

Enoch Reynolds and Mary Elizabeth Shakespear



A Family History

by Shelley Dawson Davies

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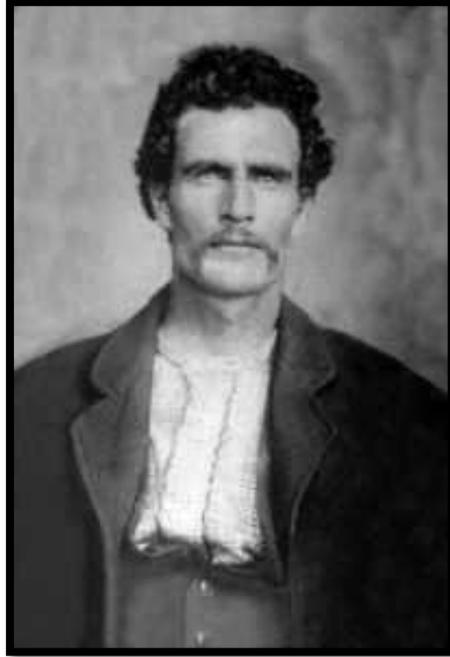
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Chapter 1

Growing Pains

Enoch's Childhood



Enoch Reynolds as a young man.

Enoch Reynolds¹ was as raw and colorful as the country he grew up in. A blacksmith and rancher by trade, he was a rough and ready man who enjoyed a good fist fight and often threw a punch to solve an argument.² Enoch was known for his raging temper, pungent speech and direct action. He wasn't a man to cross.

Enoch's crusty character was shaped early on by the instability of his childhood as well as the difficulty of life on the Utah frontier. He was only five years old when his mother died; as the eighth of nine children, he quickly learned to stand up for himself, a skill he honed when his father became a polygamist, adding two adult women to boss him and a dozen new "brothers and sisters" to compete with.

Phoebe Reynolds³ was already the mother of seven children by the time she found herself in labor yet again on a bitter, grey day in February, 1847.⁴ She and her husband John⁵ had fled La Harpe, Illinois, with their children the year before when anti-Mormon persecutions had forced members of the church from their homes across the frozen Mississippi and into the cold, empty lands of Iowa. The Reynolds had made their way as far as Kid's Grove,⁶ one of the small settlements outside of Council Bluffs, where Brigham Young was gathering the Saints in preparation for the long journey west to their promised land.

For now, and for the next three years, the entire Reynolds family would spend their time and efforts in organizing "every needful thing," as the scriptures so rightly phrased it, for the push west. Enoch had a baby sister by the time John and Phoebe packed their Conestoga wagon with enough food, clothing and supplies to see them through both the trek and the first few months in the Salt Lake valley. The Reynolds fell in line with the other ninety-nine wagons in the James Pace Company as they rolled out of Council Bluffs on 11 June, 1850. Three-year old Enoch sat beside his mother in the family wagon, helping care for little Phoebe Jane⁷ as best he could along the thousand mile trail, and was as happy as anyone as the company straggled into Salt Lake City late that September.⁸

It was too late to put in much of a crop, so the family went to work fixing up a primitive cabin they managed to find over in the sixth ward.⁹ Some of the logs needed to be chinked and the roof repaired, but it would do over the coming winter, and they could always rig up the wagon with make-shift beds for Josiah¹⁰ and Squire,¹¹ who were by now as tall as John. It wasn't easy crowding everyone into the small cabin, but by putting Martha, twenty-one,¹² Sarah, twenty,¹³ Mary, twelve,¹⁴ Willie, eight¹⁵ Johnnie, fifteen,¹⁶ and Enoch, three, on pull-out trundle beds, and baby Phoebe next to her mother on the big double bed, it could be done.

