hands on her too. She said, "Father, Mother, sons and daughters, what a beautiful picture." It seemed that she could see Father in the group also, which was a wonderful manifestation to me.

Friday evening, after being in a coma, as we thought, she said she went to a place and a beautiful woman opened the door but would not let her in. This woman said her name was not on the list, the records were not complete and she would have to go back and stay a week. Ellen then said, "I've got to suffer for a week then I can go. I did a great wrong by wanting to go before my time. I sinned". It is important to note that just a week to the day – and almost to the hour – that she was permitted to go to that "beautiful place" just as the 'woman' said she would.

Another strong manifestation occurred during the funeral. At the close of President B.H. Roberts's speech, he finished his talk to the audience, and then he talked directly to Mother. As he talked, his countenance and appearance seemed to change. His snowy white hair seemed to shine and his face to take on an unusual brilliance. His eyes were bright seeing things that others present could not see.

Talking directly to "Ellen" he gave her a personal farewell and commissioned her to carry a message to "Jim", "Fannie" and others of his friends. I felt while listening that something very unusual was taking place; that we were permitted a manifestation that very few have.

The Relief Society members of the Ward formed on each side of the walk with the floral offerings as we marched out of the services, as a final tribute to her as we passed along, after the funeral.

As we got in our cars they put a box lunch in every car in view of the long trip ahead. It seemed they wanted to do every little thing they could for one whom they admired. The weather all during the day was ideal as if it were ordered especially.

It was indeed a beautiful ending to a life which was beautifully lived. She lived a life of service and faithfulness that cannot fail to inspire her children to emulate her example. Pres. Brigham Young has said "So live that when you wake in the spirit world you can truthfully say, "I could not better my mortal life were I to live it over again." I can see no regrets that mother would need to have as she views her mortal life from her new position.

It is my desire to honor my mother by striving to live nobly as she lived. Her humbleness

and devotion to righteousness should be as a guiding light to me, to beckon me on to a more perfect life, where I know with a surety after these wonderful manifestations that she waits for me.

A Personal Manifestation

A very unusual incident occurred while I was out in Castle Gate for a few days after serving at Mothers bedside for a few weeks. Margaret (Maggie) had come in from Upalco, and was staying with Mother for a while.

Early in the morning of October 13, I had gone back to sleep again after Reuben had gone to work. I was awakened from a deep sleep hearing Mother call my name twice, not pleadingly or softly, but in a strong, commanding voice. It was so clear that I immediately sat up in bed and answered. My first thought was that I was still in Provo with Mother, but seeing that I was still in Castle Gate, my next thought was that Margaret was on her way home and had stopped to tell me to go back to Provo, and her voice sounded like Mother's. The voice came from my back door. I soon found that no one was there. However, I was certain that my name had been called. So then I knew that Mother was calling me over the miles. When I got to Provo, I asked Mother if she had called me. She said, "Yes, I called you". "Did you want to tell me something special?" "I wanted you to come and I knew you would when you could."

Chapter Ten

A BRIEF HISTORY OF JAMES HYRUM BAIRD'S CHILDREN

By Fredrick Eldredge Baird

Uinta Basin Homesteads

In 1905, the Indian Reservation was opened for settlement. Duchesne, Myton, Roosevelt, Upalco and other towns were built there. Hyrum, Walter, Asa and Margaret (Maggie) homesteaded there. Hyrum, Asa, and Margaret each filed to homestead 160 acres of land. Walter homesteaded 40 acres. Maggie resided at least one year in a small one room cabin with a dirt floor in order to serve her residency as required by the Homestead Act. George H. Evans and Maggie were married 29 June 1910. They built their home on George's homestead. She died in Salt Lake City on 20 August 1935 and was buried in Upalco. Hyrum and Asa did not stay long. Hyrum went to Salt Lake City and got a hotel, then later to Provo.

Asa went to Idaho, east of Idaho Falls. Eliza married Darius Sessions, a widower. They lived on a ranch east of Idaho Falls. Sam went with Hyrum to Salt Lake City. Wilford also got a job in Salt Lake and spent the rest of his life there. Minnie stayed in Syracuse, married Dan Walker. Zina went to Wyoming. Chloe to the Bighorn area in Wyoming, then back to Syracuse.

Walter and his wife, Amelia, lived in Ioka about half-time until about 1918. Then for the next few years, they worked their acreage, raised their family and resided full time in Ioka. Walter moved to Ogden in autumn 1930, lived with Edwin and his family during the winter of 1930-1931. Walter's family joined him at Ogden in the spring of 1931. Maggie's family maintained ownership of and used her homestead property for cattle pasture until the 1960's when the estate of her husband, George Evans, was settled.

Ellen's Move to Provo

In 1910, Ellen and five of her children went to Provo, where she stayed the rest of her life. They lived at 333 West 3rd North, Provo, Utah, over winter. The next summer moved to Temple Hill (*now University Hill*) to a farm belonging to W. H. Brereton, a banker married to Ellen's niece, Sadie Randall Brereton, who was always known as aunt Sadie (*See Note 1*). Lived on the Brereton farm about four years, from the summer of 1911 to March 1915.

Ellen bought two acres of ground from Peter Guyman at 980 North 1st East, Provo, Utah, and built a brick home on it. That was her last move. The rest of her family were all married while living here. Abner in 1921, Orrin 1925, Chestina 1926, Edwin 1926 and Ruby 1927. Ellen took in boarders, BYU students, for several years to support herself and family. One was Marion G. Romney there in 1921 (*See Note 2*). She passed away in this house 30 October 1931.

Note 1: Aunt Sadie was Ellen's niece and was about the same age as Ellen. Sadie was the eldest grandchild of Alfred Randall. That was probably why the family always called her "Aunt Sadie".

Note.2: Marion G. Romney became a member of the First Presidency of the LDS Church.

Orrin and Edwin desired to attend BYU in Provo. Because she had no choice but to leave Syracuse, she decided to move to Provo. After her decision was made known, Chauncey and Clarence asked Ellen if they could move to Provo with her and her family. Chauncey was 20 years of age and Clarence was 18 years of age

Ellen and her daughters, Chestina (Christy) and Ruby, traveled from Kaysville to Provo on the train. Maggie wrote that a few pieces of furniture were shipped to Provo via the train. Ellen's family borrowed a team of horses and a wagon from the farm in Syracuse for the move to Provo. Orrin, Edwin and Abner journeyed in early October utilizing the horse drawn vehicle. The trip took three days. The team and wagon were returned to Syracuse by Orrin because the rig belonged with the farm. Much of their food for the first winter was in the wagon, dried fruit, dried corn, some bottled food, potatoes, carrots, onions, etc. Ruby wrote that Ellen sold a cow to her brother Orrin. The money from the sale paid the rent and meager living expenses during that first winter in Provo.

Three of Aunt Fannie's sons, Chauncey, Clarence, and Samuel age 16, lived with Ellen beginning October 1910 in Provo. We do not have any information as to how expenses were shared when Clarence and Chauncey resided with Ellen during the five school years from autumn 1910 until the end of the spring quarter in 1915. Chauncey was away part of the time earning money, usually at the Bingham Canyon mines, so that he and Clarence could stay in school at BYU. Clarence worked each summer in Syracuse on the farm of his sister Minnie and her husband, Daniel Walker. Samuel went to Provo in 1910 but only stayed a short time before he returned to live with Hyrum in Salt Lake City. We know very little about Sam, except that he worked at the Bingham mines as a young man and that his principal occupation during his adult life was that of a salesman, including the sale of mining equipment and supplies.

In September, 1910, Orrin, Chauncey, Clarence, Edwin and Samuel enrolled at BY High School, at that time the high school was still the major portion of BYU. BY Academy started in 1875, a high school, the name was changed in 1903 to BYU but there were more high school students until the 1920's when the number of university students began to exceed the number of high school students. Abner, Christy and Ruby, enrolled in the Timpanogos School at 500 West and 400 North, one of the Provo City elementary schools.

All of the brothers worked at whatever jobs they could find in order to pay for living expenses and school tuition. Orrin rode a bicycle and sold books during two summers. He sold books the first year in Helper, Price, Castle Valley, etc. He biked to northern Utah and south eastern Idaho the second summer. Chauncey also biked to the Price, Utah area and sold books one summer. When the brothers completed BY High school they went on to BYU. At that time a student could take a portion of their classes for high school credit and a portion for university credit. Edwin graduated from B.Y. High in 1912. Ruby graduated from BY High about 1920. Clarence and Orrin graduated from BYU in 1915. Chauncey was one of two vice presidents of the BYU 1913 freshman class.

Ellen, her five youngest children, together with Chauncey and Clarence resided until March 1911 at 333 West 300 North in Provo. Then they moved to a farm, where they lived for four years.

The farm was owned by Uncle William and Aunt Sadie Randall Brereton. It was up on the Temple Hill (now University hill) east of the present BYU Stephen L. Richards Athletic Center and approximately south and east from where the Gordon B. Hinckley Alumni and Visitors Center now stands. Thus the farm was located on the property where a portion of present major BYU buildings now stand. Aunt Sadie, as she was always addressed, was the eldest grandchild of Alfred Randall and his first wife and was actually Ellen's niece. However, pursuant to family tradition she was always addressed as "Aunt Sadie". Uncle William and Aunt Sadie owned the controlling interest of the old Provo State Bank now merged into Central Bank and Trust. They also owned a portion of the now extinct Utah Timber and Coal Company on 500 North and 200 West in Provo. They never had any children. William Brereton died in 1938. Aunt Sadie lived to be more than 90 years of age and died in the early 1950's. The Breretons were most frugal and every business deal was carefully arranged for their benefit.

However, the renting of a farm and farmhouse to Ellen and her family did provide many benefits to the Baird families. Rent was paid by farm labor provided by the young men, Ellen, Christy and Ruby. A great help when they had very little cash. Edwin described the farmhouse as a two room cement house. One room was probably the kitchen and multi-purpose room with the other room a bedroom for Ellen, Christy, and Ruby. The five brothers slept in two tents with wooden board sides and floors. The young men were probably able to take a shower one or more times per week at the BYU men's gymnasium located on the third floor of the Elementary School Building, on the corner of 100 East and 600 North Streets, which was the north-east corner of old BYU Lower Campus.

As per the practices of the early 1900's, Ellen probably had at least one milk cow, perhaps some chickens, maybe some pigs, a vegetable garden, peach and apple fruit trees, etc. The farm acreage or farm size was never mentioned. Some crops were possibly hay and grain. Ruby recorded that they raised strawberries, raspberries and peaches. The brothers were able to work part-time on the farm; part-time during the school year and full-time during summers on the house construction. In histories by Orrin and Edwin, each mentioned that they worked on the Brereton farm during different summers. Ellen resided on the farm until she moved in March of 1915 into her partially completed new home at 980 North 100 East.

New House at Provo - March 1915

In 1912 Ellen purchased two acres of ground which was about 20 feet north of the Provo City border, for \$1,000 per acre. She made the purchase from Peter Guymon with \$1,200 down and \$800 payable on a note. Peter Guymon remained a neighbor on the north side until he sold his property to BYU in the early 1930's. The compiler saw the actual note document several years ago. He remembers the \$2,000 purchase price and the down payment of \$1,200. Unfortunately, the original note has been destroyed. The five children in her family probably received the combined sum of about \$1,200 as their share of their father's estate. As previously written, according to a legal document on microfilm at the Salt Lake City Genealogy Library, Ellen did not receive any proceeds from her husband's estate.

In the spring of 1913 Ellen obtained a construction loan from the Provo Building and Loan to clear the title on the land and start construction of the home at 980 North 100 East (now 150 East).

Orrin was 24 years of age at that time and had most of the responsibility for the construction. In other words, he was the prime contractor. The house was built with a full basement. The foundation and basement walls were high with one-half of the wall about four feet above ground level. The basic basement was dug with a horse drawn scraper and the sides of the basement excavation had to be squared off with a hand held shovel. Hyrum gave some business assistance to Ellen in purchasing the land and arranging for the mortgage loan.

It is unknown how they financed the purchase of a team of horses and a wagon. The rig was used to haul all of the sand and gravel that was all loaded and unloaded utilizing hand held shovels. The concrete was all mixed by hand and hauled with a wheelbarrow to the construction location. Orrin, Abner and Edwin, when available, worked all spring, summer, and autumn on the basement and foundation construction. Red outside brick together with a softer inside brick (two layers of brick) were laid on the high basement walls. The inside brick was plastered. So the outside wall construction was two layers of brick and a coat of plaster. Professional bricklayers were probably employed because the brick work was very well done. The family decided to purchase and import the brick from Salt Lake City which was a higher quality than the brick available in Provo. Orrin advised that their purchase of brick in Salt Lake City caused the Provo brick dealers to make significant changes. The outside basement walls were covered with an excellent plaster coat of sand and cement which was probably applied by a professional.

James had planned, about 1900, to construct a larger home for Ellen in Syracuse. The home was not constructed because about 1902, he became partially disabled and then almost totally disabled for the rest of his life from rheumatism (now called arthritis). Sometime during his later life, he specifically requested that all of his unmarried sons assist with the construction of a new home for Ellen. Orrin and Edwin recorded that Hyrum and Chauncey assisted with construction work on the new home in Provo pursuant to the specific request by their deceased Father.

During 1913, Orrin and Edwin made an agreement. Orrin would work on the house construction, continue at BYU, graduate as soon as possible, obtain full-time employment, and then make the mortgage payments on the house. Edwin would stop school, go to work and give his earnings to his Mother, Ellen, to support the family until the house was completed. Edwin worked at the Provo brickyard, mines in the Eureka area, on the Strawberry Reservoir Dam construction, etc. He also worked the winter of 1914-1915 on the final construction of the house. The construction time was about two years.

There were two different matters of construction that were not found in most homes.

1. There was access to a chimney from each room in the house so a coal stove could be installed in every room.
2. A shower room was built in the basement with a shower and a toilet (no basin). The two basement bedrooms each had a wash basin connected to cold water and hot water when it was available from one of the coal stoves. The compiler once asked Uncle Edwin why there was a connection available for a coal stove in every room of the house. His reply was, "We built every flexibility we could so that rooms could be rented to students and provide Mother (Ellen) with an income."

The house was about 1,400 square feet in size. On the main floor, the dining (front) room and kitchen were on the south side. These two rooms were the primary living area of the home as

each had a coal stove for heat. On the north side were two bedrooms, each with a small closet; the bathroom had a window on the east side. The front porch was on the south one-half of the house. There was a screened porch across one-half of the back of the house. The dining (front) room had the main guest door which faced west that provided access to the outside porch. Family members ordinarily used the rear door.

A room on the northwest corner of the house had another outside door, which faced south. The door was used only occasionally and was closed later and replaced by brick on the outside and a built-in book case on the inside. The remodeling was done sometime after Ellen's death. In other words, in the original construction there were two front doors with access to the front porch. One faced west, the other south. There was a door connecting the northwest room to a bedroom. The northwest room was connected to the dining room with double doors, called French doors, which could be pushed back into and stored in the walls. This room was used as a formal living room or parlor part of the time. It also was used for long periods of time as another bedroom without a clothes closet. This was the room where Ellen's body was viewed on Sunday morning prior to her funeral. Relatives and friends entered the dining room door and exited the other door that faced south.

The basement contained two bedrooms, each with a wash basin, a shower room, a coal storage room large enough for a one year supply, a large laundry room and a food storage or fruit room. Two rooms, the dining (front) room and kitchen were the only rooms heated during the winter. The coal range (stove) in the kitchen had a water jacket on the side of the fire box to heat water. The gravity flow water heating system circulated heated water to a 30 gallon water storage tank in the bathroom. A small "monkey" coal stove for heating additional water was in the basement bedroom underneath the kitchen. The monkey stove was interconnected to the kitchen range and to the water storage tank in the bathroom above. The water storage tank did not have any insulation and warmed the bathroom. The coal fired space heater in the front room could hold a slow fire all night, and was much more efficient than any other stove that Ellen had previously owned. Ellen surely appreciated the inside bathroom.

The neighborhood was very stable. Many of the neighbors resided on the street for more than 40 years. The Guymons lived on the north side of Ellen's home until they sold their property to BYU in the early 1930's. Dr. O.D. Hansen, a dentist and Provo City mayor, and his family were neighbors on the south side. They completed their house in 1914. Dr. Hansen died in 1930 and his wife about 1940. The home was usually occupied by their daughter, Margaret Hansen, until the property was sold to BYU in the 1950's and the house was moved to another location in southeast Provo.

During the 1950's all of the houses on the east side of 150 East street from 800 North to 1200 North were purchased by BYU and torn down or moved to make way for athletic fields, athletic facilities and parking lots. Almira E. Baird, widow of Orrin, was the last person on the street to sell her home, the one built for Ellen. The house was torn down in 1959, after standing for 44 years. The land once owned by Ellen is now in the middle of the BYU south soccer field. It was located a short distance south of the present BYU George Albert Smith Fieldhouse. As of 2008, the property is included in the center of the new soccer field and stadium.

Life in the New Home and Family Events

In autumn 1915, Orrin began teaching at the Snowflake Stake Academy, a high school, in Snowflake, Arizona, where he taught for four years. The Stake Academy building is still standing and is used as a library for the present Snowflake High School. It was one of the schools in the LDS Church system of about 34 schools extending from the LDS colonies in Mexico to the settlements in Canada. Several of the church academies were given and transferred to the local school systems beginning about 1914 and continuing into the 1920's after local school districts started to extend education beyond the eighth grade.

Several colleges and universities were first high schools in the church academy education system including BYU (Brigham Young Academy), BYU-Idaho (Bannock Stake Academy later known as Ricks College) at Rexburg, Idaho, Weber State University (Weber Stake Academy) in Ogden, Dixie College in St. George and others. Orrin's first contract was for a school year compensation of \$750.00. He made payments of \$600.00 of his earnings on the mortgage on Ellen's home in Provo. Orrin taught school for seven years and continued the payments of \$600.00 per year, on the mortgage on the home in Provo when his earnings were up to \$800.00 to \$850.00 per year.

Clarence graduated from BYU in 1915. He then enrolled in the University of Utah Law School. Chauncey also transferred to the University of Utah at that time.

During the spring of 1915, Edwin rode a bicycle to Bingham Canyon, Utah and obtained a job loading ore cars. He sent the first paycheck home to Ellen. The funds were used to purchase a graduation dress and new shoes for Christy to wear at the Provo High School graduation held in the Paramount Theater. Years later, Christy expressed gratitude regarding the purchase of her graduation outfit with funds provided by Edwin. Ellen could not afford Christy's new graduation outfit. After six weeks loading ore cars, Edwin rode his bicycle to Georgetown, Idaho, and worked on the farm managed by his aunt, Alice Randall Clark. The bicycle that he rode to Idaho was probably what might be called a direct drive. In other words, the bicycle did not have a coaster or brake system of any kind. The compiler remembers Uncle Edwin describing that when he rode down the long hill in Sardine Canyon, approaching Logan, Utah, he would hold his feet away from the pedals and coast down the hill without any way to slow the bicycle. Periodically he would crash into shrubbery at the side of the road in order to stop the bicycle.

In autumn he returned to BYU. He planted several trees around the house to provide summer shade and for landscaping purposes. One of the trees he planted at that time still stands on the west side of a BYU athletic field near the sidewalk. Additional maple trees have been planted in a row on each side of the old tree by the BYU landscape department. One can identify the oldest maple tree, the one planted in 1916 by Edwin, by the old pruning of major branches.

Education of Family Members

James H. Baird sincerely tried to help and taught his children to obtain all possible education. Walter graduated in 1898, age 15, from the eighth grade at Weber Academy, Ogden, Utah, that was then owned and operated by the LDS Church. Orrin graduated in 1906 from the eighth grade in

Syracuse at the age of 18, the first eighth grade in Syracuse. He missed school some years to assist his father and work on the family farm. Chauncey probably graduated from the eighth grade in 1906. Chauncey and Orrin were possibly the eldest children in both families to graduate from high school.

Clarence and Edwin began school in 1899 and graduated from the eighth grade in 1909. Edwin never attended a full school year as long as they lived in Syracuse. He missed school in the spring and fall due to farm work.

In 1953, Frederick E. Baird, son of Orrin, worked for a few weeks at the Davis County Courthouse in Farmington, Utah, as an outside independent auditor to verify the county records, as required by state law. A mature gentleman from Syracuse, by the name of Cook, was serving as the County Clerk. He asked Fred if he was related to the Bairds who had resided in Syracuse. Moreover, he advised that he had known Orrin and Edwin and that they stayed in the school room during recess to study and continued to study during the noon hour. He also related that he knew Orrin and Edwin as outstanding, diligent, hard working students.

The education system was expanding at a rapid pace in Davis County during the period of 1909-1914. Clarence and Edwin were able to attend a small high school that started a ninth grade in one room in the fall of 1909 at Syracuse. The school expanded and continued as a two year high school until the 1920's. We can assume that Reese attended two years of high school in Syracuse and his final two years at Davis High School in Kaysville, which started in 1914.

In the autumn of 1908, James overheard Chauncey and Orrin expressing their desire to attend high school. James gave them his full support. The two young men were promptly enrolled in the LDS High School located on Main Street and North Temple Streets in Salt Lake City, where the Relief Society and the LDS Church high rise office buildings now stand. They enrolled late and were required to do make-up work. Hyrum, Eliza, Chauncey and Orrin lived together during the school year of 1908-1909 in rented quarters near Fourth North and Fifth West in Salt Lake City. The property is now under the interstate highway. Chauncey went to Provo to attend Brigham Young High School, 1909-1910. Orrin lived with Wilford and Gertrude in Salt Lake City during the school year 1909-1910 and continued studies at the LDS High School.

Ellen moved to Provo in 1910 so that her children could attend Brigham Young University. Chauncey and Clarence, along with her children; Orrin, Edwin, Abner, Christy and Ruby resided together in two different rented places as further described herein in "Ellen's history." Chauncey, Orrin, Clarence, and Edwin enrolled in Brigham Young High School. Abner, Christy and Ruby were students at the Timpanogos Elementary School at 500 West and 500 North.

Samuel, age 16, apparently did not care to pursue a high school education in Provo and resided with Hyrum for a time in Salt Lake City. Later, he worked in the Bingham mines. Not much information is available on Samuel. His principal occupation during his adult life was that of a salesman, including the sale of mining equipment and supplies.

Chauncey and Clarence graduated from Brigham Young High School in 1912. Edwin

graduated in 1913. Clarence and Orrin graduated from BYU in 1915.

Clarence enrolled in the University of Utah Law School and graduated in 1919. Orrin commenced teaching school at the Snowflake Stake Academy, a high school, operated by the LDS Church Education System of about 34 high schools. He taught at Snowflake, Arizona, for four school years and at the Bighorn Academy, Cowley, Wyoming; Fielding Academy, at Paris, Idaho; and at the Murdock Academy, Beaver, Utah. Orrin obtained a masters degree from the University of Utah in 1923.

Chauncey graduated from the University of Utah in 1923 with a four-year degree that included the first two years of Medical school. He completed his Medical Doctor degree in New York City in 1925. He practiced medicine in Cache Valley, Utah, for five years and then moved to San Bernardino, California where he resided for the remainder of his life.

Edwin went to work following high school to help support his mother and her family. He returned to BYU in autumn 1915 and then enlisted in the US Army in December 1917. Following his discharge from the US Army, he taught school at church academies in Blanding, Utah, and Thatcher, Arizona. He then returned to BYU and graduated in 1922.

Abner and Ruby graduated from Brigham Young High School. Christy graduated from Provo High School. Abner attended some at BYU. Christy and Ruby attended BYU for two years and then Christy taught at Provo High School. Ruby taught at Monroe, Sevier County, Utah and Ogden, Utah.

World War I

Addressing the US Congress on April 2, 1917, President Woodrow Wilson asked for a declaration of war against Germany. The United States declared war on Germany, April 6, 1917. In May of 1917, Hyrum returned from Idaho with the message that Asa was desperate for men to help on a farm at Ririe, Idaho, about 13 miles northeast of Idaho Falls. Under Hyrum's persuasion, Clarence, Edwin, and Abner worked for Asa in Idaho that summer.

In June 1917 Chauncey and Samuel enlisted in the 145th Utah Light Artillery unit. They trained at Fort Douglas, Salt Lake City, Utah, and in California. During 1918 the unit was sent to France where they received more training. They were sent to the front lines with orders to go into battle the following day. They did not have to go into battle because that day was November 11, 1918, the day of the Armistice. The war ceased the 11th hour of the 11th day of the 11th month of 1918.

During the autumn of 1917, Edwin attended BYU and worked three hours a day shoveling coal into the coal furnace in the boiler room on the old lower campus. Since all of the young men at BYU were leaving for US Military Service, Edwin enlisted in the US Army on December 6, 1917 to serve in Mechanical Division of the Air Service. He served as an aircraft mechanic in France during WWI. Edwin took advantage of every opportunity to sight-see, utilized every chance for travel and education. Moreover, he carefully recorded his experiences in his "World War I Journal". He was

discharged in June 1919. He arrived home in Provo and walked from the railroad station at 500 South and 200 West, a distance of about two miles. Admittance to the house was denied. The family was quarantined for small pox. Ellen talked and signaled to Edwin through the window. Arrangements had been made for him to stay temporarily for a few days with Mr. And Mrs. Guymon, neighbors on the north side.