The Reynolds did not stay in Salt Lake very long. Whether it was some sort of accident or whether a sickness overcame her, Sarah was dead before the winter was out,¹⁷ and with Martha's marriage that June, it seemed a good time for John and Phoebe to reassess their situation. There were numerous calls from the pulpit encouraging families to join their fellow Saints in settling new communities all along the Wasatch front and it wasn't long before the Reynolds were on the move southward to Lehi.¹⁸ The town had been named after the Book of Mormon patriarch who was uprooted many times before finally settling in the Promised Land, and there was an expectation that here the Reynolds had finally found their own place to prosper. They may have stayed in Lehi if Phoebe hadn't died sometime in

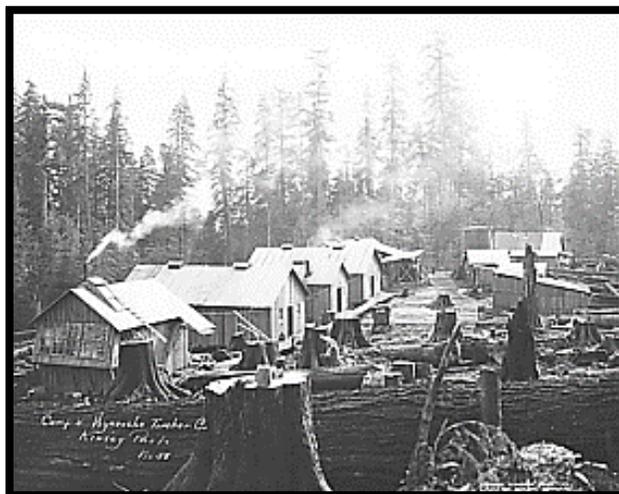
1852,¹⁹ leaving fourteen-year old Mary in charge of both the household duties and caring for Willie, ten, Johnnie, seven, Enoch, five and Phoebe, three. John buried his wife in the Lehi cemetery and moved on.

By the time Enoch was nine years old,²⁰ the Reynolds had been living in the center of Battle Creek's "pleasant grove" of trees²¹ long enough to acquire a good amount of both property and cash.²² Things were looking up financially, and the children had become accustomed to taking care of themselves when John finally remarried sometime in 1856.²³ Enoch's new "mother" was forty-two year old Mary Jones,²⁴ who moved in with her four children,²⁵ Seth, twenty,²⁶ Joel, sixteen,²⁷ Jason, fourteen,²⁸ and Hannah, seven.²⁹ Mary added a daughter, Rosanna,³⁰ to the Reynolds family the next spring in May, 1857.³¹

With a stepmother now in charge of the household, the independence Enoch had grown accustomed to came to a speedy end. Now he was expected to wash behind his ears, pick up after himself, say "Yes, Ma'am," "No, Ma'am," and "Thank you, Ma'am." He was chastised for letting the door slam and for leaving scraps of food on his plate. There was always someone telling him what to do and how to behave, and he didn't like it one bit. After all, he was almost old enough to pass the sacrament and had managed to make his way until now without any motherly interference.

As if one stepmother weren't enough, Enoch found himself faced with a pair of them after his father added another wife to the family two years later, sixteen-year old Mary Finn.³² John travelled all the way to Salt Lake City to be sealed in the Endowment House to both of his Marys on the same day, 14 November, 1858.³³

Familial tensions were somewhat relieved when John set up two separate households for his family, living part of the time with his older wife Mary J. and children Willie, sixteen, Johnny, fourteen and Enoch, eleven, plus little Roseanna. The younger Mary L. was in charge the house next door where the Childs children lived: Seth, twenty-two, Joel, eighteen, Jason, sixteen, Hannah, nine, and Joshua, five.³⁴



The first buildings in Panaca, Nevada.

More Moving

During the next few years, perhaps when Enoch was the most vulnerable to change and uncertainty, his father moved the extended family three more times. By 1860, the Reynolds families were living in Moroni, one hundred miles south of Salt Lake City;³⁵ a year later everyone picked up and moved to Mt. Pleasant, a few miles north of Spring City in Sanpete County, where four children, all daughters, were born to the younger Mary L.³⁶

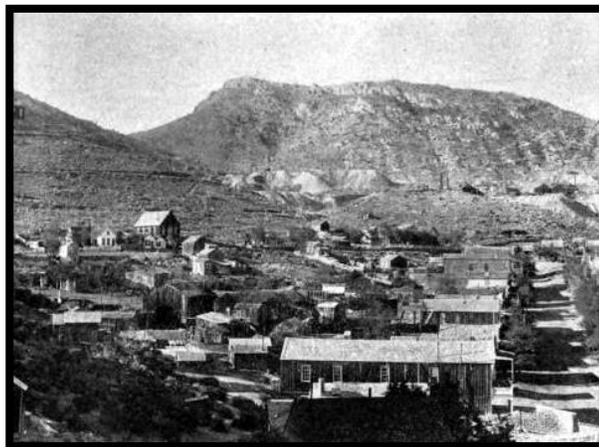
Mt. Pleasant, situated near striking forested mountains, was well-named and proved a good place to farm with its fertile fields and excellent water supply. The Reynolds felt at home among the predominantly English immigrants populating the community, but there was enough trouble with the local Indian tribes to tempt John into considering yet another move. John was intrigued by what he had heard about Panaca, a fledgling community established as part of the church effort to create a network of colonies across what is now Nevada, and by September, 1868, the Reynolds were once again packing their wagons.³⁷

Panaca, like almost all Mormon towns, was primarily agricultural, laid out on a grid that included a school house, church and a branch of Zion's Cooperative Mercantile Institution. A large artesian spring at the north end of town supplied enough water for irrigation ditches running along the wide, poplar-lined streets. From the beginning, this area was established to support the mining industry developing in the surrounding mountains. Mormon settlers busied themselves with

growing and selling produce to local Gentile miners as well as cutting and supplying timber for the increasing number of houses and mine shafts in both Panaca and Pioche, a typical boom town eleven miles to the north.

It was probably in nearby Pioche, a particularly wild western town with dozens of saloons, houses of prostitution and a generally lawless population, where Enoch began tending bar. For a young man in his late teens, life in town was certainly more interesting than the long, hard days spent in the plural household of his father,³⁸ where even laboring from dawn until dusk was never enough to finish all the chores. Working in a saloon sharpened Enoch's taste for alcohol and his ability to settle matters with his fists. "Whenever he got into an argument, he would state that he was right, and if anyone disagreed, then there was only one way to settle it! Needless to say, of the argument continued, it usually meant going outside and punching it out," his children later recalled.³⁹

There were there plenty of quarrels over wealth, women and whiskey in all of the mining towns, but arguments spread to politics through the late 1860s, when territorial boundaries between Utah and Nevada were placed under review by Congress. After extensive surveys and political dickering, Congress revised the boundaries, declaring the Mormon settlements to be part of Nevada. Residents were outraged when Nevada expected them to pay back taxes to that state. Having already paid taxes to Utah over the years, most of the settlers flatly refused, preferring to pull up stakes and move back to Mormon country instead.



Pioche, Nevada, in the early days.

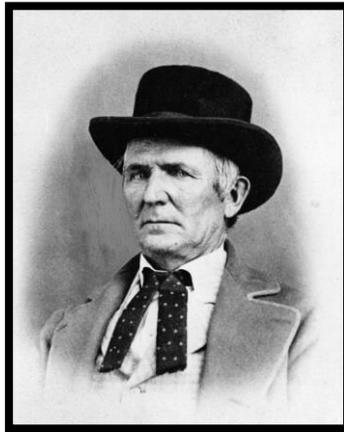
Black Hawk's Indian War

Whether Enoch returned to Utah with his family or whether he came at another time, he was fighting Indians in Circleville during the Black Hawk War⁴⁰ a seven-year conflict that proved to be the longest and most violent clash between whites and natives in Utah history. Tensions had been growing for years by the time a Ute leader named Black Hawk gathered with neighboring tribes to retaliate against encroaching white pioneers in 1865. Under Black Hawk's leadership, the Indians raided Mormon settlements across central and southern Utah, stealing cattle and occasionally killing travelers, herdsman and farmers. The Mormons moved behind fort walls, formed local militias and sent out raiding parties of their own that could attack as brutally as their enemies. While both sides were known to have killed defenseless women and children, the worst incident of the war occurred during the spring of 1866, in Circleville. Exactly when Enoch was in Circleville and how much fighting he actually participated in is unknown, but at least one of his children recalled her father's dislike of the natives, no doubt a carry-over from this period.⁴¹