Abner and Orrin left July 30, 1918 together with other BYU students for six weeks ROTC training at the Presidio, in San Francisco, California. A few days later, Clarence joined them at the Presidio. For six weeks they were given army training in its concentrated form. Orrin appreciated and enjoyed his rifle range training. At the conclusion of the training, Orrin was offered, and declined, a commission as a Second Lieutenant. It was a difficult decision for him. He had received a deferment from military service to support his widowed mother, Ellen. Therefore, he returned to Snowflake, Arizona, and taught school in order to continue the mortgage payments on Ellen's home.

Abner and some of the other BYU students returned to BYU for additional study and were quartered in the Maeser Memorial Building on Temple Hill (now known as University Hill). The 1918 influenza epidemic raged. In early November, Abner and about twenty of his companions were sent to the Central Officer's Training School at Camp MacArthur, Waco, Texas. They arrived there on November 11, 1918, the day the Armistice was signed. They were there about a month, then discharged and arrived home just before Christmas. School started up after New Years so he attended BYU the following year.

At the conclusion of his training at the Presidio, Clarence received the rank of Captain because he had completed more than two years of law school. He was then assigned to the Adjutant General's office in Moscow, Idaho. After the war, he was discharged in time to complete his studies at the University of Utah Law School and graduate in June 1919. Reese was part of a military unit and was in training at the University of Utah in Salt Lake City when the war ended.

Post World War I

Edwin taught school, 1919-1920, at Blanding, Utah. During the school year 1920-1921, he taught at the Church Academy at Thatcher, Arizona. At Thatcher, he was served by the local bank teller, Spencer W. Kimball, who later became president of the LDS Church.

A seven- or eight-year mortgage on the house was probably paid off by 1922 or 1923. If they had an eight year mortgage loan, Edwin would have made the payments during the last year. Home loans at that time were for what we would now call a very short period of time. Mortgage home loans for twenty or more years were unknown until the 1930's and after the beginning of the great depression of the 1930's.

Ellen paid for her food and other expenses by taking in boarders who were BYU students. One boarder was Hazel Twede from Payson, Utah, who married her son Abner. Other boarders were Marion G. Romney and Milton R. Hunter who became general authorities of the LDS Church. She continued to support herself by taking in boarders, providing meals, washing, and rooms for BYU students until the summer of 1925. Ellen was physically worn out from the boarders and a

lifetime of hard work, so she lived with Wilford and Gertrude Baird in Salt Lake for a year and attended the Salt Lake Temple. She rented the house for the school year 1925-1926 to her sister, Alice Randall Clark, of Georgetown, Idaho; her nephew, Walter Clark; his wife Violet, and their eight month old son, Wayne. Chestina lived in the family home with the Clarks, and Orrin lived there part of the time.

About 1920, the BYU requested, and Ellen agreed, to sell one-half acre of ground on the east end of her property. The funds for the sale of one-half acre of ground were possibly applied directly to the principal on the mortgage loan in order for the Provo Building & Loan to release its mortgage on the east end of the property enabling the sale to BYU. She then owned one and one-half acres of land. The proceeds from the sale of the east section of the property may have been used for the purchase of the Model T Ford automobile, five passenger sedan, which was used as the family car during the early 1920's.

No one ever talked about how Ellen was able to make trips to the old Provo Fifth Ward building which then stood on 300 North between 200 and 300 East streets. The building has been torn down. She always attended Church each Sunday. Ellen attended morning Sunday School, evening Sacrament Meeting, and when possible, a week day Relief Society meeting. The walk was a distance of about one mile each way or a total of six miles per week. For many years her main foods were bread and gravy; and potatoes and gravy. Consequently, she was very heavy. Moreover, after the years of hard work, she suffered considerable foot pain. Walking six miles per week to attend church meetings would have been very difficult for her.

The old Provo Fifth Ward was divided in 1920, and the new Manavu Ward was created. Members of the new Manavu Ward used the BYU College Hall and other BYU facilities, on the old BYU lower campus, until their new building was completed in about 1926 on the corner of 600 North and 400 East in Provo. Ellen's son, Abner was called to be the first scoutmaster in the new ward. Her daughter Christy believed that her wedding was the first wedding reception held in the new building. The family's financial assessment for the new church building was paid off by labor performed by Orrin during the majority of one summer. He laid most of the sub-floor in the cultural hall and most of the first boards on the roof over the chapel. The funerals for Ellen, 1 November 1931, and Orrin, 6 July 1953, were both held in that building.

In about 1922, some of Ellen's children (Orrin, Edwin, Christy and Ruby) purchased a two-door, five passenger, Model T Ford, two-speed, 20 horsepower automobile, with glass windows. At that time many Model T Fords were open cars without any wind protection except the front windshield. We assume that they paid cash for the car because there was virtually no automobile financing available in the 1920's. Sometime later, General Motors Corporation formed General Motors Acceptance Corporation (GMAC), to finance the purchase of automobiles, because banks and other financial institutions were not providing adequate financing for automobile purchases. Surely, she really appreciated the new car that Christy, Ruby and others drove for her. The Model T Ford auto was used by Orrin until March 1936.

Ellen's son Wilford married Gertrude Luck in 1909. Her daughter Maggie married George Evans in 1910. Abner married Hazel Twede in 1921. Orrin married Almira Eldredge in 1925.

Chestina married Gordon Larsen in 1926. Edwin married Olive Condie in 1926. And Ruby married Reuben Andersen in 1927.

In 1917, Abner became interested in bees, purchased a few colonies and moved them home on a bicycle. Orrin and Edwin started their bee business partnership in about 1920 when they bought some bees from Abner. During 1921 they bought a small Ford Model T pickup truck that had a front windshield but did not have any side windows or doors. It was used until March 1936. The partnership continued until it was dissolved in 1951. Fortunately, the arrangements for the business dissolution were completed before Orrin's death in 1953.

During August 1919, Ellen and Abner traveled via stage coach from Provo to Duchesne and on to Upalco to visit Maggie and her family. They possibly traveled from Provo to Heber on the train, where they connected to the stage. They waited for one day and a night before George H. Evans received word that Ellen and Abner were waiting a few miles away in Duchesne. Ellen also traveled to Upalco in 1921 via an automobile owned by Frederick and Rebecca Twede, parents of Abner's wife, Hazel Twede. Ellen then returned to Provo with her eldest grandson, Arden Evans, and cared for him while he had a tonsillectomy. We do not know how Arden returned home.

She made a few trips to Upalco with Orrin and Edwin to check their bees in their small green Model T Ford pickup truck without doors or windows. Mary Evans remembered watching the three persons riding in the 1921 Ford pickup. Edwin and Orrin had bees in Upalco for possibly three years. Then they decided the distance was too far from Provo to Upalco for a profitable bee operation.

In July 1926, Edwin and Ellen traveled in the family Model T Ford to Upalco to visit the Evans Family. They returned by way of the scenic Wolf Creek Pass that Ellen thoroughly enjoyed. In August 1929, Christy and Ellen drove to Upalco in Christie's new tan two-door Model A Ford. Then again in 1930, Christy took Ellen to Upalco. They stayed two weeks while Christy calcimined the Evan's new house. Ellen visited all of her family at their homes during the summer of 1931. During that August, Reuben and Ruby took Ellen in their green four-door Model A Ford to Upalco for a three day visit.

In the spring of 1926, Orrin started construction of a two room apartment on the north east side of the Provo home. He built a one room addition with a basement room. The kitchen was on the south side of the room with a five foot high wooden panel wall to separate the small kitchen and the main room. The eating area was in the main room. A door was opened to connect the addition with a bedroom of the main house so there was then a two room apartment. A separate bathroom for the apartment was constructed after Ellen's death. Orrin R. and Almira named their first son Orrin Eldredge. He was born 23 December 1926. Their second son, Frederick Eldredge, was born 3 July 1928.

It was probably in about 1928 when Ellen approached Orrin and Almira after they had lived in the two room apartment for possibly two years. She advised them that at her age and in her physical condition, she would be more comfortable and happy in the smaller two room unit with its new kitchen and light, cheerful main room with three outside windows, and that Orrin and Almira would be more comfortable in the main part of the house with their growing family. So a switch was

made and Ellen moved into the two room apartment at the rear of the house. Her daughter Chestina and her husband, Gordon, moved into the two room apartment with Ellen. They occupied the larger bedroom in the basement of the main house.

General Inventions and Life Style Changes, 1910-1931

During the last twenty-one years of Ellen's life many life style changes took place. Several of these changes directly affected her and her home. Some of these inventions are listed with additional explanation in other sections of this history:

An inside bathroom was installed in the home with bathtub, wash basin, and a flush toilet that connected directly to the Provo City culinary water and sewer systems.

A second toilet and a shower room were installed in the basement. Electricity including electric lights and electric Christmas tree lights were installed.

A 30 gallon water storage tank was connected to a 'water jacket' inside of the coal fired kitchen range that heated the water.

A coal fired space heater was put in the front room with increased efficiency and ability to retain a small fire of live coals through the night so that it was no longer necessary to build a new fire each morning.

Two layers of brick were built in the outside walls of the home to provide more insulation than any of the houses where she had previously resided.

A Wall mounted black box telephone was installed sometime prior to 1924.

The invention of radio enabled Ellen to listen to LDS General Conferences. An electric cooking range was later installed on the back porch for summer cooking, 1929.

Other inventions included the 20 horsepower, two speed, four cylinder Model T Ford automobile that came in 1908-1927. Other improved automobiles including the more efficient, reliable and powerful Model A Ford, 40 horsepower, three speed, manufactured 1928-1931, and the three speed, six cylinder Chevrolet coupe came later. The Maytag electric wringer washing machines came in 1924. Automatic washing machines did not come into general use until the 1950's. The Education system expansion and improvement came during this time. This expansion included wind-up phonograph with 78 RPM records.

Ellen Baird

Ellen, as a second plural wife, was never a legal wife of James according to the laws of the Federal Government or the State of Utah. James H. Baird died without a will. Ellen did not receive any inheritance from her husband's estate. Therefore, she was forced to move away from the Syracuse farm after his death. The forced move to Provo, Utah, turned out to be a great benefit to

Ellen and her children and also to Chauncey and Clarence, two of the sons of Fannie.

During the entire life of Ellen Baird, she spent most of her time in work, work and more work. Her biographical information would not be complete without information about her children and their interaction with the sons of Aunt Fannie. Fannie Sessions Baird died 25 February 1908. James H. Baird died February 8, 1910. Ellen lived an additional twenty-one years to October 30, 1931. During this 21 year period, in addition to World War I, some very significant life style changes took place for the Baird family which had previously been available only to very rich persons.

In 1910, there was no electricity at the Syracuse farm, kerosene lanterns were used. Electric lights were functioning when she moved in 1915 into her new home. For the first time in her life the water was piped into the house. There was a modern bathroom. Water no longer needed to be carried into the house for ordinary household use. The Maytag clothes washing machine with its electric motor and power clothes wringer was developed in 1924. We can be sure that Ellen was impressed with the electric powered machine because she had spent so many hours washing and wringing clothes by hand.

Sometime prior to 1924, a wall mounted black box telephone was installed and connected to the central telephone system via a four party line. About 1929, the old Mountain Fuel Supply Company commenced delivery of the new "natural gas" fuel. The gas fuel was delivered via pipelines to a gas range located on the back porch. It was used primarily for summer cooking. After the great depression, 1929-1941, and World War II, 1941-1945, were over, and 15 years after her death, a new gas fired central heating furnace was installed which replaced the coal stoves in her former home.

Sometime in the late 1920's, her children purchased a new radio as a gift for their mother. Radio Station KSL in Salt Lake City had begun broadcasting in 1920. She was then able to listen to the LDS Conference Sessions, three days at that time, in the comfort of her home.

During the early 1900's the State of Utah Legislature passed a law directing that at least one high school be established in each county of the State of Utah. The LDS Church had started its system of academies (high schools) in the 1870's because the local school districts ceased education at the eighth grade level. About 34 LDS Church Academies were located from Cowley, Wyoming, on the north to the Mormon Colonies in Old Mexico, in the south. The majority of the schools were given to the local state school districts during the 1920's. Weber Stake Academy became Weber College in 1931. The name of Brigham Young Academy was changed to Brigham Young University in 1903. However, the majority of the students at BYU were high school pupils until about 1920. Davis High School at Kaysville, Utah was started in 1914. Reese, the youngest child of Fannie, who remained in Syracuse with his sister Minnie and her husband Daniel Walker, was able to complete two years of high school in Syracuse and two years in Kaysville. Whereas all of the other children of J.H. Baird, beginning with Orrin and Chauncey, that graduated from high school, had to leave Syracuse to do so. While Ellen never attended high school, this significant change in the education system affected her posterity. Christy graduated from Provo High School.

Utilization of the modern automobile by the American common man took place during the last 21 years of Ellen's life. Maggie recorded that Ellen and Abner traveled to Duchesne, Utah via a stage in 1919. The stage was possibly drawn by horses because the roads east of Heber, Utah at that time were primitive dirt trails that traversed steep hills with muddy sections much of the year. During the early 1920's the roads were still primitive, made of dirt and gravel, but were substantially improved so that the then modern automobile could travel at a slow rate of speed. Ellen was able to journey to Upalco, Utah, in 1926, with Edwin in the family owned, two-speed, Model T Ford, 20 horsepower engine automobile. The Model T was built from 1908-1927. In the last years of her life, Ellen traveled to Upalco in the newer, more powerful and reliable, 40 horsepower, three-speed Model A Ford automobile, manufactured 1928-1931. She made the trip perhaps more than once in a two door two tone brown and tan Model A Ford sedan owned by Christy and Gordon; and at least one other time in the green four door Model A car owned by Ruby and Reuben. The Evans family traveled for an entire day from Upalco to Provo, in their 1927 Model T Ford to attend Ellen's funeral.

During the five school years from October 1910 to June 1915, Clarence resided with Ellen in Provo and Chauncey lived there part-time. Chauncey and Clarence were sons of Aunt Fannie. The compiler believes that it was not very common for two adult sons of their father's first wife to reside with their father's second wife for several years after their mother and father were deceased. Particularly when the second wife, after her husband's death, had moved to another city several miles from her previous home.

Margaret Ellen's Death

Ellen died in the bedroom of her two-room apartment on October 30, 1931. Because she turned yellow, the cause of death may have been from cancer of the liver. An autopsy was not performed. During her last illness, two physicians were consulted. The younger, Dr. Cullimore recommended that she have exploratory surgery. The older physician, Dr. Taylor, advised against surgery. Ellen and the family decided to follow the recommendation of the older more conservative physician. Her death certificate listed her death as natural, exact cause unknown.

A visitation (viewing) was held Sunday morning at the family home, 980 North 100 East in Provo. The body lay in state on the north wall of the northwest room (parlor) at the front of the house. Orrin placed a second plank across the irrigation ditch in front of the house so the pallbearers would not have to jump the ditch when they were carrying the casket. Her funeral was held Sunday afternoon, 1 November 1931, at the Manavu Ward Chapel, at 600 North and 400 East in Provo. Elder B. H. Roberts, Council of the Seventy, LDS Church, was the principal speaker. The funeral service was recorded and published in the 'BAIRD' book, copyright 1972.

Ruby wrote: "Another strong manifestation (*of the life hereafter*) occurred during the funeral. At the close of President B.H. Robert's speech, he finished his talk to the audience, he talked directly to Mother. And as he talked, his countenance seemed to change. His snow white hair seemed to shine, his face to take on an unusual brilliance, his eyes were bright, seeing things that others present could not see. Talking directly to 'Ella' he gave her a personal farewell and commissioned her to carry a message to "Jim", "Fannie" and others of

his friends. I felt that while listening that something very unusual was taking place; that we were permitted a manifestation that few had.”

The compiler remembers hearing several times about the aforesaid incident. Moreover, he remembers hearing that after the funeral closed, the funeral recorder, Clyde D. Sandgren, approached President Roberts. Brother Sandgren reported to President Roberts that he had problems recording the last portion of his address and asked for some assistance to complete his task. President Roberts replied, “Some things were said that were not to be recorded”.

Her body was taken on Sunday afternoon to the Syracuse City Cemetery in Davis County where she was interred in the family plot together with James and Fannie. She was buried on the north side of her husband James H. Baird, who had died in 1910. James first wife, Fannie Sessions Baird, who died in 1908, was interred in a position on the south side of James.

Each of Ellen’s children was married in the Salt Lake Temple and her seven children and spouses all remained active in the LDS Church during their entire lives. All grandchildren who married received their endowments, were sealed in an LDS Temple and remained active members of the LDS Church with no known divorces. Mary Eliza Evans, 1919-2004, did not marry. She was a life-long active member of the Church, researched much genealogy and was a devoted temple worker. Eyvonne C. Baird, daughter of Edwin and Olive, has not married.

Ramola Lee Nichols, 1916-2003, daughter of Chloe Baird Lee, 1877-1928, met Ellen during the summer of 1929. Ramola had a great respect for and retained vivid memories of her conversations with Aunt Ellen in her apartment. Ellen’s soft spoken, gracious, and kind personality made a very distinct life-long impression. It was Ramola’s opinion that Ellen’s patient, gracious personality was an important factor for harmony with the interaction between the two families.

Grandchildren, Arden Baird Evans, 1915-1998, and Mary Eliza Evans, 1919-2004, dearly loved their grandmother Ellen. They both spoke about her sweetness, soft spoken speech and gracious personality.

Chapter Eleven

MATILDA RUTLEDGE BAIRD CREER CHURCH

(Mother of James H. Baird)

Compiled by Blaine B. Bake and Frederick E. Baird

Matilda Rutledge was born April 4, 1813 in Lancaster, Lancaster County, South Carolina, a daughter of Richard Rutledge and Winifred Patience Elizabeth Bland Smith. She was baptized August 18, 1846 in Perry County, Alabama, and was confirmed a member of the Church of Jesus Christ of Latter-day Saints. She remained a faithful member for the balance of her life.

Samuel Baird and Matilda Rutledge were married September 4, 1830 in Perry County, Alabama. Samuel was a brick mason. They were divorced April 30, 1854 in St. Joseph, Buchanan County, Missouri. He was unable to withstand the persecution that Church Members suffered, and declined to cross the plains. Samuel was twice excommunicated and/or cut-off from the Church in the early 1850's. He died in a yellow fever epidemic in 1860 in New Orleans, Louisiana.

The first nine of their ten children were born in Perry County, Alabama. Her last child, James Hyrum Baird, was born on a river boat, at Quincy, Adams County, Illinois. Their children and birth dates follow:

1. Susannah, born 7 July 1832.
2. Richard Alexander, born 21 November 1833.
3. Matilda, born August 1835, died September 1835.
4. Eliza Jane, born 29 October 1837.
5. Julia Ann, born 21 April 1839.
6. Andrew Jackson, born 13 June 1841.
7. Sarah Elizabeth, born 27 December 1842.
8. Joseph Smith, born 15 August 1844.
9. Brigham Young, born 6 February 1846.
10. James Hyrum Baird, born 5 February 1848.

Two sons, Andrew Jackson Baird and Joseph Smith Baird served in the Civil War for the Union as members of Company "A", 13th Regiment, Kansas Volunteer Infantry, from August 25, 1862 to June 26, 1865. Andrew died June 9, 1923, Salina, Salina County, Kansas. Joseph died November 17, 1897, Olex, Gilliam County, Oregon. They probably never joined the L.D.S. Church.

Her other children, Susannah, Richard Alexander, Julia Ann, Brigham Young, and James Hyrum immigrated to Utah. Eliza Jane Baird Lincoln died February 10, 1857, age 19. Sarah Elizabeth Baird Miller died August 4, 1863, age 20. Both daughters died at Palermo, Doniphan County, Kansas.

Later Matilda married her second husband, William F. Greer, June 27, 1854. They were divorced December 21, 1858 in St. Joseph, Missouri. The divorce possibly took place because he

refused to cross the plains to Utah. They had no children.

Her immigration to Utah started with a relatively small group of saints with wagons and ox teams that left from Atchison, Atkinson County, Kansas in the spring of 1863. James, age 15, crossed the plains with his mother and two older brothers.

The Mormon Pioneer Overland Trail History lists Matilda Rutledge Baird, Brigham Young Baird, and Richard Alexander Baird as members of the Alvis H. Patterson Company. They departed June 29 or 30, 1863 from Florence, Nebraska, and arrived in Salt Lake City on September 4, 1863.

Matilda lived most of the remainder of her life in Bountiful and Centerville, Davis County, Utah with her son James.

After she arrived in Utah, she was married a third time. She was sealed to Hayden Wells Church, the missionary who had baptized her on October 15, 1870 in the Salt Lake Endowment House. He had participated with the conversion of the family in the 1840's. He had previously married two other women and his marriage to Matilda was his second polygamous marriage. After the marriage, Hayden left for his second mission to the southern states where he died September 27, 1875 and was buried in Shady Grove, Hickman County, Tennessee. He also completed two other missions. Matilda died at Centerville, Utah, September 19, 1876. She was buried in the Bountiful City Cemetery located in Davis County, Utah.

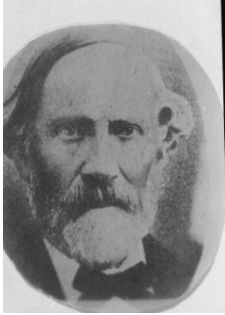
Chapter Twelve

LIFE OF PERRIGRINE SESSIONS – TAKEN FROM HIS DIARIES

(Father of Fannie Sessions Baird)

By Hannah Sessions Burningham, 1886-1942

Edited By- Irene Sessions Poulson, 1920-2010



I, Perrigrine Sessions, was born 15 June 1814, near the town of Newry, Oxford County, Maine. My mother Patty Bartlett Sessions was born 4 February 1795 at Standish, Cumberland County, Maine.

My father, David Sessions, was born 4 April 1790, in Fairlee, Orange County, Vermont, and they had a family of eight children, I being the eldest.

My grandfather was Enoch Bartlett and his wife Anna Hall Bartlett was my grandmother on my mother's side.

Perrigrine Sessions

My grandfather, David Sessions, was born in Boxford, Mass. and married Rachel Stevens Sessions my grandmother. He fought in the Revolutionary War and received a pension of \$96.00 a year.

My parents lived on a farm at my birth but the land was very poor so two years later they sold out and moved about eight miles. This was good land and my parents prospered well. This neighborhood was mostly Methodists and as neither of my parents belonged to any church they began about this time to think and read the Bible and decided that baptism was right. So I was baptized in October 1816, my mother was baptized in January 1820, and two years later my father was baptized into the Methodist Church. Soon after they built a large house and my grandparents came to live with them.

In the year 1832 our family was stricken with typhus fever, and three of the family died; Anna B., Sylvanas, and Bartlett. There were eleven of the family sick at that time and many of the neighbors were in the same condition.

In August 1833, Mormonism was introduced into this part of the country by Hanson Aldrich and Horace Cousin, as soon as mother heard them preach she believed, but father thought they should wait and examine a little longer, so as soon as he gave his consent in July 1834, she was baptized into the Church of Latter-day Saints by Daniel Bean.

She stood firm and stemming all opposition from her neighbors and some of her brothers and sisters for one year before any of the rest joined. Two months later, 21 September 1834, I was married to Julia Killgore. She was of a sandy complexion, beautiful features, about medium size, a sweet gentle and loving disposition. On 17 September 1835, I embraced the gospel and was baptized by Edward Partridge, accompanied with Isaac Morley two good and holy men.

Five days later 22 September 1835, our first child a girl was born and we called her Martha Ann. About a year later my wife joined the church being baptized 1 August 1836, by Lyman Johnson, one of the Twelve Apostles, at the time, but since has been cut off from the Church. About this time we began to meet with persecution and my wife's friends opposed her with all the arguments they could possess, but she maintained her integrity against it all. We had some privileges with the Saints and there was a branch of the church in a town of about thirty members. This was presided over by Daniel Bean, who has since been cut off from the Church.

At this time we were often visited by members of the Twelve Apostles and many Elders, and the Twelve held conference at my father's house on 2 August 1835. Brigham Young and Lyman Johnson, two of the Twelve were there and talked on the necessity of us gathering with the Saints in Zion. This looked like a great sacrifice to make, but my father and I began immediately to sell our property and we had considerable, we were well fixed. We finally disposed of it and all started for Zion, my father, mother, one brother and one sister and myself and family, with Uncle Jonathan Powers and family.

We took leave of our neighbors and friends on 5 June 1837, many tears were shed by our friends and my wife's aged father and mother. We traveled by land and river until we arrived in Kirtland, Ohio, and saw the Prophet Joseph and heard him preach. I *saw* the temple of God that the Saints had built in this place. We had many things to try us at this time. We all took sick with measles and were there seven weeks, and then left the Prophet and saints, also Uncle Jonathan Powers, and traveled on to Missouri. This was a long and hard journey, being in our tents and sometimes good weather and sometimes bad weather, but finally arrived in Far West, Missouri, in November 1837.

Here there were many saints gathered, some living in tents, and some had houses of logs. But all were happy and united in the spirit of God that was with them. Many had been driven by mobs from the adjoining counties and states, and many killed. Many saw their houses burned and farms destroyed and their crops and goods wasted, and there they were living in tents, eating boiled and parched corn but joy and peace appeared to be there with them. In 1837, in the winter, the Prophet and family and his brother Hyrum arrived in Far West with many of the Saints and in the summer of 1838, July 4, the foundation for another temple was laid. This again incited the mobbers and the heavy immigration caused much excitement and many threats were thrown out against us.

Father and I bought land, five acres of which we cultivated and had two block houses on it. We soon enclosed one hundred more acres and broke up forty of this, planted crops and they looked fine, and then I left and went back to settle some of our property we had left unsettled. I was taken very sick on the way and with much trouble I finally arrived at the house of my father-in-law, and the place of my birth. Here I lay sick for six weeks before I was able to finish my business and start west again. I then met Orson Pratt and his family, and traveled with them to New York. Here we received news that the mob had broken out again and many of the Saints had been slain, and we hurried to Boston. There the news was confirmed. Here our feelings can never be penned, the anguish and suspense I suffered not knowing if my beloved wife and parents had suffered or were slain with them, so we hurried on but were detained by low water and it was November before we reached St. Louis. It was very cold and the rivers were choked with ice and hindered us a great deal,

and oh the heart ache, me three hundred miles away from my loved ones and them in such troubles. Here I left Orson Pratt and started on foot as there was no prospect of being taken by water. I walked several days and then bought a horse to ride the remainder of the way. Everybody I met told me of the trouble and many threatened to kill every Saint they saw, but I was not molested and arrived home 28 November 1838, found that my family had not suffered but were in sickness.

About 20 or 25 of the Saints were slain and 50 or 60 were in prison, among them the beloved Prophet, in cold wet dungeons, horse meat to eat and guarded over by those who swore they should never leave the walls alive. Soon after my arrival the Saints received an epistle from the Prophet that we must leave the state and he advised us to move to Illinois. It was winter cold and many of the Saints were destitute, having been robbed of their possessions. We were full in the hope and joy, and we all pledged together that every one of the poor should share with us and we would not stop until the last one had been removed from the State of Missouri and there were 12,000 souls in all. This caused zeal and kindled the hearts of the Elders and they went on preaching the gospel. It was at this time I was ordained a Seventy by Brigham Young and Heber C. Kimball and realized the responsibility that was placed upon me and the importance of this calling.

We started in February and it was very cold and we had to live in tents by the roads. Here women and children walked until their shoes fell from their feet, and they walked on bare footed.

Every town or village we passed through we were jeered at and threatened and some of our people were taken and whipped nearly to death, but we finally arrived on the banks of the Mississippi River and found some 200 families camped on the banks, and could not cross as the ice was so thick. We were detained there three weeks and my dear mother and wife were both sick with chills and fever. There were about three inches of snow and we were in tents some with only parched corn to eat. Some died for want of food and comfort. Women gave birth to children in tents by the roadside. Such suffering and sorrow I cannot describe to you, but at last after three weeks we crossed the river and stood on the other bank. We bid farewell to Old Missouri and breathed the air of freedom again. The people were different, they took us into their homes and tried to make us comfortable, and many were the best friends and many joined the church afterwards.

By May all the Saints were out of the State of Missouri and Brother Joseph the Prophet was liberated from prison and came to the Saints and held conference at Quincy, Ill. Oh the joy it gave us to see the face of the Prophet of God and hear his voice, encouraging us and reviving our spirits for we were like sheep without a shepherd, scattered by darkness and storm.

Here a place was chosen for the Saints to locate, it being Nauvoo, then called the City of Joseph. Father and I rented some land about 20 miles out from the town on the Mississippi River and 27 June 1840, I left on my first Mission to preach the Gospel to the Gentiles, in my native state Maine. My companion and I departed almost without purse or scrip and traveled on foot much of the way and arrived 10 October 1840. Here I labored with many good results among my friends and relatives, and baptized many and planted the seed of the Everlasting Gospel in many hearts that I know will spring forth and bear fruit later on. On 23 April 1841, I took leave of the Saints of my native land and started for my home in the West where I arrived 14 June 1841, being gone one year, and such conditions as I found my family in, I shall never forget, but I shall not murmur one word as

God was with them. My father's family and mine, and Brother Lyman Lenards were all living in a little log cabin 14 ft. Square. No chimney, no chinking, no floor nor paint. The roof leaked like a sieve with every shower and scarcely a whole garment upon their bodies and with very little to eat and under these circumstances we struggled with poverty and sickness and much death among the saints. In the fall, 6 October 1841, the Lord directed us through the prophet Joseph Smith to build another temple unto Him, giving him the pattern and without scarcely any tools, spades or shovels or wagons to haul the stone.

We laid the corner stone and the work started to roll on. Now sickness fell upon my house. Myself, wife and child were drawn near the jaws of death from September 1840 to May 1841. Then the Lord blessed us and we recovered and moved to a farm 20 miles away and worked through the summer so I could build a home in Nauvoo. This was some undertaking as we were in terrible poverty. I had not the first dollar to my name but I did have the spirit of God and I knew he would bless me and he did. In December we moved into our new house and in March, father was called to the State of Maine and I worked upon the temple using his team to haul stone and wood from the islands of the river. In November father returned. And we both worked together on the temple all winter and at April Conference 1843 I was again called upon a mission to my native state, Maine, leaving immediately.

After a journey I and William Hathaway arrived but he soon left me to take his family to Zion as they resided in this state so I was left alone with my labors. About June 1st with nothing to help me of this world, but the kind hand and strong arm of Israel's God sustained me in my mission and I labored with good results until May 4, the following year, when I started home in company with friends but not Saints. I got my passage to Buffalo, New York, for my services to them and they surely treated me well. Here I left them and joined some Saints and traveled by wagon through rain and bad roads. Many of the bridges were washed away and we had to swim the streams. I suffered greatly for want of food and care as I had worn myself out in the forepart of the journey. I was sick and suffered greatly. No place to sleep but in places out in the open, and scarcely any food. At last on 14 June 1844, I arrived at home in the city of Joseph (Nauvoo). My children scarcely knew me and I in turn scarcely knew my beloved wife she was suffering with lingering consumption, and could scarcely stand on her feet.

The Saints were once more in keen persecution, false writs had been sworn out and many of the Saints thrown into prison, and among them the beloved Prophet of God and his Brother Hyrum and finally murdered in cold blood by a mob of black hearted wretches on 27 June 1844, a day to be remembered while eternities roll on and the wrath of an offended God is not satisfied with the murdering of His Prophets.

Here the Saints had a trial almost as great as the Saints in the days of Jesus Christ when he was crucified and they were left alone.

Some were seeking for power and some trying to replace the Presidency of the Church and there was some division in the Church. Some for Sidney Rigdon, but the most for the Twelve and at length Sidney and his followers left and went to Pittsburgh in Pennsylvania, and tried to establish a Church. Many of those who had been cut off from the Church *for wranglings* gathered with him and

he gave them high offices, but they could not leave off their wrong doings and prophecies of Sidney Rigdon were not fulfilled as they were not inspired of God but only of an imaginary heart.

The Saints that were left in Nauvoo clung together and obeyed the commands that the Prophet had left and finished the temple and health and prosperity crowned our labors and the Church was in peace throughout 1844.

25 January 1845 my beloved wife left me after a long and lingering illness, and I laid her to rest in the City of Joseph by the side of my sister Amanda, and here I am left with two little children to mourn the loss of my dear partner who feared to do wrong and served God with all her heart, mind, might and strength, and was one of the grandest and noblest women of the earth, and she has gone to the world of spirits to rest until the morning of the Resurrection when her sleeping *ashes* shall come forth to life to immortality and eternal life.

Now once more the mobs set upon us and our homes were burned and property destroyed. Saints were driven and imprisoned, beat and slain. The lives of the Twelve were sought as was the life of the Prophet before. I write this history with my arms before me on the table ready to defend my own life and that of my family if necessary.

In October 1845, the saints agreed that again they must move and began preparing to do so, making wagons and gathering supplies for this purpose, and we must search out a place to worship our God.

20 January 1846, I received my endowments in the house of the Lord with second wife Lucina Call Sessions and rejoiced greatly.

After much hardship I at last got mother and father ready to start home and on 10 May 1846 started and followed the road made by the Saints that left in February.

10 February 1846, met with the guard and was detailed to Brother John Taylor.

11 February 1846, was detailed to Brother Willard Richards and released by James Glines.

12 February 1846, continued to assist in getting Father and Mother started for the Rocky Mountains or some other remote region of the earth as a life among those, such a Gentile nation I am tired of. After my father and mother left, I then was left without a team or wagon and not one dollar to help myself with this time. My life was sought with the rest of the Saints that were left. The way hedged up for me to get away but the Lord helped me in a way that I looked not for. Here I shall not try to make a full account of the scenes of poverty that I had to endure with my family with a wagon and team that the Lord blessed me with, crossed the river and camped about four miles. Here we stayed three days in a heavy rain storm that flooded the whole country. Then soon our journey we know not where but took the road that the Saints had made that started in February. Continued our journey through the unsettled country, through the state of Iowa to Council Bluffs on the Missouri River.

On 22 June 1846, I found Father and Mother and the main camp of about 1,200 wagons. They had stopped to build a boat to cross the river. Here we were surrounded by the Lamanites on all sides and over one hundred miles from the cussed Gentiles. Here although not a house for the thousands that were in camp yet I felt at home, for my home was in a wagon and that I could move as I pleased. Here I spent about one month in ferrying the Saints across the *Missouri river*. When we had nearly all got across Captain Allen came and wanted five hundred men to go to Mexico, as Mexico and the States were at war. This seemed a hard thing to get that number of our young men go but to save our lives and our families, as the mob spirit was in the whole nation from the highest to the lowest, and if they did not go the government would send a mob on us. This looked hard but we had it to do and in two days the number was made up and in a short time they were on their way afoot with a journey of thousands of miles before them. Over the deserts to fight for a nation that had driven us out of their midst.

This stopped our camp and we were obliged to give up crossing the Rocky Mountains this season. After all were safe over the river a part of the camp started for Grand Island about two hundred miles up the Platt River. I started with the rest with Father and Mother, traveled some forty miles. Here we came to the Elk Horn River and I with about one hundred were detailed to stop and build a bridge. Here we stayed about ten days, while some two hundred wagons went on. When they got near to the Island they found the grass not sufficient to winter the cattle and then took a North Course to strike the Missouri River some two hundred miles above the Bluffs.

This was the Council of the Presidency which had not overtaken us. After ten days hard labor in the water, waist deep, pulling the abutments for the bridge, we had council to return back to the Main Camp that had moved up the River about twelve miles to a place called Winter Quarters. While on the way mother was taken sick with a fever and when we got to camp we did not expect mother to live from one day to another. This was 1 April 1846. Here I found many sick with the Ague and fever. Many were dying daily and not but a few were able to work. I with about twenty others went to cutting hay to winter our stock. Labored about one month while Mother and my wife Lucina and Mary both were sick with the Ague and fever. This was the first of September. Here I had a hard time until the 24th. We moved camp about four miles to the river where I built a house to winter in although not a foot of lumber and timber scarce. But each family set to work to prepare for winter. This was a tedious job as many families had no man to build or take care of them. But all that they could do for themselves and others and it would astonish the world to see how quickly there was about twelve hundred houses built with two good flour mills although we had but little grain to grind.

I got a house sixteen by twenty ready and moved into it the 13 December 1846. I then had to prepare wood for the winter. Here I had a hard time to take care of our cattle as the Indians were killing them every day, and we got the cattle into a herd of about 4,000 head. This herd I helped to take care of for about one month camping with the cattle and watched them by day and night.

17 December 1846 started to Missouri after provisions. Gone 20 days. Camped by the road, a journey of one hundred and sixty miles. The snow fell two feet deep while I was gone. This seemed as hard a journey as ever a man endured or has. The week was very cold and not a house to put our heads in. But the blessings of God were with me and I got home with some flour and meat

to sustain my family; I started in company with some six for a hunt. Got about fifteen miles, broke down our wagon and had to camp on the bleak prairie with Edmond Ellsworth, the coldest night that I ever saw and came within a hairs breath of freezing to death. Stayed some eight days. The coldest weather I ever saw in my life. I was knocked down by a limb that blew from a tree and was obliged to return home or *was sent* for by the Presidency of the Church, they thinking we had frozen to death.

After a few days I started with William Empey on another hunt, traveled about *forty* miles and found some game, deer, turkeys, wolves and some wild honey. Here we had good luck, found a number of trees well filled with honey, killed several fine turkeys and had a good time until about the three last days when about two feet of snow fell and the weather was cold. Got home the 20th of February. Stayed at home seven days. Here we had a time of joy and satisfaction eating honey and turkey.

On the 27th of *February 1847*, started with William Cutler and William Hathaway for the State of Missouri and Iowa. The roads were very bad and we made slow headway, although we had a good team. Nothing of importance happened to us on the way. Found many of the old mobocrats in Clay and Bay Counties. One circumstance that I here name in '38 when on my way out of Missouri near Palmyra in company with Father Smith, the father of the Prophet Joseph Smith and Carlos Smith in a snow storm. We called at a farm house to buy some corn and stay all night. Father Smith asked the man if we could camp there and buy some feed. He said, "Are you Mormons?" Father Smith said, "Yes". He said, "Damn you, you can't stay here." With many other insulting words. We all turned from him and when we had got into the street Father Smith took off his hat although the snow was falling and with an uplifted hand said, "In the name of the Lord whom we serve, let that man be cursed in his basket and in his store and let his name be cut off from under heaven", and we all said, "Amen".

When I came to travel the road again, ten years had passed. This was brought fresh to my mind for behold there was naught to *mark* the spot but the ruins of his house burned to ashes. His orchard was broken down, his wife and three children were burned to death in his house and he at the time was in close confinement and insane. Here I saw the Power of the Holy Priesthood manifest for at the next house we were received kindly Father Smith left his blessing upon the house and family. Here my eyes beheld his words fulfilled to the letter. All this passed and the two men ignorant of the cursing and the blessing placed upon them but we passed on.

I called to Nauvoo to settle some business and found many of my old friends. Stayed to Sister P. Pratt's. Thence by steamboat to Iowa City. Here I found my brother David and Sylvia, my sister all ready to start to visit father and mother at Winter Quarters. Stayed *two* days then took a team of horses and we all started. I had then traveled about 500 miles and it was about three back as I had to go around on account of the country not being settled. Here we traveled through the upper part of the state of Iowa some places over one hundred miles between houses and many places we had to build bridges and head the streams.

This was not a very pleasant journey but we landed safely at my father's on the 30 April 1847. Found my family all well and glad to meet once more as a family. Found that a company of

Pioneers had started for the Rocky Mountains of about one hundred men. They had been gone seven days when I had been home two days. The Indians came near the town and took seven head of cattle away from some boys, shot at the boys and then left. The alarm was given and about six of us started after the Indians, followed them about fifteen miles, got several of the cattle, but they were too many for us as there were about thirty. After we got home the next day there was an alarm given that forty four Indians were on their way to a herd of cattle that was up the Missouri River about two hundred miles. I started with nine others with two mules, with about one hours notice and little provisions on hand. But away we went and traveled day and night until we found the herd about noon and found that the Indians had killed then, four cattle. We got the herd together as soon as we could and put a guard around them. When we had got this done the Indians came upon us and all fired their guns at us but not a man was touched. This was about nine in the evening and again before morning they came and got near to the camp before we saw them, but we drove them away and they came *no* more.

Here I suffered more than I ever did in my life before for food. Feet blistered, and no rest day or night for about ten days. This was the hardest times I ever saw in my life or ever expect to live through. When I got home I could hardly walk as had been about six days without a break.

I now had to prepare to follow the pioneers. My sister let us have some money. I then bought our outfit for the plains which was three hundred pounds of flour to each person. This we got and got ready and started on the 5th of June 1847. My sister Sylvia and David started back to Iowa on the 9th of May. This seemed to be all most our last look at them in this world, but to return to our journey. At this time the Indians seemed to be stirred up against us and we dare not travel in small companies and had to keep up guards night and day. This caused us much trouble as men were scarce in camp as we were now six hundred men short in camp. Five hundred had gone to the Mexican War and over one hundred Pioneers left us with all most half the teams without teamsters except females. This was a scene of things that looked hard indeed but go we must at this crisis and under these circumstances and the God of Heaven only knew when our journey would end, but with a cheerful heart and the whole camp, we rolled out into the trackless plains without a guide save the Almighty whom we trusted in, camped about five miles with about thirty wagons. I was called upon by Parley P. Pratt to call out a guard for the night and until otherwise directed. This I did and in the morning several wagons came up and we started with about forty wagons in my charge to see that all kept their places and were ready for any attack of the Indians.

We made a good drive to a stream called the Papee. Camped again in a storm of hail and rain and thunder and lightning. The alarm was given that the Indians had scared the cattle. All turned out and *ran* after the cattle. We followed them by the lightening. When it lightened we could see them plain, and then for a moment all was dark. Here I had on shirt, hat and shoes. We went some mile and one half and back and got the cattle all safe. In the morning built a bridge and crossed the stream and traveled to the Elk Horn River which was about thirty five miles. Found it very high and about one hundred and twenty feet wide. Here I selected ten men and left the rest in charge of the camp and went up the river some five miles. Got some dry timber, built a raft and crossed the river, with our wagons. In two days were all safe across. At this time the wagons came as fast as we could cross them. I then selected some fifteen men and sent to build a public corral to put the cattle in and in two days I had some ten acres well fenced. I then raised a liberty pole about

seventy feet high with a white flag.

Here people gathered and organized for their journey. There were Captains of hundreds, fifties and tens. Here I was appointed Captain of Fifty. The first organized one in the company was Father John Smith, the Patriarch of the whole Church and Parley P. Pratt one of the twelve. After we were all organized in my company there were eighty-seven wagons and fifty men over fourteen years of age, and four hundred souls in all and four hundred head of stock. Here we had some thirty wagons without a man to drive them but the females volunteered to drive them. My mother was one of them. This looked hard as we had no roads. There were six hundred and sixty wagons in all in camp. We had to wait for two pieces of cannon that we had left. This detained us several days during which time we caught plenty of fish for my company. Here I found myself under a great responsibility to keep up guards and provide for other camp duties.

When the cannon came Parley P. Pratt with me and company were appointed to herd the whole camp. This was another task as we had no roads only what we made here. I was obliged to direct almost the move of the whole camp. Brother Pratt and I had to go ahead of the camp on foot to hunt out the way, build bridges, hunt feeds, across the streams. This exposed us to the Indians more than any other men but we had not traveled far before one day as we were some four miles ahead of the camp we found each of us a fine horse. One of them had saddle and bridle on. This gave us much joy and a thankful heart as we found it much easier to ride than go on foot. I will say this was a blessing of God to us. When we reached the Platt River we found fresh Indian tracks and the body of a man or his bones that had been killed, but two or three days, but the wolves had eaten the flesh from his bones. We gathered them up and burned them and buried them and set up a sign by it. This told us plain that we were in danger and put us more on guard. We pursued on our journey killing some game.

When we got to the loop Fork of the Platt River we found it a place to ford the river, although we had to drive all our cattle several times across to tamp the quick sand so that we could cross our wagons. The stream was about one half mile wide. This hindered us two days but all got safely over. We then had about thirty-five miles without water over a sandy plain. In the afternoon it began to rain. This furnished us with plenty of water for the stock, and we camped without wood. Here we found plenty of Antelope, killed several and continued our journey to Wood River. This is a fine stream of water running through a level plain and empties itself into the Platt River. Here we found where the Indians had killed eleven buffalos but no new sign of buffalo. Saw but few Indians here. We were among the Pawnees. Continued our journey to Elm Creek. Here we found plenty of buffalo. Here the camp all stopped to hunt. I selected five men in my Company and started about eleven o'clock and returned the next night with some twenty-five hundred pounds of meat. This cheered the camp. Continued our journey until near Chimney Rock when the cattle of one fifty took a stampede and they lost many cattle. They stopped the whole camp and I had to let fourteen yoke of oxen go out of my company. This weakened our teams so that we could move but very slow as our loads were heavy and the cattle began to die. Here we made slow headway. When near Laramie, met Colonel Kane from California with about forty men.

Here we met Brother Jeremiah Willey returning from the Battalion or the Mexican War. Here we heard from the Pioneers. This gave us all much joy. Continued our journey to Fort

Laramie. Here we bought several yoke of oxen, repaired our wagons, set tires, etc. Found the Platt River very low so that we could ford it without difficulty, made our way over the Black Hills. Here we struck the old California Road and we found although a hilly road, we could travel much easier. Yet our teams were worn out and many of the cattle dying and made slow headway. Here we left the buffalo that we had used plenty for the last three hundred miles but the antelopes were quite plenteous and we killed many of them. This was a great help the camp for good. This made out journey more agreeable although it passed off slow.

Had but few accidents. One day as we were traveling one of Parley P. Pratt's children fell out of the wagon and the wheel ran over the child's body and it was picked up for dead, but two or three Elders were called and laid their hands on the child and it was made whole. This is one among many that were healed by the ordinance of laying of the hands. We held meetings on the Sabbath in our various companies and the gifts of the gospel attended the camp in all our travels.

We met with the Lamanites almost daily, but they seemed friendly and glad to see us. When we arrived at the upper crossing of the Platt River we met several of the Pioneers on their way back after their families. This gave us fresh courage although our teams were quite feeble and hardly able to move the camp, but by the blessings of God we continued our journey and met the first Presidency of the Church on a stream called little Sandy. Here we called a halt and they gave us a brief account of the valley with many instructions pertaining to the course that the camp would pursue, when we got into the valley. This was cheering news to the camp as we had about two hundred miles to travel before we could begin to build and inhabit although in the midst of the wild men of the mountains, yet our spirits were refreshed and it seemed as though our burdens were light, although we were wearing out with the long and tedious journey. When we got to Big Sandy there fell about four inches of snow. This was but the first of September and the weather was cold, the ground frozen some but after two or three days the weather turned warm and we were able to travel on.

Most of the Saints were obliged to walk on foot and many without shoes but after a long journey of almost four months we landed in Great Salt Lake Valley on the 24th of September 1847, all well and not a death while on the journey in my company of four hundred souls. Several children were born on the way, and I stayed with the main camp five days.

I then took a herd of cattle and my family and started north. Here I made the first wagon track past the Hot Springs that was ever made. Traveled ten miles and camped with the herd of the cattle. Here I had my hands full to take care of the cattle. Lived in my wagon as before. The weather was fine and but little snow fell. In about a month Father and I had built a house in Salt Lake City or in the Fort. The first thing was to build a fort of houses by joining house to house. The house was built of logs sixteen by twenty four with two rooms. My father and mother and a part of my family moved in. This seemed a little like home once more. I will here say that my Father and I lived as one family all the days of our lives and have all things in common. What was ones interest was the interest of all the family.

After this I continued with the herd until spring. I then gave up the herd and began to put in a crop of grain. I sowed seven acres of wheat and planted fourteen acres of corn, beans and peas,

pumpkins, squash and melons. When my crop began to grow the cricket came like locusts in the days of Moses. Here I had my hands full to save my crop and it lasted for seven weeks without one day of rest. These crickets came in March and on the 25th of April 1848 my daughter Julia was born. She was born in Salt Lake City in the midst of hard times. When wheat was worth ten dollars for a bushel and many families without bread, and continued until harvest. Parley P. Pratt's family was one among many. Some lived on roots and greens with the little milk that the cows gave but at length harvest came with plenty although many fields were all eaten by crickets. These crickets are as large as a man's finger to the second joint and are of a brown color. They make noises something like a mouse when they are alarmed.

My crops came in well and I had some five hundred bushels of grain to sell. This was a help to me. I bought cattle and horses with what funds I could get in October. I built a log house sixteen by thirty-six and got into it in November. I began to feel comfortable with my family, although some little annoyance with the Indians. They stole some cattle and horses yet we kept from an open war with them but it all times seemed prosperous with the Saints. This fall our population was near doubled by the immigrations across the plains. The First Presidency of the Church came and the people began to spread out in the valleys of the mountains blessed with peace and prosperity.

The winter was mild and but little snow. In the spring I planted my fields. This was in 1849. Our crops grew well. In June the immigration came like a flock going to California to dig gold. This gave the Saints a chance to trade with them for many tools, clothing and stock of all kinds. They made money plenty, and all things went well with the Saints for the set time had come to favor Zion which had been spoken of by the Prophets. Here Prosperity seemed to smile upon me. My cattle and horses increased in a marvelous manner. My crops came off well.