The Circleville Massacre

Both Indians and white settlers committed atrocities during the Black Hawk War, but the worst of all the resulting violence occurred in 1866 at Circleville's Mormon meetinghouse. Several men and boys were killed in an Indian raid on the town in November, 1865, followed the next spring by increasing hostilities in surrounding settlements. Residents of the small, vulnerable village became alarmed enough in late April to arrest a band of local Piedes natives camped near Circleville, fearing the group might be acting as spies for the hostile Utes. During a meeting with the town's bishop, a contingent of Piedes agreed to surrender their weapons and were placed under guard. Meanwhile, the Circleville militia rounded up the Indians in camp, herding them all into the meetinghouse. The men were tied up while the women and children were herded into the cellar. Under questioning, the natives gave conflicting reports about their activities, and eventually some of the captive men managed to loosen their bonds and sprang on the guards. In the ensuing struggle, all of the Indian men were killed, prompting the guards to "dispose of the squaws and papooses" in an effort to cover up the bloody event. The women and children were brought up from the cellar one at time and killed.

News about the murders soon leaked out, spreading like wildfire across the territory, however, federal, territorial and even militia leaders all failed to take action against the guilty parties and no one was ever prosecuted for the murders. Over time the Circleville Massacre was viewed with regret, but dismissed as one of many tragic examples of frontier justice.



The Execution of John D. Lee

Enoch was among the three hundred onlookers at the execution of John D. Lee, the only person to stand trial for his participation in what became known as the Mountain Meadows Massacre. (See Enoch and Mary Elizabeth Shakespear Reynolds: A Family History, page 17.)

One of the most infamous events in Mormon history, the massacre was a series of attacks on an Arkansas wagon train passing through southern Utah on its way to California in 1857. The attacks were carried out by members of the local Utah Territorial Militia together with some Paiute tribal members to give the assault the appearance of native aggression. After a five-day siege against the immigrants, militia leaders were afraid some of the immigrants had seen the white men and ordered anyone who could later identify the whites to be killed. John D. Lee approached the wagon train in with a white flag and convinced the immigrants to leave their circled wagons with the militia as protection. After walking some distance, the militia members shot all but seventeen children considered too young to become witnesses to the deed.

Lee, an adopted son of Brigham Young, never denied his participation in the massacre, but claimed he was innocent of killing anyone and was tried as a scapegoat to draw attention away from other Mormon leaders who were involved. He became bitter against President Young, proclaiming his belief in the gospel, but denouncing Young with his last words: "I do not believe everything that is now being taught and practiced by Brigham Young. I do not care who hears it. It is my last word... I have been sacrificed in a cowardly, dastardly manner."

Lee was taken to the site of the massacre on 23 March, 1877, where he made a short speech and shook hands with some of the men who had gathered to witness the event. At 11 a.m., the firing squad put three shots into his heart and Lee fell back into his coffin without a struggle.

ENDNOTES

- ¹ Enoch Reynolds (1847-1927), #KWZX-F1B, www.familysearch.org where verification of all vital dates can be found. Also see family group sheets at www.DaviesDawsonHistory.weebly.com
- ² Enoch and Mary Elizabeth Reynolds Family Organization, *Enoch and Mary Elizabeth Shakespear Reynolds: A Family History* (1979), page 15.
- ³ Phoebe Jane (Ramsey) Reynolds (1813-1852), #LZPF-CV43, www.familysearch.org
- ⁴ Enoch was born 14 February, 1847, at Kid's Grove, Iowa. See "John Reynolds-Phoebe Jane Ramsey family group sheet," as reprinted in *Enoch and Mary Elizabeth Shakespear Reynolds: A Family History*, Enoch and Mary Elizabeth Reynolds Family Organization, page 6.
- ⁵ John Wesley Reynolds (1806-1872), #L653-3N9, www.familysearch.org
- ⁶ John Wesley Reynolds household, 1850 Iowa state census, Pottawattamie County; Annotated Record of US Census, 1850, www.ancestry.com
- ⁷ Phoebe Jane (Reynolds) Gribble (1850-1929), #KWNX-GQQ, www.familysearch.org
- ⁸ The James Pace company arrived in Salt Lake between 20-23 September, 1850. <http://history.lds.org/overlandtravels/companyPioneers?lang=eng&companyId=230>
- ⁹ John Reynolds household, 1850 U. S. census, Great Salt Lake, Utah Territory, population schedule, page 38B; Roll M432-919, Image 80, www.ancestry.com
- ¹⁰ Josiah Anderson Reynolds (1831-1915), #KWJW-KZ8, www.familysearch.org
- ¹¹ Squire Reynolds (1833-1906), #KWNV-MRP, www.familysearch.org
- ¹² Martha Minerva (Reynolds) Norton (1829-1901), #KWJJ-8PQ, www.familysearch.org
- ¹³ Sarah Ann Reynolds (1830-1851), #K19X-S83, www.familysearch.org
- ¹⁴ Mary Elizabeth (Reynolds) Tidwell (1838-1926), #2ZS7-F3S, www.familysearch.org
- ¹⁵ William "S" Reynolds (1842-1864), #K2HZ-D6R, www.familysearch.org
- ¹⁶ John Taylor Reynolds (1845-1876), #KWNC-X26, www.familysearch.org
- ¹⁷ Sarah died before the U.S. census was taken during the spring of 1851. See John Reynolds household, 1850 U.S. census, Great Salt Lake, Utah Territory, population schedule, page 38B; Roll M432-919, Image 80. Also see "John Reynolds-Phoebe Jane Ramsey family group sheet," as reprinted in *Enoch and Mary Elizabeth Shakespear Reynolds: A Family History*, Enoch and Mary Elizabeth Reynolds Family Organization, page 6.
- ¹⁸ *Ibid*, page 2.
- ¹⁹ "John Reynolds-Mary Finn family group sheet," as reprinted in *Enoch and Mary Elizabeth Shakespear Reynolds: A Family History*, Enoch and Mary Elizabeth Reynolds Family Organization, page 8.
- ²⁰ The Reynolds were living in Pleasant grove by 1856. *Ibid*, page 2.
- ²¹ Battle Creek was eventually renamed Pleasant Grove. *Ibid*.
- ²² Family researcher Reta Baldwin noted the source of this information as FHL film GS 014,914. See Enoch and Mary Elizabeth Reynolds Family Organization, *Enoch and Mary Elizabeth Shakespear Reynolds: A Family History*, page 3.
- ²³ While there is no record of John's marriage to Mary Jones prior to their temple sealing in 1858, the birth of their child Roseana in May, 1857, indicates a marriage in 1856.
- ²⁴ Mary (Haskins) Child Jones Reynolds (1814-1872), #KWJ1-ZV6, www.familysearch.org
Also see: "John Reynolds-Mary Haskins family group sheet," as reprinted in *Enoch and Mary Elizabeth Shakespear Reynolds: A Family History*, Enoch and Mary Elizabeth Reynolds Family Organization, page 7.
- ²⁵ John Reynolds household, 1860 Utah Territory census, Sanpete County, population schedule, Moroni township, page 667, Roll: M6530-1314, Image 129; FHL #805314, www.ancestry.com
- ²⁶ Seth Child (1836-1898), #KWJB-DGH, www.familysearch.org
- ²⁷ Joel Haskins Child (1840-1912), #KWJD-43N, www.familysearch.org

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- ²⁸ Jason Child (1842-1894), #K2W8-X1T, www.familysearch.org
- ²⁹ Mary Hannah (Child) Jolley (1849-1910), #KWVQ-F3X, www.familysearch.org
- ³⁰ Rosanna (Reynolds) Lyman (1857-1923), #KWCQ-8S1, www.familysearch.org
- ³¹ Rosanna was born 23 May, 1857. Family researcher Reta Baldwin noted the source of Rosanna's birth as the Panaca ward records. See Enoch and Mary Elizabeth Reynolds Family Organization, *Enoch and Mary Elizabeth Shakespear Reynolds: A Family History*, page 3.
- ³² Mary (Finn) Loveridge Reynolds (1843-1877), #KWJX-TTY, www.familysearch.org See also: "John Reynolds-Mary Finn family group sheet," as reprinted in *Enoch and Mary Elizabeth Shakespear Reynolds: A Family History*, Enoch and Mary Elizabeth Reynolds Family Organization, page 8.
- ³³ Enoch and Mary Elizabeth Reynolds Family Organization, *Enoch and Mary Elizabeth Shakespear Reynolds: A Family History*, page 2.
- ³⁴ John Reynolds household, 1860 Utah Territory census, Sanpete County, population schedule, Moroni township, page 667, Roll: M6530-1314, Image 129; FHL #805314.
- ³⁵ *Ibid.*
- ³⁶ Mary Ellen Reynolds (1861-1879); Rhoda Ann Reynolds (1862-?); Caroline Reynolds (1863-?); Lorinnie Elmira (Reynolds) Cox (1865-1950). "John Reynolds-Mary Finn family group sheet," as reprinted in *Enoch and Mary Elizabeth Shakespear Reynolds: A Family History*, Enoch and Mary Elizabeth Reynolds Family Organization, page 8.
- ³⁷ Mary Finn's son John Thomas Reynolds (1868-1947), #KWCW-SN7, www.familysearch.org was born in Panaca 10 September, 1868. *Ibid.*
- ³⁸ John Reynolds household, 1870 U. S. census, Washington County, Utah Territory, population schedule, Panaca township, page 382A; Roll M593-1613, Image 77, FLH #553112.
- ³⁹ Enoch and Mary Elizabeth Reynolds Family Organization, *Enoch and Mary Elizabeth Shakespear Reynolds: A Family History*, page 15.
- ⁴⁰ *The Garfield County News*, 14 October, 1914.
- ⁴¹ Conversation between Michael Monte Davies and Fern (Reynolds) Harris in 1993, as related to Shelley Dawson Davies.