On the 15th day of October I started back across the plains to the States after my sister Sylvia and her family. This was a hard tedious journey as I had come six hundred miles of snow and weather cold all the way to the State of Iowa. I arrived in Iowa City the first day of January 1850. Here I found my sister and brother David well and glad to see me yet the object of my journey looked dark to accomplish and in a short time after I arrived I found that my sister was on the back ground and it was doubtful if she would leave for the valley. At length she told me that I must not feel bad for she was going to get married that night. This was as hard a trial as I ever met with, to think that I had traveled thirteen hundred miles after her and then I was disappointed, but finally I succeeded to persuade my brother to return home with me.

Accordingly we fitted out and started for home on the 11th of April with a company of men that were going to California to dig gold. Continued our journey to Council Bluffs. There we found thousands of men on the road to California. Here we crossed the Missouri River on the sixth of May and organized a company of one hundred and forty men and I was elected captain of the company which was composed of many popular men. Judges, three lawyers and one Priest, myself and brother were the only Latter-day Saints in the company but all treated me with respect and I led the company through and arrived home on the 26th of June 1850. Found my family all well and glad to meet once more.

Here I found everything high. Flour was worth fifty dollars per hundred, and corn meal

twenty-five dollars and other provisions in accordance to these prices. My family had in hand \$2,350.00 in cash and before my company left I took about seven hundred more. The emigration to the gold mines made money plenteous and their poor and worn out cattle, teams were cheap and our cattle and horses that were fat would fetch any price we were mind to ask. I cleared in trade some \$2,300.00 in about two months. My crops came in good and all that I put my hand to do was blessed by the Lord. My Brother stayed with me.

In the fall I commenced to build me a house thirty seven feet square and two stories high, dug the cellar and well and hauled the stone and before the spring opened of 1851 I had the well and cellar and foundation for the house done. I then put in my crops and then made the adobes and laid up the house before harvest. My crops came in well and in the fall I finished it off and moved in it the first of January 1852. Had a mild winter but little snow. Had some little difficulties with the Indians. Some four of our people killed and some fifteen Indians killed.

I make this journal short and many things leave out. I will here say that my father died the 11th of August 1851 with a paralytic stroke although he lived about a week after he was struck. He died and was buried in Great Salt Lake City. This left mother alone. I helped mother to build a house in the city and fenced her city lot and set out some fruit trees. The city improved very fast this year and health and prosperity seemed to smile upon the Latter-day Saints in the valleys of the mountains and the labors of the Elders abroad among the nations of the earth had great influence and many embraced the gospel as restored in the last days. At this time my health and that of my family was good. In the month of February Mary was taken sick and continued sick for about one month, during the time Martha Ann married to William Smoot under the authority of Brigham Young. In the spring I sowed my fields quite early and the crops came in good and a plenteous harvest. About then immigration came in by thousands both of the saints and of the gentiles. In all things that the Saints put their hands to do was blessed and prospered in a marvelous way.

The first of September 1852 I had a mission given me to England with some hundred and twenty others to different parts of the world. This was a sudden start but I fixed up and started on the 15th. I hired Moses Daley to carry me across the plains. Paid him fifty dollars and found myself in the State of Missouri when we all got together and organized, Daniel Spencer President.

Then we proceeded on our way with many varied experiences of joy and pleasure and 5 Jan. 1853, I landed in Liverpool, England. On the 7th attended conference and was appointed to preside over the Manchester Conference which I did until with great Pleasure and success until my release, although I was in ill health most of the time. (Here I will note there is no mention of the date of his release.)

Salt Lake City 19 Mar. 1886. I left home to go to my native state to secure genealogy. Was well received by my relatives and friends among whom I visited for some time and returned home 14 July 1886.

I then visited my sons and daughters in the north for a few weeks but was taken sick and did not enjoy myself very much, and returned home in my poor condition.

He (Perrigrine) lived to be 78 years old. He was honored and loved by all whom he met, Jew, Gentile or Saint. Spent 15 years in the Mission field for the Church of Jesus Christ of Latter-day Saints. In the little cemetery at Bountiful, Davis County, Utah, rests the remains of this noble known hero of Pioneer Days, my father.

Author - Hannah Sessions Burningham, 1886-1942

Daughter of Perrigrine and Sarah Crossley Sessions

Notes Section A:

Perrigrine Sessions was the husband of eight wives and the father of about 55 children. However, he had only six (6) living wives at one time. There are some minor differences with some of the names of the children listed below and the LDS Church Genealogical Computer Ancestral File. A list of his wives and children follow:

1. Julia Ann Kilgore Sessions, married 21 September 1834, she bore two children; Carlos and Martha Ann.
2. Lucina Call Sessions, married 28 June 1845, she bore four children; Perrigrine Jr., Kepler, Harvey, and Lucina.
3. Mary Call Sessions, married 28 June 1845, she bore five children; Julia, Byron, Cyril, Zina, and Perry. He married Lucina Call and Mary Call the same day as per Lucina's request.
4. Emmorett Loveland Sessions, married 13 September 1852, she bore 11 children; Fanny Emmorett, Alice, Chester, Agnes, Sylvanus, Lucina, Sylvia, Orson, Samantha, Perrigrine (P.G.) and Chancey.
5. Sarah Crossley Sessions, married 2 March 1861, she bore 11 children; two of which died at Birth. The other nine were; James, Elvira, Mary, Joseph, Wallace, William Wesley, Lillie, Phoebe, Olive, and Hannah Ann.
6. Elizabeth (Betsy) Birdenew Sessions, 25 March 1865; bore one girl that died at birth.
7. Sarah Ann Bryson Sessions, married 29 September 1866, bore 12 children; Samuel, Alice, Hyrum, Jedediah, Eliza, Trephe, Patty Orillia, Olivia, Sarah Ann, Heber John, Leroy and Calvin. Calvin was the youngest of the entire family.
8. Esther Mabey Sessions, married 23 November 1868, bore 10 children; Thomas, David E., Jane M., Presley, Parley P., Susan Geneva, Ezra, Lennie, Walter and Alvin.

Notes Section B:

A copy of the above biography was obtained from Barry Thomas Wride, deceased 2006. This copy was typed by Frederick E. Baird, Bountiful, Utah, year 2008. There were many problems with the copy received from Barry Wride.

1. The copy used for the data entry was perhaps the fourth copy of several carbon copies that were typed many years ago on onion skin paper. The onion skin paper was not legible. Many errors are possible.
2. Capitalization, grammar, punctuation, etc., per the author, Hannah Sessions Burningham.

3. Italics were used when words were illegible, and there was an addition of some months and years. The spelling of a few words was corrected. Immigration is movement of people into another location. Emigration is the movement of people away from a country or location.
4. Several long paragraphs were divided when the subject changed so the biography is easier to read.
5. There was no date on the original copy, so the original completion date is not known.
6. Dates were changed from the form, month, day and year; to the modern genealogical form of day, month and year.
7. Spellings of some of the children's names differ from the Ancestral File on the LDS Church Genealogical computer file.
8. Photo copies of the about 267 page diaries are available in a special collections section of the LDS Church main Genealogical Library in Salt Lake City. The original copies of the diaries are filed in the LDS Church Archives in Salt Lake City and are not available to the general public.

Chapter Thirteen

HISTORY OF FANNY EMMORETT LOVELAND SESSIONS

(Mother of Fannie Sessions Baird)

By Lucille Smith Hansen, 1909-1967



My grandmother, Emmorett Loveland Sessions, was but a baby when riders ordered her parents, Chester and Fanny Call Loveland, and the other saints to leave their home in Missouri. The mother, Fanny Call, gathered a few things together, prepared the baby and the little family left their home.

Before they had passed through their ripened field of grain they turned and saw that the mob had set fire to their house and unharvested crops.

They found shelter that night in a chicken coop in sight of the burning fields. For a time they lived with the saints on the banks of the Missouri River.

Fanny E. Loveland Here they suffered many hardships and Chester became very ill. Brigham Young blessed a handkerchief and left it with the Loveland family. Chester arose from his sick bed and took the handkerchief to others who were ill and he and many more faithful saints were healed.

Emmorett was born December 13, 1838 at Amhurst, Lorain County, Ohio. She was the eldest of five children. She had four brothers; Carlos, Orson, Heber and Anson Loveland. When she was eleven years of age, the family walked west across the plains with a company headed by Perrigrine Sessions and Heber C. Kimball. It was the second company to come across the plains to Salt Lake and arrived 24 September 1847. (Church History lists Emmorett as crossing the plains in the Warren Foote Company, June to August 1850.)

From Salt Lake Emmorett's family traveled north to Call's Fort, now Honeyville, to make their home.

Perrigrine Sessions moved just north of Salt Lake City so he would have pasture and feed for his cattle. At this time he had three wives and he received a call to fill a mission to England for his church. When he went to Salt Lake to be set apart, he told Brigham Young he had another girl in mind to make his wife. Mr. Young said, "Go get her and marry her before you leave".

Perrigrine went to Call's Fort and brought Emmorett to Salt Lake where they were married in the Endowment House, September 13, 1852. That same afternoon he left for England to fill a two year mission.

They made their home in Sessionsville, now known as Bountiful, where they lived in a large adobe house with aunt Lucina Call Sessions. She was a sister of Emmorett's mother.

The adobe house was called the Sessions House and was the only hotel between Ogden and Salt Lake City. It was a three story building with 36 rooms. It also served as a post office, dance

hall and Pony Express stop and was considered an outstanding building in that day.

On the north side was a large room used for storing dried and canned foods and the ice house. The southeast part housed the kitchen with a large bake oven, eight feet long, five and one-half feet wide. Kettles to boil food in were hung underneath on hooks. Another part was an oven with a steel plate on top. Pastries and bread were baked there. On their way to Washington D.C. one day, Cox's army of nearly 700 men stopped at the hotel for dinner. The army furnished the meat and the neighborhood women all helped to cook and serve the food to the men who sat in rows across the road from the building.

Grandmother had 11 children. When they were small she served in the Young Ladies Mutual Improvement Presidency.

At one time, Emmorett told the children she would give a present to the one that had the best attendance record at Sunday School. P.G. (nickname for Perrigrine) won and grandmother gave him the book of "Jack the Giant Killer". Everyone laughed because she bought a fairy tale for such a prize, so she burnt it and replaced it with "The Life of Heber C. Kimball".

Grandmother was very interested in Relief Society work and was visiting teacher for many years. She and her partner, a Mrs. Evans, would gather the foodstuffs and clothing given to them for the poor and carry it to Mrs. Dustin, the Relief Society President.

Grandmother had a weaving loom in the old adobe house and wove many rugs for complete floor coverings. Later she had a 12 room brick home but she continued to return to the old house to weave.

When she was 60-70 years old, a party was being held in her honor, some of the children decided that she had done enough weaving and they took the old loom apart and threw it out the upstairs window. When she saw what they had done she gazed on the destruction of her precious loom and cried. She lived from 1838 to 1917 and was age 79 at the time of her death.

Her youngest daughter, Samantha, and her family lived in the new house and took care of grandmother for 15 years.

All of grandfather's wives and their families lived near each other on the same street. They all loved and took care of each other as one big family.

Betsy and Patty lived together; Aunt Sarah and Esther lived together; grandmother and Lucina lived together until the latter died; while Aunt Sarah Ann lived in a house of her own. Later they all had separate homes in different parts of Bountiful.

The families all had orchards of plum, pear, apricot, and apple trees. They dried the fruit and each fall they had between one and two thousand pounds to sell to the Brigham and Bountiful Co-op.

Grandfather brought plum trees and seed from Maine. They have always been called the

“Sessions Plum”.

Emmorett Sessions was always kind and helpful to everyone and was often called on to assist the older wives. She was very even tempered. One son said of her, “I can never remember seeing mother angry”.

Grandmother had a great deal of sorrow in her life. Five children preceded her in death. One son lost his arm in an explosion, another lost a leg in an electrical accident. Both were just young men. Another young man was stabbed while performing his duty as sheriff at Downey, Idaho. Her daughters, Fanny Baird died in 1908, age 52, when Emmorett was 69 years of age; and Agnes Stoddard died in 1913, age 51, when her mother was 74 years of age.

When she was older she did our mending for us and I remember grandmother as a very kind person. She always wanted me to help her dress and I enjoyed her company very much.

Four years before her death she was very ill for eight months. During this time she was cared for by Eliza Baird, a granddaughter, who later became Mrs. Darius Sessions.

Signed By-
Lucille Smith Hansen

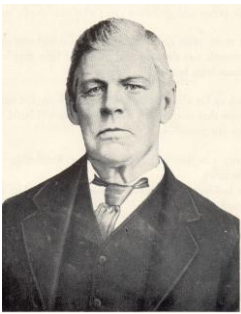
Member,
Daughters of Utah Pioneers
Cedar Hollow Camp
Goshen Shelly Stake
Bingham County, Idaho

Lucille Smith Hansen was a daughter of Samantha Sessions Smith, 1874-1941.

Chapter Fourteen

ANCESTORS OF MARGARET ELLEN RANDALL BAIRD

By Fredrick Eldredge Baird



Alfred Randall



Margaret Harley

Margaret Ellen Randall Baird was born March 31, 1858 in Salt Lake City, Utah, the daughter of Alfred Randall (1811-1891) and his second wife, Margaret Harley Randall (1823-1919). Margaret Ellen died at her home in Provo, Utah, October 30, 1931 at age 73. Alfred Randall lived in good health. He died March 21, 1891 quietly in his sleep during a nap in North Ogden, Utah, two months before he attained 80 years of age, and was buried in the Ogden, Utah City Cemetery. Margaret Harley lived most of her adult life in Centerville, Utah. Her final years were spent in Georgetown, Idaho. She was interred in the Centerville, Utah, City Cemetery.

Cataracts caused partial and then full blindness during Margaret H. Randall's later years. She died April 5, 1919 at the home of her daughter, Alice Randall Clark, Georgetown, Idaho at the age of 96. Her body was shipped from Idaho to Centerville, Utah, in an unlined coffin. Relatives in Centerville removed her body from the coffin, laid it on a couch, lined the casket with cloth and then returned the body to the casket before her funeral was held.

Alfred's fourth great-grandfather, John Randall, left Clerkinville, St. James Parish, London, England in 1667. He went to Westerly, Rhode Island, where he remained until his death in 1685.

Alfred was born in Bridgewater, New York, 15 June 1811, the son of Jason and Martha (Patty) Thompson Randall, the second child of nine children. When he was nine years of age the family moved to Kirtland, Ohio. There he helped to clear timber from the land where the Kirtland Temple was later built. Alfred moved to Munson, then Chardon, Ohio, and to Quincey, Illinois, where he took up the trade of a carpenter. On 12 May 1840 he was baptized into the Church of Jesus Christ of Latter-day Saints by Apostle Orson Hyde. A member of the Nauvoo City Council, he accompanied the Prophet Joseph Smith to the Carthage, Illinois jail on 24 June 1844. He was pushed backwards with the point of a bayonet to his stomach, and was one of the last to leave the jail before the deaths of Joseph and Hyrum Smith on June 27, 1844. He was also in Carthage the night before Joseph and Hyrum Smith were murdered.

Alfred was scheduled to accompany the first group of pioneers to the Salt Lake Valley in 1847. However, he broke his leg, so he emigrated in 1848. He married his first wife, Emmerette Davis, 8 January 1834, (had 9 children). He married his second wife, Margaret Harley, 29 January 1848, (had 7 children). He married his third wife, Mildred Johnson; 30 May 1860 (had two children, both died as infants). He married his fourth wife, Hannah Severn; 7 March 1863 (had 9 children). He married his fifth wife, Elsie Anderson; 13 May 1865 (had 4 children). Alfred fathered 31 children. Note: Alfred was age 52 when he married Hannah Severn, age 22 and lived with her most

of the remainder of his life in North Ogden, Utah and their ninth child was born when he was 70 years of age.

Margaret Harley was born 13 January 1823, a daughter of Benjamin and Elizabeth Harley, in Chester County, in the south eastern corner of Pennsylvania. A majority of her ancestors had emigrated from Germany. Her mother died when she was eleven years of age. In their Pennsylvania home, Margaret and her Brother Edwin, four years her senior, were converted to the Church of Jesus Christ of Latter-day Saints. Records are not available of the date and by whom they were baptized. Benjamin's heart was broken when his son and daughter were preparing to leave for Nauvoo, Illinois. He rejected the new Church and lovingly advised them that they could come back home when they found out their mistake.

At Nauvoo, she hired out to work as a servant in the home of Alfred Randall and his wife Emmerette. Margaret accompanied the Randalls and their family to Winter Quarters, also known as Florence, Nebraska. According to oral history, Alfred was at a meeting where the brethren were organizing pioneer companies for the westward trek. The question was raised, "Where should we place the single sister, Margaret Harley?" A person spoke up and said, "Alfred, you marry her and that problem will be solved". Alfred and Margaret were married and sealed 29 January 1848 in Winter Quarters by Brigham Young. The family arrived in the valley of the Great Salt Lake in September 1848. Margaret was baptized again on 7 November 1857 to have a record of a baptismal date.

Margaret Harley Randall was the mother of seven children:

1. Orrin Harley Randall, born 11 January 1850. Married, Julia Adarene Woolley
Lived his adult life in Centerville and Morgan, Utah.
2. Melvin Harley Randall, born 1 August 1852. Married, Frankie Bennett Phelps
His rock home still stands at the corner of 400 South and 400 East,
Centerville, with extensive additions.
3. Mary Elizabeth Randall Woolley, born 19 January 1855.
Second wife of John Ensign Woolley.
4. Margaret Ellen Randall Baird, born 31 March 1858.
Second wife of James Hyrum Baird.
5. Thurza Amelia Randall Tingey, born 23 December 1860.
Second wife of Thomas Tingey.
6. Alice Randall Clark, born 21 December 1863.
Second wife of Edward Barrett Clark.
7. Emily Randall Richards, born 8 April 1869.
Married Wilford W. Richards.

As per the above list of her children, four of Margaret's daughters became second wives in plural marriages. Emily and Wilford Richards were asked to enter polygamy. They agreed and together picked out a woman, who consented to be Wilford's second wife. The manifesto was issued before the marriage took place. (This information was provided to the compiler by Melvin Ross Richards, son of Emily and Wilford Richards.) So all five daughters effectively accepted the

practice of plural marriage. President John Taylor stayed in the home of Melvin Randall, in Centerville, during some of his days of hiding on the underground because Melvin was not a polygamist.

Margaret Randall served as President of the Centerville Ward Relief Society for thirty years from 1871 to 1901. She was released by her son, Bishop Melvin Harley Randall.

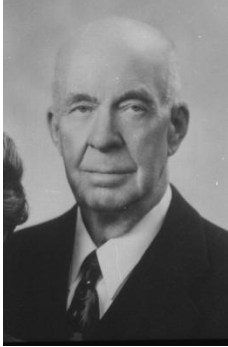
In 1862, Alfred Randall purchased a home and small farm for his second wife, Margaret Harley Randall, about 400 South 400 East, Centerville, Utah. She supported herself and family by caring for cows, selling milk and butter, raising hay, grain, chickens other animals, vegetable gardens, etc. A small amount of cash was obtained from the sale of dried fruits. Dried fruit and butter was used for barter at the local store. Her sewing was all done by hand and she never owned a sewing machine. Her sons cut and hauled wood from the canyons for fuel. During the early years in Centerville, the family wore homemade canvas shoes and homemade canvas coats. Her life was a struggle of hardships and a fight against poverty. She carried on alone with little help from her husband.

Chapter Fifteen

SHORT BIOGRAPHIES OF FANNIE AND JAMES H. BAIRD'S CHILDREN

Excerpted from the "Baird", book copyrighted in 1972 by the Baird Organization.

Hyrum Baird



Hyrum

Hyrum was born 11 Apr 1873 in Bountiful, Davis County, Utah. He married Florence Laura Billings 25 June 1913 in the Salt Lake Temple. He died 25 July 1963 in Torrance, Los Angeles, California.

Their children were Maurine, Wendell Billings, James Marion, Vaughn, Scott, Elma Lydia, Deon, George Billings, and Florence.

Shortly after Hyrum's birth his parents moved to Centerville, Utah. When Hyrum was eight years old his parents moved to Farmington, Davis County, Utah and lived on a farm they had purchased. When he was 14 years old he went with his father and a company of about 30 men to Colorado to work on construction of railroad grades for the Santa Fe Railroad. They continued that for about 2 years. He then returned home in December 1889 and went to school in Farmington.

During the next two years he worked as a laborer in and around Farmington. In 1889 his father rented a farm at Mountain Green, Morgan County, Utah and the family moved there. His father was at Fort Bridger working for the government in the blacksmith shop. He and his Mother ran the farm for two years. In the fall of 1892 they moved to Randolph, Rich County, Utah. During that winter he fed cattle on the Hat Ranch below Randolph on the Bear River.

In the spring of 1893 he was given a permit and went to Salt Lake City and went through the Temple when it was dedicated. This was one of the highlights of his life. The family then moved to Syracuse in Davis County, Utah where his father rented a farm.

Hyrum worked around Evanston, Wyoming during the spring and in July went to Grays Lake in Idaho and spent the remainder of the summer there putting up hay on the Aday Ranch. In the fall he returned home and went to Salt Lake and attended the L. D. S. Business College that winter. In the spring he returned to Syracuse, where father had purchased a farm and went to work for him and stayed there until the summer of 1897 when he was called on a mission.

He left Syracuse for the Southern states mission field in December 1897. On his way to the mission field, he stopped in Salina, Kansas to visit his father's older brother, Andrew Jackson Baird and his family of 6 children. His wife had died some 10 years before. Continuing, he arrived at Chattanooga, the mission headquarters, and was sent to the South Alabama Conference, arriving at Jonesville December 24th. He spent two years in South Alabama and West Florida and had all the joys of a mission. He traveled all the time without purse or scrip, never went hungry and never spent a single night without a bed to sleep in. He arrived home on Jan 20, 1900.

After he returned from his mission he worked for the Consolidated Wagon and Machine Company in Davis County. When the season ended in November, he went into the Insurance Business, working for the Mutual Company of New York. In 1904 he was a guest of the Company at the World's Fair at St. Louis. While there he saw some of the first flights with an airplane. The Wright Brothers flew over the fairgrounds across St. Louis and barely missed landing on the Mississippi River. They landed on the river bank in Illinois.

During the summer of 1905 he went to Vernal, Utah, to sell insurance at the time the area was opened for settlement. At a quarterly conference there he was called by Apostle Clawson to be a counselor to the bishop of the new ward that covered the whole of the Indian Reservation. He immediately gave up his insurance business, moved into a homestead and started a new life. He helped organize the Dry Gulch Irrigation Company. They started building a canal, and he built a log home on the homestead.

His father had been ill with a serious arthritic condition so he returned to Salt Lake and was placed in charge of his father's business. He found some serious conditions because of his poor health. His mother died February 25, 1908 and his father died on Feb. 8, 1910 at Syracuse, Utah. At a meeting after the funeral, he was appointed administrator of the estate. During the following summer, he sold the farm.



Florence

On June 25, 1913, he married Florence Laura Billings, daughter of George P. and Lydia Young Billings, in the Salt Lake Temple. During the next several years he sold life insurance and real estate. Later they moved to Buhl, Idaho and had the agency to sell land under the Carvey Land Act. Shortly after, the panic of 1920 hit. It wrecked the farming industry in Idaho and they were the first ones hit. The price of land dropped from \$125 an acre to \$14 an acre.

Later he managed the Windsor Hotel in Salt Lake City. While working in the hotel, he was repairing a freight elevator when it fell and dropped to the ground floor, a distance of 60 feet. He was seriously injured. His left leg and foot were smashed and some ribs broken. He spent several months in the hospital, having some bones removed from his foot and his heel rebuilt. It was over a year before he was able to go without crutches. He remained a cripple for the rest of his life.

They moved to Los Angeles in 1928 and continued in the real estate business. Times were no better there than in Idaho. In June 1930, they moved back to Provo where he worked for his father-in-law in the retail coal business. Later he went to Huntington Canyon and located some coal land, made a purchase contract for 80 acres and began the development of a coal mine to provide work for his boys and to help supply the yard with coal. He spent several years developing the mine. Later he went back to real estate until 1954 when he sold his home in Provo and moved to Gardena, California.

Minnie Baird



Minnie

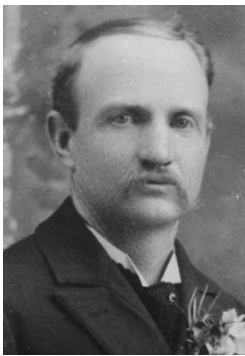
Minnie Baird was born 9 Feb 1876 at Centerville, Davis County, Utah. She married Daniel Henry Walker 25 May 1898. She died 1 Jan 1935 in Clearfield, Davis County, Utah and was buried 6 Jan 1935 in Kaysville cemetery in Utah.

Children of Daniel and Minnie are May, Verna, Nora, Ruth, Ivy, Ralph, Myron B., and Frank D.

She was the fourth child of James Hyrum and Fanny Emmorette Sessions Baird. Minnie began her schooling at the age of six years in South Farmington in a little rock building. With the others she would walk to school in all kinds of weather. In the spring of 1888 the family moved to Colorado.

Her father assisted in building railroad grades from Grand Junction to Pueblo. For a year and one half there was no chance for schooling. They returned to Farmington, Utah and for the years that followed the family moved from place to place in Utah, wherever her father's work took him.

There were two years of schooling at the Davis County Academy 1889-1891, at the Morgan Stake Academy 1891-1892, at the Rich Stake Academy of Randolph in 1892-1893, and the school in Woodruff 1893-94.



Dan

companions.

The family moved to Layton, Davis County, Utah in June 1895. Her father worked at anything he could, to provide for his large family. Minnie with the older children helped in making the living doing house work. To more efficiently do her part she went to Salt Lake City to study obstetrics and nursing. This course was encouraged by the Relief Society. To help with the expense of this she lived in the home of Dr. Margaret C. Roberts who had charge of the school. She graduated April 8, 1896, receiving a Utah State Nurses Certificate to practice obstetrics and nursing. She practiced this profession for two years or until the time of her marriage in the Salt Lake Temple to Daniel Henry Walker. To this union were born five girls and three boys. All lived to manhood and womanhood, each marrying choice honorable

The children treasure very highly the teachings of honesty and thrift, the religious ideals that had been handed down to them by their pioneer ancestors, and the examples of honor and trust that these parents tried so hard to emphasize. Joseph Reese Baird, Minnie's youngest brother, came to make his home with the family at the age of ten when his father died. The boys and girls considered him as much a member of the family as any other.

A spirit of religious devotion to the church prevailed in the home always. Family prayer was conducted twice daily and the power of healing was manifested many times as sickness came into the home. The church authorities were talked of with the greatest respect. The ward teachers were always welcomed and the family would come in to listen to their message. Through the years many

sacrifices were made to keep missionaries in the field. Donations were always freely given when ward members received their calls.

Each member of the family helped with the tasks at hand. There was a farm of forty acres, a few cows, horses, a pig or two, and the chickens to feed. A variety of fruit trees in the small orchard and a garden which was always planted furnished the fruits and vegetables for many of the family's needs. From these lessons, thrift and industry were instilled in the minds of the children. They were public spirited, taking an active part in the problems of the community whatever the nature of the problem. Building projects, organizations and improvements, celebrations, the ward band, home dramas, or missionary activities, each received their sincere consideration and participation.

The health and well being of friends and neighbors were ever important to them. Minnie would go many times to assist with the birth of a baby, taking care of the sick, or lending a hand in time of trouble. Daniel would go to the store at any hour of the night or holidays to get salt peter for the preparation of a burial, a medicine for the sick, or whatever the customers or friends needed. They enjoyed a good stage play and would go to Ogden or to Salt Lake to see one. Choice experiences also, were the trips into Wyoming to the B. Q. Ranch which was operated by John W. Reed and his wife, Zina, Minnie's sister. He very much enjoyed baseball games, fishing, and reading. Children loved him and enjoyed his humor and interest in them. He was known as Uncle Dan by many.

Aunt Minnie, as she was known, was an expert manager. As she worked, her plans were made for the many things she accomplished. In her early twenties she took a short course in cutting patterns and sewing which proved very valuable to her in designing and the sewing for herself and her five girls. Her collection of choice recipes tells one that she took great pride in her cooking. Her services in Relief Society gave her opportunity to give to others the abilities she had of making quilts, rugs. Etc. She served as president of the Syracuse Ward Primary from August 1898 until 1903 or 1904. The buggy in which she rode was always filled with little girls and boys as she went to Primary. Through the years she served as a teacher or an officer in the Church. All of these calls received her sincere and best efforts.

Through the later years of their lives many of their activities and accomplishments were together. They taught adult classes; they studied genealogy and made many trips to do endowment work in the Salt Lake Temple. Many hours which they both enjoyed were spent in working at the Syracuse Mercantile Company. They both took great pride in the appearance of their home and its surroundings. It was beautifully landscaped. They regularly visited the sick and home-bound and especially the brothers and sisters taking some little gift to brighten their lives.

On New Year's night, 1935, as they were returning from Ogden where they had taken the boys to Weber College after the holidays, as they were crossing the Union Pacific tracks a Los Angeles limited thundered up from behind a stopped freight train, killing Minnie and injuring Daniel seriously. He died two days later. Together they were buried in a double grave in Kaysville Cemetery.

Chloe Baird



Chloe

Chloe was born 10 Aug 1877 at Centerville, Davis County, Utah. Married 25 Oct 1899 James Alma Lee. Died 14 Apr 1928 in Mar Vista, California.

Their children - Clyde - born 14 Sep 1900. Clarence - born 28 Jan 1902. Lucille - born 3 July 1903. Bessie - born 1 Oct 1904. Millie - born 12 June 1906. Twylah - born 17 Oct 1907. Venice (Marjorie) - born 17 Aug 1909. Amy Fanny - born 23 Feb 1913. Ramola - born 31 Jan 1916. James Alma - born 16 May 1918.

One day while Chloe was visiting her grandmother, Emmorette Sessions, in Bountiful, picking flowers in the garden, she met James Lee. It was love at first sight. Chloe had been studying obstetrics under Doctor J Roberts, wife of B. H. Roberts (Apostle) and at the time was practicing medicine with Doctor Stringham in Bountiful. Emmorette told Chloe that if she would marry James she would give them a wedding present of a feather bed. But Chloe needed no urging as they had already made up their minds. They were married 6 weeks after they met. They lived in Bountiful until the next spring.

When Apostle Owen Woodruff was organizing a company to pioneer the Big Horn Basin and colonize the territory in Wyoming, Byron Sessions, Chloe's uncle along with a group of other men painted such a glowing picture of the country that James volunteered to go. The company met at Woodruff's in covered wagons and traveled over mountains with no marked roads or trails of any kind. Chloe was pregnant when they started and felt miserable. The fact that it started raining and rained for 9 days didn't make her feel any better. It took them 9 days to go 40 miles.



James

The roads were so bad and the load so heavy that they had to stop at a town and had to ship some of their belongings at a railroad as far as the railroad would take them. James was the Captain of the 6th Company and in his company were 30 wagons and 30 families. This was a big responsibility and he felt it keenly as there were many dangerous and tragic incidents along the way.

In crossing the Big Sandy River in Wyoming the spring had melted the snow from the mountains and the river was high and swift. The only guide across the treacherous water was an Indian squaw, who stood on the opposite side of the river and guided them across with motions of her hands. James went across first to sound the depth and found it fast, deep and dangerous, however, there was nothing that they could do but just continue across and trust fate.

One wagon came uncoupled from the others and James took his wagon and tied it to the other and pulled them out onto the bank. In crossing another river which was bedded with quicksand one wagon became bogged down and slowly started sinking. This called for quick action and James quickly unhitched his team and went back in the water and hooked it to the other team, pulled them along with the wagon onto the other bank.

In spite of the glowing picture that had been given them, when they arrived at Big Horn, they

found nothing but sagebrush and barren desert country. There wasn't enough water for their land to produce so they all banded together and built a canal 20 miles long with horses, pick and shovel. Soon after the canal was begun the first baby was born to Chloe and James. The baby was a long time coming and Chloe was in labor 2 days with only a cot to lie on. There was no doctor, only a neighbor lady to help. However, the baby was a fine boy (Clyde B. Lee) and grew to manhood. This was the first white child born in the Big Horn Basin.

They had not been able to obtain lumber for their house so they lived in a tent the first year. The money and provisions they had brought with them soon gave out so the men went to work on the railroad which was being extended through this territory. After the canal was completed there were two settlements laid out. Byron on the hill, and Cowley in the lowlands. James drew forty acres adjoining the town site of Cowley, and he was the first man to fence and cultivate the land.

The soil had so much alkali that it burned their crops. There was one little swell where the sagebrush had started to grow. In this little swell they raised their garden vegetables and close by built an underground cellar. That was large enough to allow a team of horses to be driven into it.

This was a primitive country and there were no roads so they built their own trail into the mountains to the high timber and hauled logs for their buildings. James built a house, a stable and a large cellar. They hauled their water in barrels six miles from the Shoshone River.

Their second, child was born in January and the doctor had to ride 6 miles on a horse through a raging blizzard to deliver the baby. One summer James acted as tourist guide to visitors from the east who wished to see Yellowstone Park.

When James and Chloe started for the Big Horn they said, "We will stay five years whether it is good or bad". When the five years were up, James told one of the Stake Presidency that he was going to leave. Chloe took the four children and left on the train for Bountiful, Utah. James followed with the team and wagon. They settled on a small farm in Syracuse. During the years that they lived in Syracuse, they bought and paid for a farm, built a house, stables and chicken coop, drilled a 200 foot well that still feeds the thirsty orchards and farmlands in the surrounding country.

Four more children were born during the nine years that they lived in Syracuse. Later they took the family and moved to Idaho. They moved three miles south of Oakley and there they leased a small farm for one year. Later they bought 160 acres of land at \$165 an acre.

In 1921 James and Chloe moved to Los Angeles. Chloe died in the year of 1928 as a result of cancer.

Zina Baird



Zina

Zina was born 10 Jan 1879 at Centerville, Davis County, Utah. Married 28 Sept 1897 in Salt Lake Temple to John William Reed. Died 5 Apr 1960 at Salt Lake City, Utah.

Their children - Myril Baird Reed, Golda Reed, Fannie Josephine Reed, John David Reed, and Ray Baird Reed.

Zina lived with her parents until she was eighteen years of age. She met John William Reed while she was living at Randolph, Rich County, Utah. They went together five years, and then were married 28 Sep 1897 in the Salt Lake Temple. John left for a mission after they had been married five weeks. He went to the Eastern States Mission.



John

She lived with her father and mother while John was gone. She worked in the Syracuse Canning Factory, and when it was not running she did any kind of work she could get to help to keep John on his mission and her parent's farm going. After he came home, they went to Woodruff, Utah, to live.

John was very ill with the fever all that next winter. He finally went to work at North and Stone Ranch. They worked there for seven years where three of their children were born. Then they bought a home in Evanston, Wyoming. They stayed there and sent their children to grade school and high school. John worked at Bear River Ranch for three and one-half years, then he was appointed foreman of the B. & Q. Ranch at Sage, Wyoming. He was foreman of the Ranch of eleven thousand acres of land for thirty years.

Zina served as a counselor in the Primary for 12 years, in Evanston, Wyoming. She was also an instructor in Relief Society in Woodruff, Utah. She was a housewife, a mother, and did all kinds of fancy cloth work. She was also a delegate to a number of conventions in Wyoming. After John died in March of 1939, she moved to Salt Lake City where she worked in the temple. At one time, she stated that she had completed endowments for twenty five hundred people and was happy for that great blessing.

Her hope was that all her children would be together for eternity. Her Patriarchal Blessing always helped her and was a guidepost to her through life. She visited and did endowment work in all of the Temples available during her life except the Hawaiian Temple. She also helped with sealings in Idaho Falls and Salt Lake Temples. She met nearly all of the General Authorities of the Church, also Governors and Senators of Utah and Wyoming.

Asa Baird



Asa

Asa was born 24 May 1880 in Centerville, Davis Co., Utah. He married Winnifred Kirkman in the Salt Lake Temple on 23 June 1909. Their children were Asa Wayne, Vera, James Elmer, Beth, Reva, Joseph Keith, Clair Kirkman, Lewis Reed and Robert Neil.

Asa Baird was blessed in the Centerville Ward of the Church of Jesus Christ of Latter-day Saints by his father, James Hyrum Baird. Asa first started to school in a little old fashioned adobe house. His schooling lasted about three years. Asa was baptized on 24 June 1888.

When Asa was seven years old, he and his older brother were going to haul water, about a half mile away; they used barrels to put the water in, which they hauled in an old lumber wagon. A dog came out and barked at them which frightened the horses. They started to run and threw Asa out and a wheel ran over him. This broke his leg and put a gash in his head which required 17 stitches. He was unconscious for twenty-four hours. His father carried him home. They had the elders come and administer to him. He recovered after this without difficulty.

When Asa was eight years old, his mother with her family moved to Palisade, Colorado, and cooked for the railroad men. They lived in tents and worked in tents to cook. The next year they moved to Rifle and completed the railroad to Grand Junction, Colorado. The next fall they moved to Glenwood Springs and lived all winter. An epidemic of smallpox broke out in the camps. All the children were vaccinated. The next spring the family moved back to Farmington.

For awhile Asa lived with Ellen Baird, the second wife of his father at a place between Garfield and Salt Lake City. Here he worked milking cows. That winter he went to school at Syracuse.

When Asa was about 20, with the help of some others, he drove a herd of cattle to the Big Horn Basin. They arrived in Lovell, Wyoming on 24 May 1900, which was Asa's twentieth birthday. They crossed the Shoshone River and camped for two days, after which they started to work on the building of some canals. A marvelous testimonial story is told of how the Lord helped them by moving a huge rock after praying about their problem. This spot on the canal has been called Prayer Rock since this time.



Winnifred

The next summer or early spring Asa went back to Syracuse. He went to the L.D.S. Church General Conference with his mother, where he saw Apostle Owen W. Woodruff who gave him a release from colonization in the Big Horn Basin, and sent him on a mission to the Western States. He was ordained an elder by George A. Rampton 28 Sep 1903 and set apart for his mission by Elder Kimball.

Asa spent two years laboring in the Western States Mission. He served in the Glenwood Springs, Grand Junction, Denver, Cortez, Colorado area.

He married Winnifred Kirkman, in the Salt Lake Temple on 23 June 1909. Their first child, Asa Wayne, was born at Ioka, Utah, 18 Nov 1910. Their second child, Vera, was born, in 1913. Their third child, James Elmer, was born in Rigby, Idaho. They moved from Rigby to Shelton, Idaho, where Beth was born. In the spring the family moved to a place called Riverside. Both Reva and Joseph Keith were born in Riverside, Idaho. Here Asa was active in both the ward and stake. He was teacher in the Gospel Doctrine class in Sunday School, counselor in the MIA and second counselor in the Elders Quorum of the Blackfoot Stake. In the spring of 1922 the family moved to a farming community about twenty miles north of Riverside. Here in 1923, Clair Kirkman was born.

Again father was in the MIA, as one of the counselors. After living here on two farms for three years, the family moved north again to Basalt, Idaho. During the summer of 1925 Lewis Reed was born. In the spring of 1929 the family moved back to a farm on the Yellowstone Park Highway, where in 1930 Robert Neil was born.

When the Idaho Falls Temple was opened, Asa Baird and Winnifred were called on a temple mission, and given assignment to make the trip from Firth to Idaho Falls; about fifteen miles distance, and do four endowments per week. After a year they were released, but still expected to go every week and do all that they could.

In late summer of 1953 Asa moved from Firth to Idaho Falls, renting his farm in Firth, and then in turn renting a place to live in Idaho Falls about a block or a little more from the Idaho Temple. Since that time Asa spent most of the days doing temple work there. For several months he went every morning to do sealings. Following this by as many endowment sessions as he could do per day. Winnifred went with him whenever she could go to a session. But her health wouldn't permit her to do the temple work as much as Asa could do.

In June 1959 they celebrated their Golden Wedding by asking all their children, grandchildren, relatives and friends to spend the day in the Idaho Falls Temple doing temple work.

Eliza Jane Baird



Eliza

Eliza Jane Baird was born 17 Aug 1881 at Farmington, Davis County, Utah. Married 22 November 1916 in the Salt Lake Temple to Darius Sessions. Died 4 Oct. 1936 at Milo, Bonneville County, Idaho.

Their children - Bernice Sessions, Reese Baird Sessions, Glen Kendal Sessions, Fannie Rose Sessions, Gail Baird Sessions, Foss Baird Sessions.

Eliza was born August 17, 1881 of goodly parents, James Hyrum Baird and Fanny Emmorette Sessions in South Farmington, Davis County, Utah, in what is known as the old Wilcox home. She was the 8th child in a family of 17 children. Eliza was named Eliza Jane Baird and called Eliza in memory of her father's sister, who was named Eliza Jane Baird.

She grew up in Utah in a polygamous family and knew the happenings, trials, and hardships that happened to the Saints in the early days of our Church. She was baptized on her 8th birthday; her formal education was obtained in the schools in Farmington, Randolph, Woodruff, Layton, and in Syracuse, Utah, which consisted of completing what they called at that time the 5th reader.

Later in the year of 1909, she went to a Nursing School and here she learned to be a nurse. After completing her nurse's course, she rendered nursing care and aid to many of her friends and her relatives, including taking care of her parents in their elder years of life. For many months she took care of her mother for over five years and her father for over seven years. She also helped to nurse and take care of many friends who were sick, especially if she could render some little service to them through kindness, or kind words. She was always eager to help them in a nurse's way if she could. Eliza was the personal nurse to her grandmother, Fanny Emmorett Loveland before she died.

Eliza lived and moved around several different localities during her life. She moved from Farmington, the place of her birth, to the towns of Mountain Green, Randolph, Woodruff, Layton, and Syracuse, Utah with her parents when she was a small child. When Eliza was about 7, her father accepted a contract to help build and supervise the building of the railroad to some of the localities in Colorado. She moved and lived part of the time with her father in Colorado in the local of Grand Junction, Pueblo and Siffola. After she married, she lived in the locality of Milo and Colton. Her last home was in Idaho Falls.



Darius

On the 23rd of November 1916, Eliza Jane Baird married Darius Sessions and was sealed to him for eternity in the Salt Lake Temple. Darius Sessions was a widower who lived in Idaho at this time and a 2nd cousin to her by relationship. She had known him all of her life. She married into a family

where there was one daughter and six sons already. Eliza endeavored to be their mother and take care of their home and do what she could to give them moral and religious training.

Eliza had six children of her own born to her, two daughters and four sons. She endeavored to educate her children in a high standard of morals and faithfulness. This was more important to her than earthly things.

In October 1935, Darius Sessions, her husband, passed away and left her with a family of five living children under 20 years of age, besides the living step-children. Eliza tried to instill into their lives high ideals of morality and righteousness. She sent four out of her five children on missions. Two of these four children died while they were in the mission field. Her daughter, Bernice, died in 1944 in Minneapolis. Eliza went back and was with her when she passed away. She accompanied her body back to Idaho Falls where her funeral was held and she was buried in the family plot in Milo, Idaho. Three years later, her son, Gale, died in Nova Scotia, Canada while he was on a mission. Gale is also buried in the family plot in Milo, Idaho.

Eliza always loved her church and filled many church positions during her life. She did what she could to further the Gospel Plan, while here upon the earth. She was a Primary teacher; she sang in the ward choir, she spent 7 ½ years in the capacity of secretary and treasurer in the YWMIA organizations. She served as a Relief Society secretary under three different presidents for a period of about five years. She spent over 35 consecutive years as a Relief Society Visiting Teacher.

She was secretary of the Genealogical Organization in her ward for four years. Following this she worked on the Genealogical Committee for over two years. She greatly loved genealogy and Temple work and visited and did some endowments for the dead, in all of the Temples in America, including the Canadian Temple. The service that she could render to others brought great happiness and joy into her life. It is reported that she had completed about 3,000 endowments for the dead. Later in life, she was an ordained Temple Worker in the Idaho Falls Temple until her health would not permit her doing this service any longer. She was then given an honorable release. She still continued to go to the Temple and do Temple work whenever her health would permit.

She has met many General Authorities and loved them always and tried to obey their counsels and what they asked of her in her life. The last years of her life, she lived in Idaho Falls close to the Temple. She enjoyed this closeness and being able to go whenever her health permitted.

The last ten years of her life she suffered illnesses and afflictions of different kinds. Friends and relatives helped her when they could. In the spring of 1962 she suffered a severe heart attack from which she rallied for a few weeks and was much improved. A week before her death, she was hospitalized for a checkup and then returned to her home. Before the week had passed she became very ill and was placed in the hospital again. She passed away from her mortal existence May 25, 1962 in the Idaho Falls LDS Hospital.

Walter Baird



Walter

Walter Baird was born 10 Mar 1883 in Farmington, Davis County, Utah. He married Amelia Tree on the 13 Nov 1907 in the Salt Lake Temple. He died 1 Feb 1945 at Ogden, Utah.

Their children were Glen Tree Baird, Violet Baird, Oliver Edward Baird, Elva Baird, Bruce Lloyd Baird, and Keith Walter Baird.

He was the 9th of 16 children. Walter had a lot of black hair and one time an Indian squaw came to the home when he was a baby and on seeing him said, "My papoose! My Papoose!" Because he lived on a farm, Walter and his brothers and sisters were kept fairly busy. After a short time the family moved to Colorado where he was the water boy for two years.

In 1890 the family returned to the farm at Farmington and Walter started to school. They moved many times and before he was eleven, he had attended school at Mountain Green, Randolph, Woodruff, and Layton. He went to Layton for three years, and then they moved to Syracuse and on another farm. He worked on the farm in the spring, summer and fall, and attended school during the winter. In 1898 he graduated from the eighth grade at Weber Academy. He was at Weber Academy when President David O. McKay was the President.

In the fall of 1899, Walter had a serious accident which nearly claimed his life. A young colt he was leading to water became excited and started to run. The rope became twisted around Walter's feet; he was knocked senseless and dragged three fourths of a mile through sagebrush and over rocks. His father called for someone to bring oil and administered to him right there in the field, then they drove to Layton and got a doctor. He just wrapped him in a sheet expecting him to die, but after weeks of faith, and work of putting oil over his body they got the pieces of sticks and dirt removed. He lived, but his body was scarred all over.

Another time, Walter and another young fellow packed their clothes and got in a one-horse buggy going to hunt work. As they drove along by Bear Lake the buggy, horse and young men all slipped in the lake. The horse, boys and buggy in some way, got out looking a sad sight. The clothes weren't recovered so they returned home, no work, no clothes. When quite a young man he went to work for his brother-in-law Daniel H Walker in the Syracuse Mercantile. He worked there several years. He paid his tithing, kept \$5.00 for sporting money and the rest went to help support his parents and brothers and sisters who were younger.

While working at the store, the Bishop asked Walter to go on a mission. Brother Baird, his father, asked the Bishop to take one of the other boys, as they had to have Walter's help to support the family. He was never able to fill a mission which was one of the desires of his life. Four brothers filled missions and seven served in World War One. Another desire was to go further than the eighth grade in school. Later he was able to attend a business school in Salt Lake City. This was also impossible as he had to help with the finances at home. Always active in religion he served as President of each Aaronic Quorum he was in. As he advanced in years he was a Sunday School

teacher, in the Sunday School superintendency in the Syracuse Ward, and other offices in different organizations. In 1906 he homesteaded on the Uintah Indian Reservation in Duchesne County, Utah.



Amelia

November 13, 1907 he was married to Amelia Tree in the Salt Lake Temple. They lived in Syracuse until the year 1908 then he went to the Duchesne. He later returned for his wife. There was no water to grow anything on the reservation until the men built canals from the river to carry it to the farm lands. Hay had to be hauled from Vernal to feed the horses. This was a five or six day trip. They were away from home for weeks at a time on this project. Amelia often went and camped with the men to cook for them. He was on one of these trips when his mother died. He was unable to be contacted because of no telephone or radio service. He did not receive word of her death until after her burial.

In the winter of 1909, Walter, his wife, and sister Margaret, had an unforgettable trip when snowbound in Strawberry Valley. Again Walter nearly lost his life before medical aid could be obtained. During the winter, when he could not farm, ice was cut in huge blocks and hauled and stored in saw-dust. This was used for freezing ice cream, cooling water and keeping cream and butter fresh during the hot summer days.

When he was married, Walter was five feet six inches tall and weighed one hundred sixty pounds. He had blue eyes and black hair. He was very healthy and greatly enjoyed outdoor work. He loved his farm and worked exceptionally hard night and day. He was never as happy as when he was among his cattle and horses or hauling the new mown hay. The first Sunday School organized in Ioka (Mural at that time), was organized in their one- room log house with a dirt floor. Walter was chosen 1st Assistant and Amelia, secretary. Later when a branch was organized, Walter was Presiding Elder, then counselor in the bishopric when it became a ward. He also worked in Mutual and loved to take part in three act plays, going from ward to ward with horse and buggy to present them. He also wrote several poems which were later published.

When the men were digging test wells at Moon Lake he was down in a well when the scaffold tipped or a rope broke letting the load down on him. One of the men brought him home helpless, in the back of a white top. For many weeks he was unable to do anything. His wife had to catch the horses and hook them up and drive into Roosevelt for treatments from the doctor there. They finally got the vertebrae in place after much suffering and pain. The children were small and unable to help much at that time, so wood chopping, chores and water hauling was done by Amelia. During the last few years of his life on the farm he was forced to turn most of the work over to his boys. He had contracted Asthma and went to many doctors but didn't get much relief. He finally had to give up farming in 1930 and came to Ogden to locate some kind of work he could do. He stayed with Edwin the first season until his family joined him the next spring. He died in Ogden 1 Feb 1945 at the age of 61.