Chapter 2

Utah Childhood

Mary Elizabeth



Mary Elizabeth Shakespear

While the Reynolds family was living in Panaca, David⁴² and Hannah Shakespear⁴³ happened to be farming just over the mountains in a Spring Valley settlement outside of Pioche, twelve miles from Panaca over a dusty dirt road. Both families had come to Nevada's newest settlements in 1868 with the hope of establishing prosperous farms and the stability which had so far eluded them. The constant uprooting of families during the pioneering years was common as new towns were opened with calls from the church to develop isolated areas across the vast State of Deseret.

Just when the Shakespears thought they were settled in the southern Utah town of Toquerville, they received a call to relocate to Spring Valley.⁴⁴ Even though it was the highest and coldest of all the surrounding valleys, there was enough good meadow land to increase the family's prosperity.⁴⁵ Pioche itself was booming, with six thousand residents, a daily U.S. Mail delivery, two daily newspapers and two telegraph offices, three railroad lines and a Wells Fargo express coach rumbling through town. As one of southern Nevada's most productive

silver and lead producers, Pioche had a lawless reputation to match. Gunfights and stabbings were common enough to keep the local gravediggers almost as busy as the painted ladies plying their trade in dozens of “*maisons de joie*;” reportedly over seventy men died violently before anyone in Pioche died of natural causes.

The Shakespears, Reynolds and the other Mormon families farming in the valleys paid little attention to the goings-on in neighboring Gentile towns. Their job was to build the kingdom, a task they had been laboring at since arriving in Zion in 1855.

In the beginning, David and Hannah Shakespear intended to settle in Salt Lake City with the majority of their fellow Mormons⁴⁶ After all, they had travelled thousands of miles from their home in England to be with the Saints and build up “the kingdom,” David with the skills learned as a gamekeeper on an English estate and Hannah as a mother in Zion.

David and Hannah had left behind the grave of their only child, Caroline,⁴⁷ but Hannah was pregnant as she crossed the plains, and the pair was looking forward to beginning a new family in the new world. Little Mary Elizabeth⁴⁸ arrived on a snowy day in January, 1856, in Salt Lake City.⁴⁹



Salt Lake City at it appeared in 1858.

Life was difficult during those first few years when swarms of grasshoppers succeeded in devouring most of the settler's crops, leaving in their wake a population of starving families like the Shakespears, who ended up surviving the winter by eating "roots and greens with a little salt on them. During the grasshopper famine my mother said she was afraid she was going to lose Father for want of something to eat," Mary Elizabeth later said.⁵⁰

There was very little to be had in the valley, but David and Hannah worked hard on their land during the next few years and had the hope of a comfortable life ahead. They watched as an increasing number of wagon trains brought fresh immigrants to the territory and noted the progress of the temple foundation rising in the center of the city. The church was growing, and the Shakespears were pleased to be a part of its expansion.

This beehive of industry in the valley came to sudden halt in March, 1858, when the Saints were threatened by advancing U. S. troops sent to quell what was falsely perceived to be a Mormon rebellion. With memories of earlier persecutions still fresh in mind, Brigham Young deployed the Nauvoo Legion to delay the troops and decreed the removal of the population to points south of Salt Lake. Everyone prepared their homes and farms for burning rather than turn them over to the enemy.