Chauncey Baird



Chauncey

Chauncey was born 31 Jan 1890 at Farmington, Davis County, Utah. He married LaPriel Smith on 28 June 1921 in the Smith family home, Logan, Cache County, Utah. He died 23 Feb 1963 at San Bernardino, California.

Their children - Chauncey Smith Baird Jr. and Marilyn Baird

Chauncey Baird was the twelfth child of James Hyrum and Fannie Emmorett Sessions Baird. While he was very small his parents and older brothers and sisters moved several times but finally settled in Syracuse, Davis County, Utah, where James Hyrum had purchased a farm. This made work for

the family as there were pigs, sheep and cows to care for. In the summer the boys took turns herding the sheep on the mountains east of Syracuse. Usually one of the older boys would take a younger brother and food and camping equipment and stay a few days at a time. Chauncey helped with all kinds of farm work and as he grew up he sometimes hired out to the neighbors at harvest time.

One summer he worked for several weeks helping to put in the cement foundation of the Clearfield school building. He rode a horse to and from work, a distance of four miles each way, then worked eight hours each day mixing concrete and shoveling it into the forms for the foundation.

During the school year of 1909-1910, Chauncey, his sister, Eliza, and brother, Orrin, lived in Salt Lake City and attended school. Chauncey and Orrin attended the L. D. S. High School, which actually was a high school. Following the death of their father, the family moved to Provo, Utah to attend the BYU which at that time was a high school with a few college courses. Chauncey graduated from BY High School in 1912 and during the following summers he was self-employed, selling books in Utah and Colorado. This made it possible for him to continue school in the winter. Both Chauncey and Clarence attended the University of Utah in 1915.

When the United States entered World War I, he and his brother, Samuel, enlisted in the 145th Utah Field Artillery. They trained for awhile at Fort Douglas, Utah, and then were transferred to California for the remainder of their training. In the summer of 1918 the unit was sent to France where they trained for a short time before being sent up to the front.



LaPriel

While they were in California, Joseph F. Smith, President of the Church of Jesus Christ of Latter-day Saints, visited them and told them that if they would live their religion and honor their priesthood they would never have to fight. They were sent to the front with orders to go into battle the following day, but that day was November 11th 1918, the day the Armistice was signed and they did not go into battle.

After returning from France, Chauncey obtained a scholarship (veterans) which he used to attend a medical school in the east. from which he

was graduated. He practiced in Hyrum, Utah a few years. He was married to LaPriel Smith, June 28th, 1921 and after living for a time in Hyrum, they went to live in San Bernardino, California where he conducted his private practice and was also county physician for several years prior to his death, Feb 23, 1963. He was buried in a beautiful grass covered cemetery not far from his home.

Clarence Baird

By Marjorie Baird Morgan



Clarence

Clarence Baird- born 6 Jan 1892 at Mountain Green, Weber County, Utah. Married Afton Free 1 Aug 1917 at Salt Lake City, Utah. Died 28 Apr 1941, at Salt Lake City. Utah.

Their children - Robert Free Baird, Eleanor Baird, Dorothy Laura Baird, Marjorie Rae Baird and Bruce Free Baird

Clarence Baird was born 6 Jan 1892 at Mountain Green, Morgan County, Utah. He was the 13th child of James Hyrum and Fannie Emmorett Sessions Baird. As a young child he moved many times with his family. But his father finally bought a farm and settled in Syracuse, Davis County, Utah.

Clarence did the required farm chores, as there were pigs, sheep, cows and horses to care for daily. He attended one room country schools, walking in some cases many miles to classrooms. His mother and father both died in his youth.

Clarence enrolled in the tenth grade at Brigham Young High School in Provo, Utah. In the summer he returned to Syracuse where he lived with his sister Minnie, and brother-in-law Daniel Walker. He helped them on their farm in exchange for the love and home they gave him. During this time he played baseball with the Syracuse baseball team as a pitcher and became proficient enough to be approached to play baseball with other teams in the northern part of the state.

Clarence graduated from the Brigham Young High School in 1913 and determined to continue with his college studies. He sold books and men's wear to pay his expenses. He entered the University of Utah where he met Afton Free. They were married on August 1, 1917. They went immediately to Tooele in order to teach school there, she in the elementary and he in Tooele High School.



Afton

He and Afton had their marriage solemnized in the Salt Lake Temple on October 3rd of that year (1917). Clarence had decided upon a career in law, but his plans were interrupted when the United States entered the war with Germany. Clarence went to Officers Training Camp at the Presidio of San Francisco where he received the rank of Captain. He was then assigned to the Adjutant General's office at Moscow, Idaho. It was while he was stationed in California that their first child, Robert, was born. This son died in infancy of an infection following surgery.

After serving in the army during the war years, Clarence returned to the University of Utah and graduated from the Law School in 1919. From 1920 to 1926 he served with the U. S. Veterans Bureau in Salt Lake City. A practicing attorney in Salt Lake and in Tooele (where he had a branch office for several years) he was licensed to practice before all the State courts, the U. S. District Court and the Court of Appeals.

Afton and Clarence had five children. Their second child, Eleanor, was disabled from birth with diabetes and was a source of worry and concern for many years. She died January 2, 1943. Following the birth of two daughters, Dorothy and Marjorie. They had a son Bruce, was born on his father's birthday in 1935. Shortly after, the family moved to a new home they had built in the Holladay area and resided at 3541 Highland Drive. Clarence and the family loved the home, the garden and orchard they had been planning for many years. Along with taking the family on frequent motor trips, Caring for his land was Clarence's favorite recreation.

During his war duty, Clarence had been seriously ill with influenza. His allergies and breathing difficulties developed into asthma and his health became progressively threatened more each year. Springtime with its pollen laden air was always a difficult time for him. Sometimes he and Afton escaped Salt Lake, going to the mountains, the desert or the sea-shore for a few weeks. He used these times to travel, prepare his law briefs and present out-of-state court cases in climates that were healthier. On one of these occasions he tried a case before the U. S. Supreme Court in Washington, D. C.

In May of 1939 while en route to California in an effort to avoid the expected spring asthma attacks, Clarence was stricken with a sudden heart attack near St. George, Utah. He was taken to a hospital there and later moved to San Bernardino in a specially equipped hospital car. His brother, Chauncey, who practiced medicine in San Bernardino, was his physician. Within a short while Afton and Clarence were able to return to Salt Lake.

The following spring he managed to avoid a serious asthma spell. His new medication seemed beneficial. The following spring at the time the air was heavy with pollen, they were hopeful that Clarence's resistance would carry him through, but without warning he suffered another spell and a serious heart attack ensued. He died a few hours later in the hospital, April 22, 1941.

Clarence was active for many years in various capacities for most of his life in the work in the Church. He was a Sunday School worker for many years, and had begun working in the Scouting Program, anticipating many years of enjoyment there with his son.

Clarence was active for many years in the Republican Party organization and in the Reserve Army. He was a member of American Legion Post #2, and held the rank of Major in the U. S. Army Reserve. In the political organization he served as Salt Lake County Republican Chairman from 1938 to 1940. He was a member and State director of the Sons of Utah Pioneers. He was proud of his Utah and Mormon heritage.

Samuel Baird



Samuel

Samuel Baird was born the 25 of November 1895¹ at West Layton, Utah. He grew up on the family farm like the other children. After the death of his parents he left home like the other children and went to school and worked in various places. When World War 1 started he enlisted with his brother Chauncey. He served in the military during World War 1 with his brother Chauncey. They trained for a while at Fort Douglas, Utah, and then were transferred to California for the rest of their training.

In the summer of 1918 their unit was sent to France where they trained for a short time before being sent to the front with orders to go into battle the next day. But that day was November 11 1918, the day the Armistice was signed and they did not go into battle.



Ariel

He married Ariel Waldemar on 12 Oct 1925, in Pocatello, Idaho whom he divorced sometime after 1940. He then married Mabel Week Murphy² in Omaha, Nebraska in January 1942. There were no children from either marriage.

He was employed almost 20 years with the Pneumatic Tool Company and served them though the Far East. He wrote a document about his 15 months stay in the Philippines. He and his wife Ariel wrote a letter dated June 29th 1940, from Calcutta, written just before he and Ariel came home to the United States. During his later life he was self employed as a manufacture's agent, for various companies.

He belonged to the Masonic Lodge and received the 32nd degree of the Scottish Rite in November 1947. He was created a noble of the Mystic Shrine in El Kalah Temple in April 1948.

He died on the 7 of June, 1961 in Salt Lake City, Utah and was buried in the Salt Lake City Cemetery. His funeral was conducted by and in the Masonic Lodge in Salt Lake City, Utah.

¹ The 1900 Census of Utah, Davis County, Utah Syracuse Precinct lists Samuel as being born in October 1894.

²The family has no information about this marriage. However we have a document from the Douglas County, Nebraska marriage records wherein a Samuel Baird married a Mabel Vick on 21 January 1943. This may or may not be our Samuel Baird. It is the closest document of any kind that has been found about his life. The family tradition is that our Samuel married Mabel Weeks Murphy in Omaha, Nebraska the 22 Jan 1942.

Joseph Reese Baird



Reese

Joseph Reese Baird was born 4 Aug 1899 at Syracuse, Davis County, Utah. Married Ruby A. Huish 15 June 1926 in the Salt Lake Temple. He died 31 Oct 1971 in Salt Lake City, Utah at the home of his daughter, LaRee Aldous

Their children were Joseph Hugh Baird, LaRee Baird, Rey Lorenzo Baird, James Richard Baird, David Keith Baird, Billy Baird (died as an infant), Robert Allen Baird, and Charles Avard Baird.

Joseph Reese Baird born Aug 4, 1899 in Davis County at a home in Syracuse, Utah. He lost both his father and his mother by the time he was ten years of age. He was then raised by his sister, Minnie Walker and her husband Daniel Walker, and grew up on a farm. It was during this time that he gained his great love for the great outdoors, his love to sleep under the stars, his love to fish in the streams and his great love of being and camping in the mountains.

He recalls that scouting was adopted into the church around the year 1913, and he became a tenderfoot and second class scout in the 1914's at the age of fifteen. After graduating from high school he volunteered for the service, and with six brothers served in World War 1 during the year 1918. Following this, from the year 1919 to 1922, he fulfilled a mission for the Church to the country of Mexico. After his mission he continued his schooling at the University of Utah. While there he worked with young men in the M.I.A. and took scouts on a week of summer camp.



Ruby

The following year he helped supervise a stake group of over one hundred on a two day hike to the peak of Mt. Timpanogos. He then spent some time in the Sunday School organization in the Mexican Branch. In June of 1926 he married Ruby Huish and for some two years moved three or four different places, never staying longer than six months. In each of these places he worked with the boys in the M. I. A. and in scouting.

He was employed with Mountain States Telephone and Telegraph Company and worked with this company as an accountant for 36 years until his retirement in 1961.

In the fall of 1928 he became the superintendent of the M. I. A. for three years. His scout troop was considered one of the best and his M. I. A. ranked high. With Alvin Keddington and Edna Evans Johnson in the music department they put on the opera "Martha" with a chorus of over one hundred voices. At this time as M. I. A. Superintendent he was chairman of the scout committee.

By January of 1931, he was father of twins and an older boy not yet two years of age, so he was released from M. I. A. to work at home. During this time he spent one year doing active genealogy work. He was known to say at this time, "I would rather work with a group of boys than anything I know, if they would just give me a scout troop I could be very happy". When his twins were about two (1933) they gave him a scout troop and since that time he has worked in scouting.

In December of 1933 he was put in charge of the older scouts in Granite Stake and from there became district chairman, working several years. Both in the Granite and Cottonwood Districts he helped organize and teach training courses for scouters in all the different fields of scouting. For two or three years he worked in the Salt Lake Council and the M.I.A. General Board, where he served as chairman of a committee formed to make a new course of study for the senior scouts. It was at this time their name was changed from "Vanguards" to "Explorers".

From this position he accepted a call to be Ward Clerk where he served a number of years. At the same time he also served on the ward troop committee. After this he was called and ordained to be a Bishop (29 Aug 1944), which position he held for seven years. One of his desires was to correlate the Aaronic Priesthood work with the scouting program. As a Bishop this was his special love and no matter how busy he was he seldom failed to find time to attend their activities or to peek in on each camping group and make sure all the boys were safely bedded in for the night.

As a Bishop he felt every worthy boy should have the opportunity to serve on a mission for the Church, and at one time twenty-one missionaries from his Ward were serving in the mission field at the same time. After being released from being an active bishop he was called to serve on the High Council of the Holladay Stake. His first responsibility was to be in charge of special services to the service men and missionaries. His second responsibility was back to his first love, the scouting program of the Stake. Under his supervision and direction many successful activities were held. One of these was a scout jamboree. Part of this jamboree was broadcast over the radio and leaders of the Salt Lake Council and State officials were there.

He held this position until 1957 when, because of sickness, he was released from active scouting and the high council. He did not recover completely from this sickness and later developed cancer which finally took his life. During these years of sickness, he and Ruby would go to Arizona each winter where the weather was warmer and serve in the temple. One year he was well enough that he and his wife Ruby were able to fill a mission together, in the Texas (Spanish) Mission. They served in the town of Alice, Texas.

Four of six sons achieved the rank of Eagle Scout, all six sons filled honorable missions for the church, all seven children were married in the temple, and all seven children graduated from college, some going on to achieve higher degrees.

Chapter Sixteen

SHORT BIOGRAPHIES OF ELLEN AND JAMES H. BAIRD'S CHILDREN

Wilford Baird



Wilford

Wilford was born 17 Oct 1882 at Farmington, Utah. He married Gertrude Luck in the Salt Lake Temple September 22, 1909. Died 3 Aug 1966 in Salt Lake City, Utah. They had no children.

He was the second oldest child of five sons and five daughters born to James Hyrum Baird and Margaret Ellen Randall. His parents and their families were all pioneers and experienced the rigors, the hardships, and the trials that pioneers experienced in seeking out a living in this original desert country. Wilford loved his parents and his grandparents very much.

As a boy he moved several times with his family and with his parents, finally settling in Syracuse, Davis County, Utah about 1896. Prior to this, both families had moved to different places and they were now again happy to be reunited close together. The family was getting a little larger now and here they could share the responsibility in earning a livelihood for the family.

Wilford was baptized in the Weber River on the 9th of August, 1891, by his father. He was set apart as the first president of the Teachers Quorum in the Syracuse Ward in Syracuse, Utah. He was never ordained a Priest because there was no Priests Quorum in the Ward. He was ordained an Elder on the 6th of January 1907 and left for a mission to the Northern States Mission on 7 January 1907. He served honorably and well for two years, mostly in the state of Iowa. He arrived home from his mission in Dec 1908 at Salt Lake City, Utah. He was ordained a High Priest on the 16th of December, 1928, the office which he held at his death.

Wilford was raised a farmer's boy and had little chance to educate himself. His education was his missions (three of them) and his travels; but he was well informed about the topics of the day and he knew the scriptures.



Gertrude

He also served home missions and was one of the very first called to this capacity in the Church. He served in the YMMIA Presidency in his Ward and he served as a Ward Teacher in every ward in which he lived. He also held many other offices in the Church, which he performed to a high degree of faithfulness.

His marriage to Gertrude Luck was an extremely happy marriage. Shortly after they were married, the first Home Mission was established in the four Salt Lake City Stakes (Salt Lake, Ensign, Pioneer and Granite Stakes). J. Golden Kimball set Wilford apart as one of the first Home Missionaries in the Church. In 1912 they built a home at 1440 South 8th West. He served in the Y. M. M. I. A.

presidency there as well as in the Cannon Ward Seventy Quorum of that Stake. In 1922 they bought the house on 72 South 8th East where they lived for 44 years.

Wilford served over ten years as a home missionary. He enjoyed his labor very much and was a good missionary. He also served as the District President of the Emigration Stake Mission. When the first Adult Aaronic Priesthood was organized in the Church, Wilford was set apart as the chairman of the Adult Aaronic Priesthood in their ward.

After his marriage, Wilford became a railroad man, working the first five years for the Denver and Rio Grande, after which he worked about five years for the Bennett Paint and Glass Company. And then he worked for thirty years for the Union Pacific Railroad, from which he retired.

He and Gertrude visited all 50 states (some of them more than once). They also visited Mexico, Alaska, Cuba and Hawaii.

Margaret Baird



Margaret (Maggie) Baird was born 6 Dec 1884 in Farmington, Davis County, Utah. She married George Henry Evans 29 June 1910 in the Salt Lake Temple. Died Nov 1957 at Salt Lake City, Utah.

Their children were Bessie, Ardon Baird, Ellen, Mary Eliza, Doyal LeRoy, and Harley Hughes.

Margaret Baird Evans was the third child of James Hyrum Baird and Margaret Ellen Randall Baird. At the age of two she was stricken with meningitis and was very ill. Her Aunt Mary gave her a blessing and she began to improve.

This illness took its toll and her health was not very good the rest of her life. In spite of her illness she was a hard worker and rarely complained. In her early teens she cooked for a hay crew on a ranch in Southern Idaho, and here became afflicted with granulated eyelids. She lost her eyesight for about six weeks, and came to Salt Lake City in the fall to have her eyes operated on.

Margaret

In 1907, she homesteaded 80 acres in Mural (Ioka), Utah, where she lived in a covered wagon the first year. Having no responsibilities, she went from home to home to home helping friends and neighbors, cooking for hay men and thresher crews. She also carried the U. S. Mail from Myton to Mural. She became an expert shot with a gun.

In Jan, 1909, Margaret Baird, along with her brother Walter, his wife, and Frank Johnson, started a journey from the Uintah Basin. When they encountered snow, the wagon was changed to the sleigh. By the morning of the second day, the snow was about four to five feet deep. One of the horses would only sit down as a dog would whenever hitched up. So the men started on foot sinking two or three feet with each step. Starvation became a threat as they had only one potato, one slice of bread and three matches.

The men managed to get to a sawmill which was open but had no food in it. They lit a fire to dry their clothes but the smoke nauseated Walter. After two days they started for another mill three quarters of a mile away which they reached by noon. There was food available which they ate. They then made four pairs of snowshoes, gathered up some food and returned to the girls two days later. The girls had saved some of the horses' chopped barley and in the two days had eaten only this. They turned the horses loose and all went back to the sawmill.

It was decided that Frank Johnson would go on to Heber City for help while Walter took some grain back to the horses. The next two days Walter went to the horses, with grain, and in the process strained himself badly enough to cause a rupture so agonizing that he could not stand up.

A day later a rescue party arrived. Walter was so sick they had to pull him to Heber on a sled. He was sent on to a Salt Lake Hospital by train (as soon as he'd been examined by a doctor) where he was operated on successfully. Margaret Baird spoke in the Sunday meeting of her "week in the snow and starvation". The following week the people gave a dance to help pay the expenses of the rescue party. All Margaret's clothing was still on the sleigh so they bought her a new dress

and shoes to be taken out of the proceeds of the dance. After clearing all of their bills, Margaret went on to her parents' home in Syracuse for a stay.



George

It was in Mural that she met and was courted by George Henry Evans. They were married 29 June 1910 in the Salt Lake Temple. They then moved to George's homestead in Lake Fork (Upalco) and made their home. The first year of their marriage was spent in Provo and Kamas where their first child, Bessie was born. In Lakefork, Margaret and Bessie were often alone as George was working with neighbors to bring water to the land. It was one of these times when they were alone that Margaret went to gather the eggs leaving Bessie by the chicken coop door. When she came out Bessie was gone. She could hear their dog barking by the front gate so she hurried to the gate. She found the dog jumping and barking at the head of a horse. On the horse was an Indian who had Bessie and was leaving. But as the horse tried to go over the polegate the dog would jump and bark at the horse, which kept him from leaving with Bessie. The Indian gave Bessie back to mother, saying, "I was just going to take papoose for a ride."

Margaret was thrifty and a good homemaker. Her family and home came first. She loved the outdoors and planted an orchard, berry patch and garden. She always loved the Lord and served him diligently. In her early life she was a Primary teacher in Syracuse and in adult life she worked in Sunday School and Relief Society.

She died August 20, 1935 in Salt Lake City at her brother Wilford's home and was buried in Upalco, Duchesne County, August 25, 1935.

Orrin Randall Baird.

By Fredrick E. Baird



Orrin

Orrin Randall Baird was born September 24, 1888, in Centerville, Davis County, Utah, the fifth child of Margaret Ellen Randall Baird, and James H. Baird. Early in the spring of 1888, his mother, Ellen, was living in a railroad box car near Trinidad, Colorado and was cooking for her husband's construction crew that was building beds prior to the laying of railroad track. Asa, age eight, a son of Aunt Fannie, was in Colorado, probably to give some assistance to his aunt Ellen. Ellen's son, Wilford, age five, was residing with Aunt Fannie. Ellen's first child, a girl, lived about twenty hours. Her son, Myron, born in 1886, lived eight months. Ellen's daughter Maggie, age three, was with her mother in Colorado.

Fannie, James's first wife, and Ellen changed places as the construction crew cook when Ellen decided to travel during July, via the train to her Mother's home in Centerville for the birth of her baby. A son, given the name of Orrin Randall Baird was born in the home of his grandmother, Margaret Harley Randall. James H. Baird moved his families frequently to avoid prosecution for polygamy. Some of the moves were to Tooele, County, Utah; back to Centerville; Morgan, Utah; Fort Bridger, Wyoming; Woodruff, Utah; Evanston, Wyoming; and then in 1894 they moved to Davis County, Utah. He remembered living on apple sauce, bread and water gravy during the winter of 1893-1894 in Evanston, Wyoming.

Orrin wrote: "I spent my boyhood days in Syracuse on a large farm tending sheep, cattle and hogs. I have spent many days herding hogs and cows on that big salt grass pasture. We later got some sheep and took them on the mountains in the summer directly east of home, a little south of Weber Canyon. We often got home sick but many hours were spent exploring the mountain and enjoying the beauties of nature.

My schooling, as with the other boys, went a little slow because we had to tend the stock. I graduated from the eighth grade, when I was eighteen years of age. I attended high school for two years at the LDS High School in Salt Lake City, Utah.

During Father's six years of illness with rheumatism (arthritis) many things went against us, mineral (alkali) rose on much of our land and spoiled it. There was a mortgage on the place which was pressed at his death."

His father died in February 1910. During October 1910, Ellen, and her children, Orrin, Edwin, Abner, Christy and Ruby moved to Provo, Utah, together with Chauncey and Clarence, sons of Aunt Fannie. They moved to Provo so the family members could attend BY High and BYU. Their first residence was on west Third North Street until March of 1911. Then they moved to a small farm. Ellen and her daughters resided in a two room house. The young men slept under two tents with wooden floors. They resided on the farm for four years and performed farm work for the rent. The farm was located east of the present Stephen L. Richards Physical Education Building, up on the hill, and with the farm house on the west side of the current BYU campus on University Hill.

The walk to the old BYU lower campus was about one mile.

In 1912, Ellen paid \$1,200 down to purchase two acres of ground for \$2,000 on what was then known as First East Street. As of 2010 the two acres of ground is now in the center of the BYU soccer field. She obtained a building construction loan from the Provo Building and Loan. Orrin served as the prime contractor. During 1913, Orrin, Edwin and Abner hauled sand and gravel using hand held shovels and a wagon pulled by horses. It was all hand labor on the mixing of cement for the foundation and basement. Some craftsmen helped and supervised the labor of the brothers. The family moved from the farm into the partially completed new home in March 1915. Edwin and Orrin made an agreement that Orrin would work on the house construction, stay in school, graduate and hopefully would earn more money. Edwin would work where ever he could for money to support the family. In autumn 1915, Edwin returned to BYU.

Orrin and Clarence graduated from BYU in 1915. Orrin commenced teaching school, autumn 1915, at the Snowflake Stake Academy, a high school, operated by the LDS Church Education System of about 34 high schools. He taught at Snowflake, Arizona, for four years. His first annual salary was \$750 and he paid \$600 on the Provo home mortgage. The annual salary was increased \$50 per year. He taught for one year each at the Bighorn Academy, Cowley, Wyoming; Fielding Academy, Paris, Idaho; and at the Murdock Academy, Beaver, Utah. It was the last year before each school was transferred to the local school district. Each school district offered him a teaching position at the lower beginning salary of a college graduate. He was not happy with the pay cut offered and decided to enroll at the University of Utah and received a Masters Degree in 1923. Orrin resided with Wilford and Gertrude during 1922-1923. Edwin probably made the last payments on what was an eight year mortgage loan on the home.

Edwin and Orrin commenced a bee and honey business in about 1920. They purchased a 1921 Ford Model T, two speed, 20 horsepower green pickup truck. There were no doors or side windows and the pickup was used until 1936 because they could not afford to purchase a newer modern vehicle. The partnership was dissolved in 1949 and before Orrin's death in 1953. The bee and honey business was continued by Orrin's sons James and Wilford. Wilford's sons David and Jonathan are operating the business as of 2009. Thus it has continued for three generations. Orrin also ran a chicken business which his sons James and Wilford operated until 1956.