The Shakespears joined the entire population along the northern Wasatch front in relocating to Utah valley. Hannah arranged a trade with one of her neighbors, giving up the precious silk dresses she had brought with her from England in exchange for an ox team she and David would need to haul the rest of their possessions southward to Spanish Fork.⁵¹ Most families returned to their farms when the conflict was settled without incident later that year, but David, pleased with the quality of crops he was able to raise, decided to remain.⁵²

It was while the family was farming in Spanish Fork that Mary Elizabeth's brother and only sibling, David,⁵³ was born 20 May, 1861. In the days when large families were common, it was unusual for Mary Elizabeth to grow up with only one brother, but Hannah, who had always had trouble bearing children, was now at the age when she couldn't expect to have any more.



The cotton factory in Washington, Utah, which produced cloth locally for almost forty years.

The Cotton Mission

David's skills as a farmer were just what was needed to help the territory's newer settlements prosper. After five years in Spanish Fork, the Shakespears were "called to go to Dixie⁵⁴ to settle that country. Quite a company rigged up teams and wagons and went," said Mary Elizabeth, who was seven years old at the time. "My father bought a yoke of steers and got the running gears of a wagon and some lumber, made a box, took some willows and made bows, piled our belongings in, and away we went."⁵⁵

One of Brigham Young's primary concerns in establishing the State of Deseret was the ability of the Saints to remain independent of their Gentile neighbors. To that end, Young initiated numerous agricultural and business ventures designed to produce everything the LDS communities would need for survival, including clothing. The Cotton Mission was established in the late 1850s when it was discovered the lower altitudes and milder climates of southern Utah could support semitropical crops such as grapes, flax, rice, sugar cane and cotton.

Several thousand church members were called from the pulpit during General Conference from 1861 to the mid-1870s to colonize towns in Washington County, including St. George, Kanarra, Parowan, Hurricane, Springdale, Cedar City and Toquerville, among others. Men were chosen for their skills and equipment. Among those called to Toquerville were David and Hannah. Even though it was one of the earliest settlements in Washington County, Toquerville was still a small town that hadn't grown much beyond the first nineteen families

who had settled there a few years before. The arrival of the Shakespears and the other families who accompanied them created a veritable population explosion, increasing the number of families to forty-one.

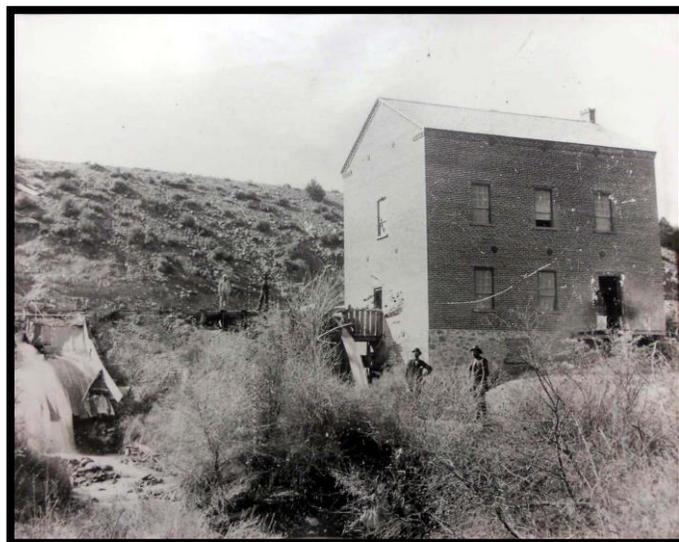
Both the climate and the soil were ideal for growing standard crops as well as cotton, and it wasn't long before the profits allowed Toquerville to acquire the first cotton gin in the state. David raised cotton and sugar cane, while Mary Elizabeth and her mother "helped make molasses, carded cotton, spun yarn to make clothes for us to wear, braided straw to make our hats, raised dye to color our cloth for dresses, spun yarn and got a weaver to make cloth," wrote Mary Elizabeth.⁵⁶