Almira

Orrin married Almira L. Eldredge, a school teacher for ten years, from Granger (now West Valley City, Utah), November 25, 1925. They gave the Eldredge name to their four sons. Orrin E. was born December 23, 1926; Frederick E. July 3, 1928; James E. October 6, 1929; Wilford E. December 7, 1932; their daughter Almira Kathleen was born February 7, 1936.

During the spring of 1926, Orrin added one large room to the north east corner of the family home in Provo. The east bedroom and the building addition completed a two room apartment for his and Almira's residence. About 1928, his mother, Ellen, asked if she could move to the smaller cheerful apartment, which had windows on all four sides. So Almira and Orrin moved to the main part of the house. Edwin was paid \$2,000 for his equity in the family home. Almira resided in the

home until the property was purchased by BYU and the house torn down in about 1959.

On Sunday morning, July 5, 1953, at the Sunday morning Priesthood meeting, volunteers were requested to dismantle a painter's scaffold which was about 30 feet high. The scaffold had been used for the back of a stage at the BYU Stadium in the July fourth production. Early in the process, shortly after 6:00 AM on Monday, July 6, 1953, Orrin fell. His head hit a cross bar on the way down that fractured his skull and broke his neck. Death was instantaneous. His funeral was held July 9, 1953 in the Manavu Ward Chapel on 400 East and 600 North. He had spent many hours on the construction of that church to fulfill the family's share of the building construction. He was interred in the Taylorsville Cemetery, Salt Lake County, Utah. The cemetery lots were acquired, by Orrin and Almira, several years before Orrin's death.

Edwin Baird

By Ramon C. Baird



Edwin

Edwin was born January 8, 1892 at Morgan, Morgan County, Utah. He married Olive London Condie September 1, 1926 in the Salt Lake Temple. He died March 6, 1988 in Ogden, Utah in a Washington Terrace nursing home. Their children were Eyvonne, Ramon Condie, Arlan Randall, and Anita Lynne.

Edwin was the sixth child and fourth boy of ten children born to Margaret Ellen Randall and James Hyrum Baird. Margaret Ellen was James H. Baird's second wife and she moved to Morgan the fall before Edwin was born. James H. Baird's first wife, Fanny E. Sessions, and their family lived in Mountain Green, a few miles west of Morgan and he divided his time between the two families.

In June of 1892, Margaret Ellen's family moved to Fort Bridger, Wyoming, where James Hyrum had gone to work on the railroad and to avoid the U. S. Marshals that were seeking out men who had entered into plural marriage. He always took one of his wives with him when he went on these trips. The family stayed in Fort. Bridger, Wyoming about a year then lived for short periods of time in Woodruff, Utah, and Evanston, Wyoming, before settling in Davis County, Utah in April 1894. Here, they lived in several places before finally building permanent homes on a farm in Syracuse, where the two families lived side by side until James H. Baird's death on February 10, 1910.

Edwin grew up on this farm. They had pigs, sheep, cows, and horses to care for night and morning and walked two and a half miles to school. In the third grade he changed to a school two miles away. Then in the sixth grade, a new school was built one and a quarter miles away. After graduating from the eighth grade he walked two miles again to the one-room school that had a ninth grade and one teacher taught all subjects. He never had a full year of school as long as he lived in Syracuse, as they would be out in the spring and fall for plowing, planting, harvesting and other types of farm work. For a few years he herded sheep on the land and in the hills east of Syracuse close to where Hill Air Force Base is now. For diversion, the local communities had baseball teams that played each other and Edwin played on the Syracuse team during the summers of 1907 and 1908. They played Clinton and Hooper and other teams. He pitched about half the time. He said, "I learned how to throw the four main curves but could not control them too well."

In October 1910, Margaret Ellen, with her unmarried children, moved to Provo where they could take advantage of the public schools and obtain a college education. At that time the Brigham Young Academy was only a high school but the transition was made into college work. Edwin graduated from Brigham Young High School in 1913 and completed his freshman year of college the winter of 1913-14. He then took time out to help build a house for his mother and worked a year in the mines at Eureka to help pay for it. During the summer of 1914 he and Orrin took turns taking the team and hauling gravel for the new home. In the latter part of August they dug the hole and started pouring the foundations. This was very labor intensive work. According to Edwin, "We would build the forms, then shovel so many shovels of gravel on a platform, then add a definite

amount of cement, mix it twice with shovels, then mix it twice wet, and then shovel it into the forms.” They also used the team and wagon to haul the brick from the railroad. The house was located about 300 feet south of where the George Albert Smith Fieldhouse now stands. A Norway maple tree planted by Edwin is still there.

Edwin worked a summer each on two different farms in Idaho and for two years did janitor work at the BYU in order to meet further expenses. In the fall of 1917, he enlisted in the U.S. Army Air Service as a carpenter and mechanic in France during World War I for fourteen months. He did not see any combat, but was located close to the front lines and told of shells flying overhead and exploding in the general area. Following his discharge in June 1919 he taught school in Blanding, San Juan County, Utah during the winter of 1919-20. He went to school in the summer of 1920 and then taught in the LDS Church Academy in Thatcher, Arizona, where he became acquainted with Spencer W. Kimball, the future president of the LDS Church.

He finally graduated from BYU in June 1922, nine years after his high school graduation. After teaching school one year in Milford, Beaver Co., Utah, he accepted a teaching position in Ogden, Utah, in the fall of 1923, where he taught until he retired in 1957. He mainly taught algebra, general science and biology in the ninth and tenth grades at the Lewis and Central Junior High Schools. About 1920 Edwin and his brother, Orrin, bought some bees from their brother Abner, and they continued as partners in the honey business until 1949. Orrin died in a fall in the summer of 1953 and his sons took over the business. Since it required mostly summer work, the bee business meshed nicely with his school teaching job. The downside was that Edwin was away from home for several weeks each summer when he went to Provo to work in the bees.



Olive

During his second year in Ogden (1925) Edwin was introduced to Olive Condie by his cousin, Laura Pugmire. They were married September 1, 1926 in the Salt Lake Temple by Apostle David O. McKay. In June 1931 they purchased a home on about a quarter acre of land at 585 Chester Street where they lived out their lives. Olive and Edwin were blessed with four children: Eyvonne, Ramon Condie, Arlan Randall, and Anita Lynne. Ramon and Arlan both served in the Southern States Mission.

Edwin was always active in the LDS Church and held many positions such as teacher in M.I.A., Sunday School, and Priesthood Quorums. He was one of the Seven Presidents of Seventy in the Ogden Stake, an M.I.A. Superintendent, and was just ready to be sustained as Sunday School Superintendent when he was chosen by the stake president as bishop of the Ogden twenty-first Ward. He was ordained by Apostle Charles A. Callis and served from December 1, 1942 to April 1, 1951, a period of eight years and three months. When he became bishop, the ward was in the midst of a building program, and the difficult conditions caused by World War II prevailed throughout the country. It was very hard to obtain labor and materials, which added strain and worry. The ward also sent a monthly newsletter to ninety boys in the service or on missions. He said, “I felt that in many ways the work was much more of a challenge than under normal conditions, although it is always very demanding.” The building was dedicated April 15, 1945, by Apostle David O. McKay and the bishop’s life became a little easier, especially after the war ended in August 1945.

Following his retirement in 1957, Edwin did substitute teaching in the Ogden City Schools and in the Utah School for the Deaf and Blind. For three years he served as a guide at the Ogden Tabernacle Square, where he met people from all over the world and had the opportunity to explain the Gospel to them.

Edwin loved gardening and always maintained an extensive garden at his home, even enlarging it to include part of a neighbor's yard during his later years. He gave away much of what he grew to family, friends, and neighbors. He often said it was the physical work he did in his garden and the fresh produce that kept him alive for ninety-six years.

Edwin never had an abundance of worldly goods, but he lived a life distinguished by faith and service to others. He had many faith-promoting experiences and recorded many situations where he was warned or guided by the Spirit. He had relatively good health most of his life and thought it would be nice to live to one hundred years; but he broke his hip at age ninety-five and went downhill rather quickly after that. He suffered from osteoporosis and prostate cancer and died of cause's incident to old age Sunday, March 6, 1988. He is buried in the Ogden City Cemetery next to his beloved wife, Olive.

Abner Harley Baird
By Abner Harley Baird



Abner

Abner Harley Baird was born 17 Sep 1897 at Syracuse, Davis, Utah. He married Hazel Rebecca Tweede 11 May 1921 in the Salt Lake Temple. Their children were Robert Abner Baird, Frederick Tweede Baird, Rachel Anne Baird, Ruth Baird, and Alan Baird

Abner writes, "I was born in a two room log house; it had a shanty on the westside of the kitchen. Close by was a cellar five feet deep covered with an "A" shaped slab roof covered with dirt where vegetables, bottled fruit and milk were stored. When I was about eight years old, we had to have more room so the house was moved one fourth mile west on the edge of the bluff and more rooms were built on. It faced the south with lawn and trees in front. There was a large garden and berry patch on the north and a patch of native black currants where a half dozen hives of bees were sheltered.

"I started school when I was seven years old. There were three rooms in the building and three grades in each room. I attended Primary summer and winter, usually on Saturday. All the family attended Sunday School and Sacrament Meeting on Sunday. The last several years of father's life he was afflicted with arthritis, the joints in his legs and arms became swollen and very painful.

"He was unable to work but could get around with the aid of crutches. At this time he did a lot of visiting going by horse and buggy, one of us younger children always went with him. He passed away the 8th of February 1908. At that time there was a Scarlet Fever epidemic in the community and Chestina, Ruby and I came down with it, we were quarantined and could not go to Father's funeral.

"In the fall of 1910 when I was thirteen years old, we loaded the wagon and Orrin, Edwin and I started for Provo. On the third day, we stopped at noon in Pleasant Grove. The horses needed to be fed and watered and rest for awhile. I was anxious to get to Provo, I had never been there before, and so I started to walk. When I got to Provo Bench (now Orem) a man in a white top buggy came along and picked me up. I told him I wanted to go to 333 West 3rd North Street. He let me off on 3rd North and 5th West. I found the place and was sitting on the front steps when an hour later Orrin and Edwin drove up. The first winter in Provo I went to Timpanogos School. We belonged to Utah Stake and were members of the Third Ward.

"In the summer of 1911 I worked for Hyrum, my older brother. He was the manager of the New Windsor Hotel in Salt Lake City. That fall the family moved to Temple Hill and lived on a farm. In the winter of 1915, the family moved to their new home, which was built at 980 North 1st East Street. In 1916 I worked in Silver City, near Eureka on Knights railroad for one month then went to Aunt Alice Clarks in Georgetown, Idaho, the rest of the summer. The summer and fall of 1917, Edwin, Clarence and I worked for our brother Asa in Ririe, Idaho.

"In the late fall I came back home and went to the B. Y. U. Mother had some new boarders,

two girls from Payson, Utah, Beatrice Thatcher and Hazel Tweede. I became very active in the Boy Scout program in 1913. I earned all the ranks in Scouting including Eagle Scout and Scout Master's Key. I was assistant Scout Master in Provo 5th Ward and the first Scout Master of Manavu Ward. In 1935, I was awarded the Silver Beaver by President George Albert Smith.

“About the time I joined the Scout Organization I became interested in nature study. Astronomy was very interesting to me and I learned the names and locations of many of the constellations of the stars. I made star maps for each month of the year.

“In 1917, I became interested in bees, bought a few colonies from a man in east Provo and moved them home on a bicycle one hive at a time. In 1919 I went to Wellington, Utah near Huntington, and worked for Thomas Chantry a noted bee man. Here I gained much experience. In 1920 I moved my bees to Upalco, Duchesne County, Utah and lived with my sister, Maggie and her husband, George Evans.

“Our country was now involved in World War 1 so in August 1918, I enrolled in ROTC. We were sent to Presidio, California (San Francisco Bay). Six of my other brothers were already serving their country. This made seven of us all together in service and training in World War 1. In October some of us came back to B. Y. U. There was no school at this time because of the influenza epidemic. In early November about twenty of us were sent to the Central Officer's Training School at Camp MacArthur, Waco, Texas. We arrived there in November, the day the Armistice was signed. We were there about a month then were discharged and arrived home just before Christmas.



Hazel

“In May, 1921 Hazel Tweede and I were married in the Salt Lake Temple. We spent the first summer in Upalco, and took care of the farm and bees. In the fall we moved back to Provo, 384 East 6th North. I worked for Mr. N. E. Miller, probably the largest bee man in the United States with bees in Utah, Idaho and California. In 1923 I brought a box-car load of bees to the Heber and Kamas Valleys. In October 1926 we moved to Payson. I now became a farmer. An avocation I really enjoy. We built chicken coops and have had chickens since that time and produced many thousand cases of eggs.

“When we moved to Payson I was the scoutmaster, then I was set apart as second Councilor in the bishopric, then first Councilor. I was made a High Councilman in the Nebo Stake 19 July 1942. On May 5, 1946 I was made Bishop of the Payson Third Ward. My brothers Edwin and Reese were also Bishops of their respective wards while I was serving as Bishop. I later became second councilor to President Christensen in the Nebo Stake of Zion. Then I served as first Councilor in the Stake Presidency.

“Some of the General Authorities that visited our home and ate dinner with us were Elder and Sister Mark E. Petersen, Elder Levi Edgar Young, Elder Alma Sonne, Elder and Sister Spencer W. Kimball, Brother Joseph R. Wirthlin, Brother John Longdon, Brother and Sister Antoine R. Ivins, Elder Matthew Cowley, Elder and Sister Hugh B. Brown, Elder LeGrande Richards. In October 1955 we received our call to serve in the Eastern States Mission. We arrived back in Payson just before Christmas 1957.”

He died 14 October 1989 at Payson, Utah, at age 92.

Chestina Baird



Chestina

Chestina Baird - born 14 Nov 1899 at Syracuse, Davis County, Utah. Married Hyrum Gordon Larsen June 1926 in the Salt Lake Temple. They had no children.

Chestina (Christy) Baird was born at Syracuse, Davis County, Utah on November 14, 1899. Christy as she was nicknamed was the ninth child of Margaret Ellen Randall and James Hyrum Baird. Her early childhood was spent on the farm in Syracuse. It was a happy early childhood. With two families they were never without playmates or things to do. Also, with so many to feed and clothe, everyone, no matter how young, was expected to do his share.

In the early dawn of February 8th, 1910, the day her father passed away, Abner, Ruby and Chestina came down with scarlet fever. Her mother was not allowed to go to the funeral because of the fever in the home.

At the death of her father, her mother and family moved to Provo. This was a world of sidewalks, roller skates, and playmates next door. The school and church were just a few blocks away in the Provo Third Ward building and the Timpanogos Grade School.

She went to Central School and graduated in the spring of 1915. She then attended and graduated from Provo High School. The graduation exercises were held in the Paramount Theater. She was proud of her new graduation dress and shoes that were provided by her brother Edwin. Four years later she went to Salt Lake City and lived with her brother Wilford and his wife Gertrude and attended Henager's Business College where she completed a secretarial course. She then went to work at Tuttle Brothers Real Estate Company for a year as a stenographer, then returned to Provo and enrolled in the Brigham Young University. While attending B. Y. U. she was offered the position of secretary to Mr. H. Aldous, Superintendent of Provo City Schools, where she worked two years. She was then asked to substitute as a typing teacher at Provo High School where she stayed for four years.

During the winter of 1923-24, she was rushed to the hospital with a ruptured appendix. A friend invited her to come out to her home to rest and relax. One evening her brother called saying a group of young people were going for a sleigh ride and invited her to go. This is where she met Gordon Larsen. Before long Friday evenings and Sunday afternoons were regular dates which extended for two years.



Gordon

Hyrum Gordon Larsen and Chestina Baird were married 2 June 1926 and two months later 3 August 1926 Gordon received a call to go on a mission. She continued to teach. Two years later she received a telegram requesting that she meet Gordon in Jacksonville, Florida, on his release date, which she did. On the way home they traveled down to Miami, Florida then up to Washington, D. C. and New York.

Upon their arrival home, she returned to teaching and Gordon registered at the B. Y. U. attending classes in the forenoons and working for Utah Power and Light Company in the afternoons. In the spring of 1932 they were both released from their jobs due to the depression.

Christy obtained work as a stenographer for various offices in the City and County Building until the Provo Office of the United States Employment Service was established where she was hired as a permanent secretary and where she worked the next six years.

Gordon got a job in Washington D. C. so they moved there. Christy was sustained as the first Relief Society President and held the position for one year. In June they moved to Detroit for a brief training period. That brief stay lasted almost five years. Gordon was appointed supervisor over audit staffs at several General Motors plants and other plants in Detroit and surrounding areas. Christy was made first Counselor in the Relief Society Presidency for a few months then was sustained as President where she served for about two years. In May 1944, she suffered a stroke and was hospitalized for several weeks.

In February 1947 they moved to New Jersey and Gordon commuted to New York City daily. In January 1950 they moved to Honolulu, Hawaii. Christy was President of the YWM.I.A. and Literary Teacher in the Relief Society. After two years they moved to Tucson, Arizona where they lived for one year. Christy was Stake Literary Director on the Southern Arizona Stake Relief Society Board. In August 1954 they returned to Washington D. C.

During the years 1954 to 1960 they traveled in almost every State in the Union. They moved to Cheyenne, Wyoming, in July 1960 where they lived for two years. They then moved to Highland, Utah, near American Fork, where they lived until Christy died 13 October 1973. She was interred in the Provo City Cemetery near her sister Ruby.

Ruby Baird Andersen

By Jeanne Andersen Carter



Ruby

Ruby Baird was born March 4, 1902 in Syracuse, Davis County, Utah, the youngest child of James Hyrum Baird and his second wife, Margaret Ellen Randall.

Ruby lived in Syracuse until the age of eight when her father passed away. She worked outside doing farm chores and riding in the buggy to help her father do his errands in town. After his death, Margaret Ellen moved her children living at home to Provo, Utah, so they could be educated at the church schools there. Ruby graduated from BY High School about 1920. Ruby received a two year normal teaching degree from Brigham Young University. Her first job was in Central, Sevier County, Utah, teaching the lower grades in a two room schoolhouse. There she met Reuben Andersen. Ruby obtained her

next teaching position in the Ogden City School District.

Reuben was a farmer, a miner, and then a construction worker operating heavy duty equipment, and then working as foreman in charge of all of the machinery and equipment on the job sites. He followed Ruby to Ogden and obtained a job in the Ogden area so he could continue the courtship of Ruby. They were married 9 June 1927 in the Salt Lake Temple.



Reuben

Reuben and Ruby first lived in Pasa Robles, California, and then Castle Gate, Utah, and finally making their permanent home in Provo, Utah. Reuben continued to do construction work in various places in Utah until Ruby passed away. She died 7 December 1947, at the age of 45 in Utah Valley Hospital from a heart condition that she obtained as a result of contracting scarlet fever as a young child. She was buried in the Provo City Cemetery 12 December 1947.

Ruby and Reuben had two daughters; Jeanne Baird, born in April 1932 who was 15 years of age when her mother died, and Margaret Christine, born in November 1933, who was age 14 when her mother died. The year before Ruby died, a baby girl named Ellen Ruby was born and died 24 hours later.

Jeanne married George Ross Carter in the Salt Lake Temple in September 1965 and they had five daughters. Ross passed away in January 2006. Margaret married John Milton Wadsworth in June 1962 in the Salt Lake Temple. They had eight children, four sons and four daughters. Margaret passed away in June 2007.

Ruby Baird Anderson had a strong testimony of the Church of Jesus Christ of Latter-day Saints. She was a Primary President and Relief Society President. She enjoyed writing poetry and many of her poems were published in newspapers, magazines and books. Ruby was also an artist. She painted many outdoor scenes in oil and water colors. A collection of her poems and some art work was compiled into a book by her daughters and granddaughters in 2007. Hers was a short life,

but well lived. She had many friends and family members who loved her.

Chapter Seventeen

SELECTED FAMILY PICTURES



Fannie and Daughters

Fannie, Eliza, Zina, Minnie, Chloe



Asa and Chloe



Chloe, Zina, Minnie



James H Baird
and
Matilda Rutledge Baird



James and Fanny Family

Chloe, Minnie, Zina,
James, Eliza, Fannie,
Walter, Asa

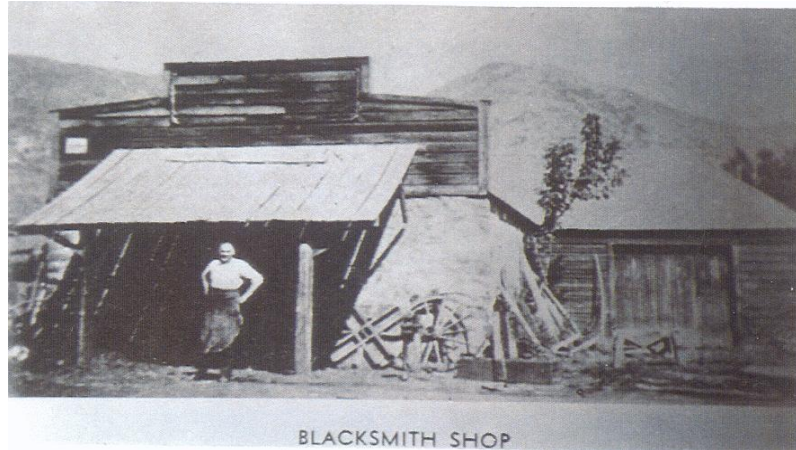


**James and Fannie Children
Feb 1908**

Asa, Minnie, Clarence, Walter
Eliza, Chloe, Hyrum, Zina, Chauncey
Reese, Samuel



Walter, Abner, Katie (their dog)
In front of old Syracuse home
About 1901



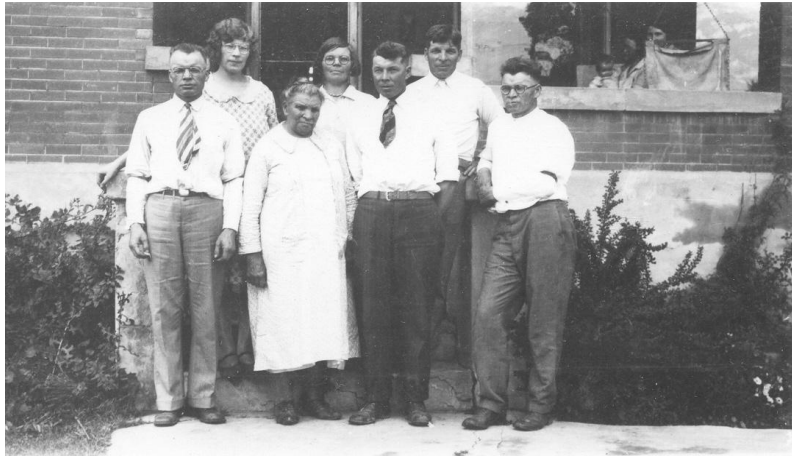
Cal Rampton in front of James H Baird
blacksmith shop in Centerville, Utah
The building is no longer in existence



1929
Orrin and Edwin's first bee truck
1921 Model T Ford



Ellen's Boys
Wilford, Orrin, Edwin, Abner



1929, James H. Baird and Margaret Ellen Randall Children
 Edwin, Christy, Ellen, Maggie, Abner, Wilford, Orrin



Alfred and Margaret Harley Randall's Family
 Ellen is second from left on back row



1950

Ruby, Florence, Reuben, Almira, Zina, Chestina, Afton, Gertrude, Edwin, Olive, Hyrum, Reese, Orrin, Gordon, Wilford



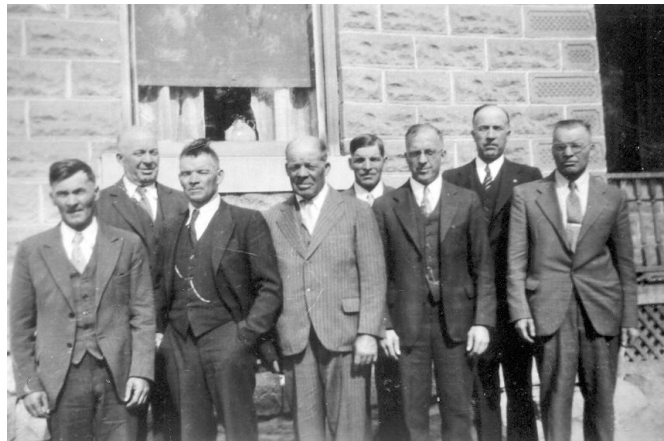
1907

Edwin and Clarence on First Row second and third from left.



1935

Walter, Florence, Orrin, Asa, Hyrum, Zina, John Reed, Eliza,
Edwin, Ruby Huish, Reese, Chestina, Clarence, Wilford
Picture taken at Milo, Idaho, following funeral of Darius Sessions

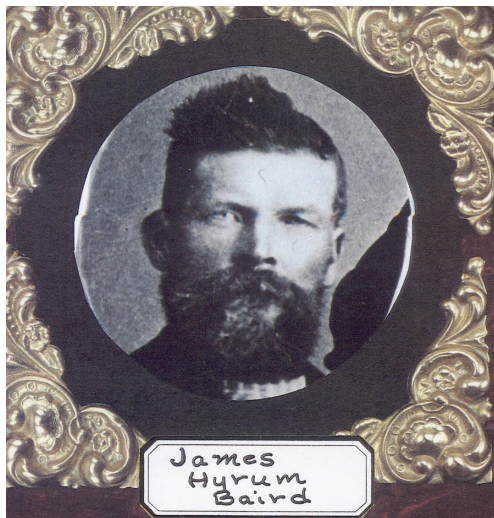


1935

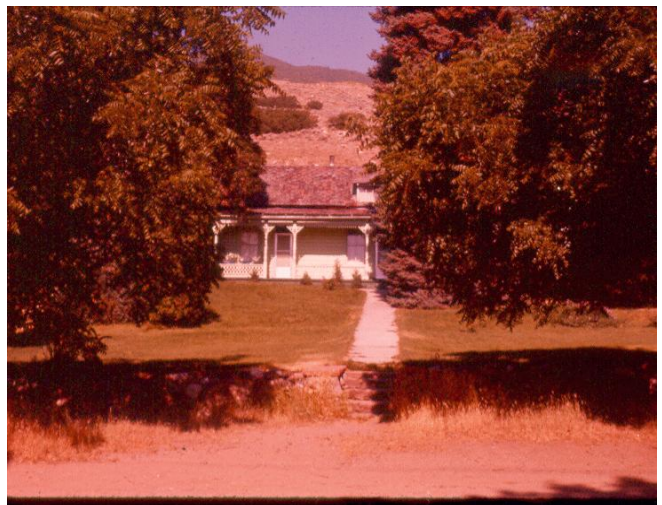
Walter, Hyrum, Orrin, Asa, Wilford, Reese, Clarence, Edwin
Picture taken at Milo, Idaho, following funeral of Darius Sessions



Old Syracuse home
 (Was on the west side of 2000 West, just north of the Bluff Road intersection)
 (No longer standing)



James H. Baird



Wilcox farm home where James H. and Fannie lived. Just north of Centerville on highway 89.



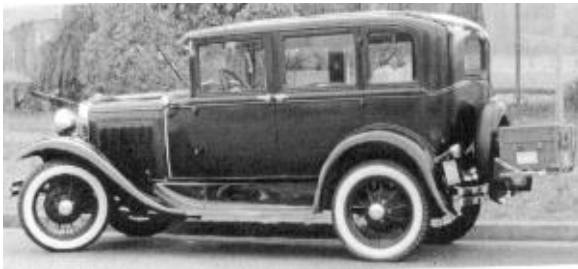
1960 Zina Funeral

Hyrum, Asa, Abner, Edwin, Chauncey, Reese, Christy, Wilford, Eliza, Sam



Four Generations

Maggie,
Ellen, Margaret,
Bessie



1930 Model A Ford

Ruby and Reuben Andersen owned one.



1934 Ellen's Family



Front View of Model A Coupe



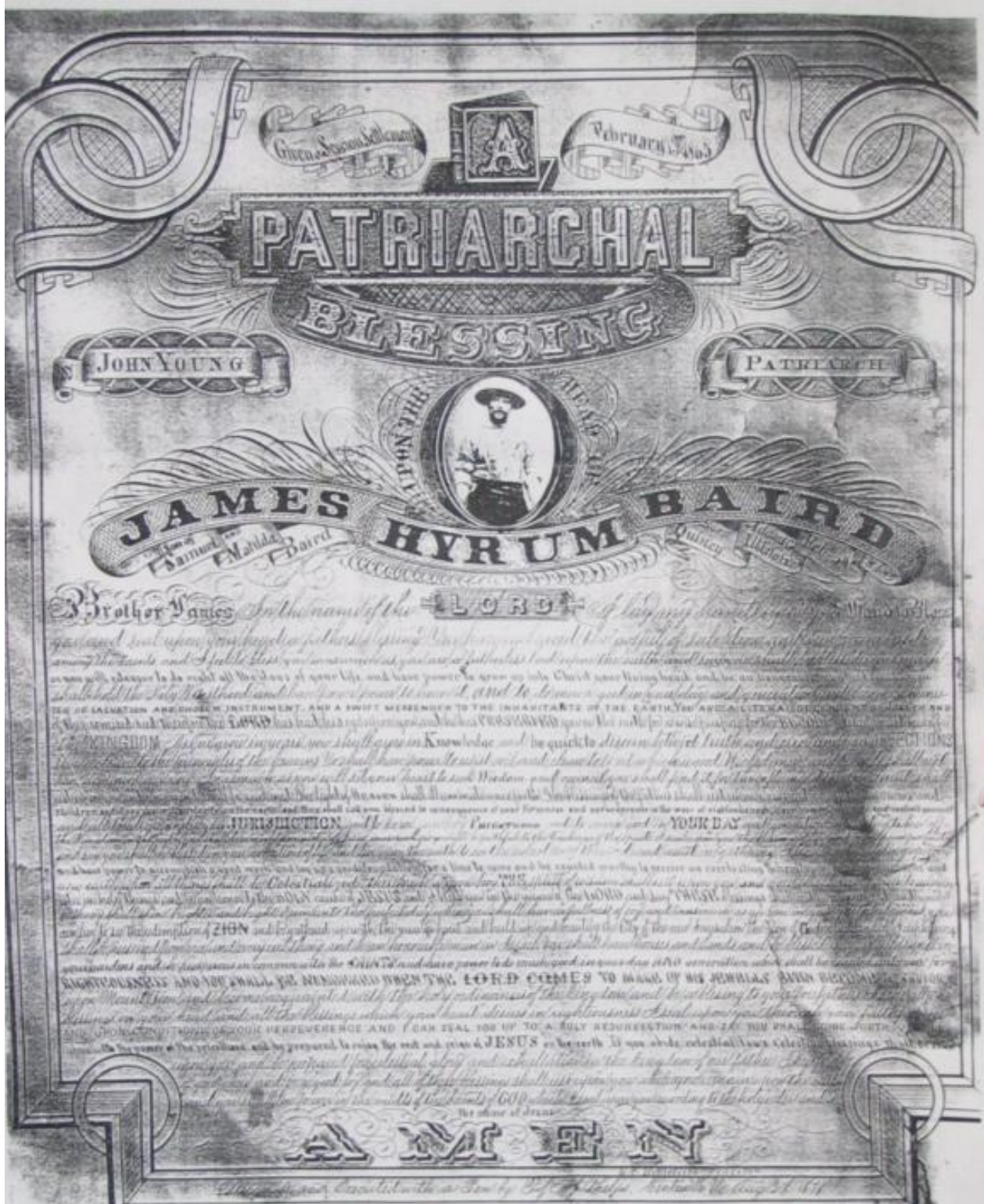
Model T Ford

Maggie and George Evans drove from Upalco to Provo for Ellen's funeral in one like this.

Chapter Eighteen

SELECTED DOCUMENTS

Patriarchal Blessing of James Hyrum Baird



A patriarchal Blessing
upon the head of
JAMES HYRUM BAIRD
Son of Samuel and Matilda Baird. Born Quincy, Adams C. Illinois Feb. 5th, 1848
Given at Session Settlement February 13th 1865
John Young, Patriarch

Brother James. In the name of the Lord, I lay my hands upon your head to bless you and seal upon your head a fathers blessing. You have embraced the gospel of salvation and been numbered among the saints. And I feel to bless you in as much as you are a fatherless lad upon the earth and say you shall be blessed in as much as you will endeavor to do right all the days of your life and have power to grow up into Christ your living head and be an honorable man in Israel. You shall hold the Holy Priesthood and have power, power to honor it and to do much good in your day and generation and become a minister of salvation and chosen instrument, and a swift messenger to the inhabitants of the earth.

You are a literal descendent of Joseph and of the promised seed. Therefore the Lord has had his eye upon you and he has preserved you on the earth for a wise purpose for the blood of Israel must bear off the kingdom. As you grow in years you shall grow in knowledge and be quick to discern between truth and error and your affections shall cleave to the principles of the heavens. You shall have power to resist evil and cleave to that which is good. Wicked men and devils shall not have dominion over you in as much as you will set your heart to seek wisdom and council you shall find it for the influence of the Holy Spirit shall rest upon you and your mind shall be quickened. The light of heaven shall illuminate your path. The blessings of the fathers shall rest upon your head.

You shall have wives and children and if you desire it posterity on the earth. And they shall call you blessed in consequence of your firmness and perseverance in the ways of righteousness. Have power to govern and control yourself and all that are under your jurisdiction and to honor your holy priesthood and do much good in your day and generation and in assisting to bear off the kingdom on the earth. You shall be a mighty minister of Jesus in as much as you will be faithful to the teachings of the spirit. I seal upon you the blessings of life and truth and prosperity and say you shall be blessed in your avocations of life and live upon the earth to see the salvation of the Lord and assist in gathering Israel and building up Zion and have power to accomplish a good work and lay up a good foundation for a time to come and be counted worthy to receive an everlasting inheritance in the new heaven and new earth when all things shall be celestialized.

Therefore, be a good boy. The spirit of wisdom shall rest upon you and you shall have power to administer in holy things and be an honor to the holy cause of Jesus. And I bless you in the name of the Lord and say these blessings shall rest upon your head and your pathway shall shine brighter and brighter even unto the perfect day when you shall have a fulness of joy and in as much as you are in your youthful years (days is printed above the word years) you can live to see the redemption of Zion and be gathered up

with the pure in heart and build up and beautify the city of the new Jerusalem, the Zion of God on the land of Joseph.

You shall be preserved from vice and every evil thing and be an honorable man in Israel. You shall have houses and lands and be blessed in your fields and in your gardens and be prosperous in common with the saints. And have power to do much good in your day and generation which shall be counted unto you for righteousness and you shall be numbered when the Lord comes to make up his jewels, even become a savior upon Mount Zion and become acquainted with the holy ordinances of the kingdom and be a blessing to your forefathers.

I seal all the blessings on your head and all the blessings which your heart desires in righteousness I seal upon you through your faithfulness and upon conditions of your perseverance. And I can seal you up to a holy resurrection and say you shall come forth clothed upon with the power of the priesthood and be prepared to enjoy the rest and reign of Jesus on the earth. If you abide celestial laws, celestial blessings shall be sealed upon you and be prepared for celestial glory and exaltations in the kingdom of our father. Therefore be of good cheer and be a good boy and all of these blessings shall rest upon you while you remain upon the earth and you shall live forever in the midst of the saints of God which I seal upon you according to the holy order and in the name of Jesus, Amen

Designed and executed with a pen by Prof A. J. Phelps, Centerville U, Aug 28, 1878
L. C. Littlefield, Reporter

Typed from a handwritten copy by James Richard Baird. April, 2009

Patriarchal Blessing of Fannie Emmorett Sessions

1858

No 306 City Beautiful Davis Co, Mo. Sept. 8th 1871

A blessing given by John Smith Patriarch upon
the head of Fanny Emmorett Baird daughter of Perrigson
and Fanny Emmorett Sessions born City Beautiful Davis
County Mo. T. October 25th 1858

Sister Fanny in the name of Jesus Christ I
place my hands upon thy head and according to thy desire
pronounce and seal a blessing upon thee which if thou art
faithful shall be a guide and a comfort unto thee therefore
prepare thy mind and look forward to the future and
thou shalt comprehend the blessings promised unto the
Saints among whom thou art numbered thou art of
the Seimage of Ephraim and art heir to the blessings of the
new and everlasting covenant thou art entitled to the
Gifts and privileges promised unto the Daughters of
Zion be prudent and thou shalt fill up the measure of
thy Creation and be numbered among the mothers
in Israel and thy name shall be held in honorable
remembrance and written in the Lamb's book of
life, listen to the promptings of the Spirit and thy
guardian Angel shall not forsake thee but will
direct thy course and guide thy footsteps through life
and give thee peace of mind strength of body and make
thee equal unto every task and thou shalt be prospered in
the labor of thy hands and shall not lack for the comforts
of life for the Lord knoweth thine integrity and will
hear and answer thy petitions inasmuch as thou wilt ask
in faith therefore let thy heart be comforted for thy last days
shall be thy best days and thou shalt have an inheritance
on Mount Zion the new Jerusalem This with the
former blessings I seal upon thy head and I seal thee
up unto eternal life to come forth in the morning
of the first resurrection Even so Amen

Patriarchal Blessing Transcribed
Fanny Emmorett Sessions Baird
September 8th 1871

“N8 306 City Bountiful Davis Co., 5 Sept. 1871

A blessing given upon the head of Fanny Emmorett Baird daughter of Perrigrine and Fanny Emmorett Sessions, born City of Bountiful, Davis W.T. October 25th 1855.

Sister Fanny in the name of Jesus Christ I place my hands upon thy head and according to thy desire pronounce and seal a blessing upon thee which if thou art faithful shall be a guide and a comfort unto thee. Therefore prepare thy mind and look forward to the future and thou shalt comprehend the blessings promised unto the saints among whom thou art numbered. Thou art of the lineage of Ephraim and an heir to the blessings of the new and everlasting covenant. Thou art entitled to the new and everlasting covenant. Thou art entitled to the Gifts and privileges promised unto the Daughters of Zion. Be prudent and thou shalt fill up the measure of thy creation and be numbered among the Mothers of Israel and thy name shall be held in honorable remembrance and written in the Lambs book of life.

Listen to the prompting of the Spirit and thy guardian Angel shall not forsake thee but will direct thy course and guide thy footsteps through life and give thee peace of mind, Strength of body and make thee equal unto every task and thou shalt be prospered in the labor of thy hands and shall not look for the comforts of life for the Lord knoweth thine integrity and will hear and answer thy petitions inasmuch as thou wilt ask in faith therefore let thy heart be comforted for thy last days shall be thy best days and thou shalt have an inheritance on mount Zion for the new Jerusalem. This with thy former blessings I seal upon thy head and seal thee up unto Eternal life to come forth in the morning of the first resurrection. Even so Amen.”

Patriarchal Blessing of Margaret Ellen Randall

40378 Kirtland, Ohio, Jan 3rd 1858
Blessing given by John Smith, Patriarch, upon the head of
Margaret Ellen Baird daughter of Margaret and
Alfred Randall. Born in Salt Lake City, U. S. L. Co. U. S.
March 8th 1853. Sister Margaret placed my hands upon
thy head by virtue of my office and pronouncement and
said a blessing upon thee as the spirit may indicate
and as unto thee be of good cheer and of good faith
be also faithful in the daily walk and conversation
and submit down for those last members among
the daughters of Zion to be under the covenant and
of whom much is expected and inasmuch as thou
wilt learn to listen to the whisperings of the spirit
thy mind shall expand and as you gain ex-
perience thy faith shall increase for thou shalt
better see and understand things as they are and
thou shalt have the spirit of counsel and many
difficult years shall honor thy judgment, for it shall
be thy lot to guide the minds of the youth and through
precept and example thou shalt be a blessing to the weary
and shall be thy lot also to minister among the sick
cheer up the bowed down and comfort the sorrowing
troubled and as a mother in Israel thou shalt
be known among the people thy children shall
grow up around thee as a rock and as a tree
bear thy name in honorable remembrance. Thou shalt be pres-
ent in the labors of thy hands and shalt not lack for the
comfort of life but shalt impart unto others and shalt
have joy therein thou shalt be enabled through prayer
and faith to hold the reins of a horse that health
and peace may reign in thy dwellings for the Lord
knoweth the desires of thy heart and when thou wilt
appeal in faith thy father shall be heard and answered
Thou art a gift-bearing and a blessing in her name and among the
saints therefore be strict in thy mind and suffer
not thyself to be bowed down in spirit. But look forward
to the future with pleasure for better days are it thou
this blessing shall upon thee in the name of Jesus
Christ and shall thou reap unto eternal life to come
forth in the morning of the first resurrection with many
of thy kindred and friends thy prayer shall answer.

Margaret Ellen Randall Baird
Patriarchal Blessing
Pronounced, December 8, 1888

No. 375, Centerville, Davis County, UT, Dec. 8, 1888, A Blessing given by John Smith Patriarch upon the head of:

Margaret Ellen Baird, daughter of Margaret and Alfred Randall. Born in Salt Lake City, S.L. Co. U.T. March 31st 1858. Sister Margaret I place my hands upon thy head by virtue of my office and pronounce and seal a blessing upon thee as the spirit may invite. And say unto thee be of good cheer and be of good faith. Be also prudent in thy daily walk and conversation and seek wisdom for thou art numbered among the daughters of Zion born under the covenant and of whom much is expected, and in as much as thou will learn to listen to the whisperings of the spirit thy mind shall expand, and as you gain experience thy faith shall increase for thou shalt better see and understand things as they are, and thou shalt have the spirit of counsel and many of riper years shall honor thy judgment, for it shall be thy lot to guide the minds of the youth and through precept and example thou shalt reclaim the wayward.

It shall be thy lot also to minister among the sick, cheer up the bowed down and comfort those in trouble. And as a mother in Israel thou shalt be known among the people. Thy children shalt grow up around thee, be a comfort unto thee and bear thy name in honorable remembrance. Thou shalt be prospered in the labor of thy hands and not lack for the comforts of life, but shall impart unto others and shall have joy therein. Thou shalt be enabled through prayer and faith to hold the adversary at bay that health and peace may reign in thy dwelling. For the Lord knowest the desires of thy heart and wherein thou wilt ask in faith thy petitions shall be heard and answered. Thou art of Ephraim and thine inheritance is among the saints. Therefore, be at rest in thy mind and suffer not thyself to be bowed down in spirit. But look forward to the future with pleasure for better days await thee. This blessing I seal upon thee in the name of Jesus Christ and I seal thee up unto eternal life to come forth in the morning of the first resurrection with many of thy kindred and friends. Even so Amen.

Note: Most periods and commas not visible in the photograph of original document.
Transcribed October 29, 2009, By Frederick E. Baird.

THE TWO FAMILIES OF JAMES HYRUM BAIRD

Fannie Sessions (First Wife)		Ellen Randall (Second Wife)	
(Married 1870)		(Married 1880)	
Sylvia*	1871		
	1872		
Hyrum	1873		
Perry*	1874		
	1875		
Minnie	1876		
Chloe	1877		
	1878		
Zina	1879		
Asa	1880		
Eliza	1881	Alice*	1881
	1882	Wilford	1882
Walter	1883		1883
	1884	Margaret	1884
Emorette*	1885		1885
	1886	Myron*	1886
Chester*	1887		1887
	1888	Orrin	1888
	1889		1889
Chauncey	1890		1890
	1891		1891
Clarence	1892	Edwin	1892
Amelia*	1893		1893
Samuel	1894	Matilda*	1894
	1895		1895
	1896		1896
James S*	1897	Abner	1897
	1898		1898
Joseph Reese	1899	Chestina	1899
	1900		1900
	1901		1901
	1902	Ruby	1902

* Died in infancy

Chapter Nineteen

THE SPIRIT OF CHRISTMAS
Published In the “Improvement Era”
December 1919

By Clarence Baird



Clarence

Each year as the Christmas-tide comes around, our hearts beat faster, our faces become more jovial, and life takes upon itself new meaning. There seem to be unseen forces about us which cause us to be happy, and to desire to make everyone else happy.

There is something in the very season of the year which gives an added charm to the festivities of Christmas. At other seasons we derive a great portion of our pleasure from the mere beauties of nature: The song of the bird, the murmur of the stream, the breathing fragrance of spring, the delightfulness of summer, the golden pomp of autumn; earth with its mantle of refreshing green, and heaven with its deep, delicious blue and cloudy magnificence—all fill us with mute but exquisite delight, and we revel in the luxury of mere sensations.

But in the depth of winter, when nature lies despoiled of every charm, and wrapped in her shroud of sheeted snow, we turn for our gratification to moral sources. The dreariness and desolation of the landscape, the short, gloomy days, and the darksome nights shut in our vision and make us more keenly disposed for the pleasures of the social circle. Our thoughts are more concentrated and our friendly sympathies more aroused. We feel more sensibly the charm of each other for enjoyment and pleasure. Heart calleth unto heart, and we draw our pleasure from the deep well of living kindness within the quiet recesses of our bosoms.

Of all holidays there is none that enters so fully into the human heart, and stirs so many of the higher sentiments. The thoughts, memories, hopes, and customs linked with it are bound by antiquity and nationality collectively; and by childhood and old age individually. They embrace the religious, social, and patriotic sides of our nature. The holly and mistletoe entwined among the evergreens, the habit of giving gifts to those we love, the presence of the Christmas tree, the superstition of Santa Clause, all combined to make Christmas the most longed-for, the most important holiday known to man.

Amidst the general call to happiness, the bustling of spirits, the stir of affections, which prevail at this season, what bosom can remain insensible? It is, indeed, the season of regenerated feelings; the season for kindling not merely the fire of hospitality in the hall, but the genial flame of charity in the heart.

But the presence of the Christmas tree, the story of Santa Claus, and the gift habit, are but outward expressions of something lying within the uttermost depths of the human

heart. The true spirit of Christmas lies deeper than all of these, and is the mysterious key that explains our outward actions.

The real, genuine Christmas spirit came into the world, in a definite tangible form, over nineteen hundred years ago, when the New Star stood over the manger at Bethlehem, and the shepherds of Judea heard the heavenly chorus singing, "Peace on earth, good will to men." The birth of Christ represents the greatest gift that this world knows. His mission brought an end to "Carnal Commandments" and ushered in the higher law of the "Golden Rule." Christ taught that it is more blessed to give than to receive, and ever since, men and women have demonstrated that He was a worthy teacher. He brought a message of brotherhood and service and this spirit is embodied in our modern Christmas.

What is the spirit of Christmas? What is this mysterious force in the universe which is proving such a boon to humanity? The answer is found in the life and mission of Christ. That is the true spirit of Christmas. It is a desire to sacrifice for others, to render service, and to possess a feeling of universal brotherhood. It consists of a willingness to forget what you have done for others, and to remember only what others have done for you, and think only of what you owe the world; to put your rights in the background, your duties in the middle distance, and your chance to do good and aid your fellow-men in the foreground—to see that your fellow men are just as good as you are, and try to look behind their faces to their hearts—to close your book of grievances against the universe, and look about you for a place to sow a few seeds of happiness and go your way unobserved.

This is the true spirit of Christmas, and is the only one whereby the human race can attain a state of perfection and be redeemed. How well the great apostle expressed this when he said: "Though I speak with the tongues of men and of angels, and have not charity [love], I am become as sounding brass, or a tinkling cymbal. * * * And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity [love], it profiteth me nothing." (1 Cor. 13:1-3)

The spirit of Christmas should cause men to stand beside sick beds and make those in them cheerful; by struggling men, and cause them to be patient in their greater hope. It should go into almshouses, hospitals, jails, and, indeed, in misery's every refuge, and bring a larger hope, a more satisfied heart, and a greater trust in God.

All this should be done for the sake of doing good. The Great Teacher said: "Whosoever will save his life shall lose it." The greatest satisfaction comes through unselfish service to others. Mankind should be my business; charity, mercy, forbearance, and benevolence should be my business. The dealing of my trade is but a means whereby I carry on the great work of service; a drop of water in the great ocean of my business. In me should be a certain nerve attuned to every man, a certain consciousness of every man. To develop this nerve this consciousness, is the purpose of life. For this the world was made and the spirit of Christmas instigated.

This spirit bids by wealth, power, or influence, brings a message of more clothes for the naked, bread for the hungry, schools for the ignorant, hospitals for the ill, asylums for the orphans, and joy to mankind. Linked with my giving should go the spirit of brotherhood and good-will. In "The Vision of Sir Launfal" by James Russell Lowell, the beggar spurns the gift of the knight in these words:

He gives nothing but worthless gold,
Who gives from a sense of duty;
But he who gives but a slender mite,
And gives to that which is out of sight,
That thread of all-sustaining Beauty
Which runs through all and doth all unite,—
The hand cannot clasp the whole of his alms,
The heart outstretches its eager palms,
For a God goes with it and makes it store
To the soul that was starving in darkness before.

All these things are taught me by the spirit of this holy day. The spirit of Christmas bids me resolve: "I will honor Christmas in my heart, and try to keep it throughout the year. I will live in the Past, the Present and the Future: The Spirits of all three shall strive within me, and I will not shut out the lesson that they teach." (A Christmas Carol by Charles Dickens) I am indeed grateful for the spirit of Christmas. I am thankful for this legacy which the past has left me; and I hope that the Christmas bells, as they ring out this legacy which the past has left me; as they ring out through the crisp air, shall awaken an echo in every soul which will say, with the poet:

"Ring out, glad bells, and let thy chimes
Be echoed loud through all earth's climes;
Ring out thy glorious tidings still,
Of peace on earth, to all good will."

Chapter Twenty

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