There were the usual struggles against weather extremes, scattered Indian troubles and an acute shortage of cash, but gradually the local economy prospered and the Shakespears along with it. Mary Elizabeth and her family remained in Toquerville for five years, until they were called to relocate to Spring Valley in 1868. The Shakespears were among the twenty-two families who refused to pay back taxes to Nevada and returned to Utah in the spring of 1871.⁵⁷

Back to Utah

There were plenty of towns the Shakespears could have chosen in which to make a new home, but David decided on Panguitch, where he saw an opportunity to relocate without starting over again from scratch. Mormon pioneers had tried once before to make a go of Panguitch, but repeated Indian harassment forced the families to abandon the town in a hurry, leaving both their homes and their crops standing. When the call went out to resettle the town, David purchased one of the log cabins in the old fort and twenty acres of nearby farm land.⁵⁸

While the initial harvest was sparse enough to require communal food distribution by the bishop, Mary Elizabeth's family made do with the game and fish her father brought back from excursions through the nearby mountains.⁵⁹ With time, successful crops of potatoes, grains and alfalfa were grown, and a post office and a number of businesses were established. One of the Shakespear's neighbors moved a grist mill from Panaca, where it was rebuilt a mile outside of town on Panguitch Creek. Several sawmills also did a flourishing business, allowing residents to gradually replace their primitive cabins with frame homes. Later, brick and lime kilns resulted in many lovely red brick buildings in town.⁶⁰



The grist mill outside of Panguitch.

Social Structure

No matter where the Shakespears settled in the territory, David's skills at farming the land not only gave his family the comforts of life, but enough increase to help others.⁶¹ As a prosperous farmer dedicated to the church, David was encouraged to take a second wife. He became a polygamist not long before leaving Pioche by marrying sixteen year old Sarah Ann Batty⁶² of Toquerville on 11 July, 1870.⁶³

Even in a Mormon community where plural wives were not uncommon, it must have been strange for Mary Elizabeth to welcome her father's second wife, who was only two years older than she was herself. By the time the extended Shakespear family moved into Panguitch's fort, Sarah Ann was expecting a baby, little George Daniel,⁶⁴ who was "the second child to be born at the Old Fort,"⁶⁵ in July, 1872. Mary Elizabeth attended the birth as an assistant to her mother, who had been called by the church as midwife to the community. During her years in Panguitch, Hannah not only delivered six hundred and thirty babies, she cared for both mother and child for nine days afterwards.⁶⁶ The enormity of this task required Mary Elizabeth's help, and she became skilled at tending to new mothers and their babies.⁶⁷ Mary Elizabeth also assisted the birth of Sarah Ann's other two sons, William⁶⁸ and Joseph.⁶⁹

Mary Elizabeth had finished her formal schooling by the time her family moved to Panguitch and she now concentrated on perfecting her household skills with an eye on having a home of her own. She continued the duties she had been assigned since childhood: washing clothes, scrubbing the floors with sand and water and giving the pots and pans a good scouring with ashes “until you could see your face in them.”⁷⁰

Mary Elizabeth was as full of life as any teenager, and did her best to attend what social events were available in town. Many of the activities had a serious air about them, being centered around the chapel and church services. The entire population turned out for community baptisms held after Sunday meeting at the mill race on Dickenson Hill, piling into wagons “with chairs in the back behind the driver’s seat and every wagon would be loaded full. Boys and girls would go on horseback and on foot, as it was only about a mile from the town. Everyone went, as it was a real occasion to go to Dickenson Hill to see the baptism,” recalled resident Ida Chidester.⁷¹ In addition to the regular Sunday meetings, the church sponsored meetings of the Retrenchment Society, a new organization with the goal of helping young ladies of the territory “put aside frivolous things and ‘retrench’ to the more serious and pious things of life.”⁷²

While there was a time for “serious and pious things,” there was also a time for fun. The log meeting house was the perfect location for dances, with its “well-made puncheon floor and huge fireplace at the north end. The fire from big pine logs served as a lighting system with the aid of tallow candles.”⁷³ Dancing was one of Mary Elizabeth favorite activities. She also loved attending the theatrical productions held at the meetinghouse, where melodramas such as “The Charcoal Burner,” “Earnest Mal Travers,” and “The Dumb Boy of Manchester” were presented. “And they sure brought down the house. The whole town turned out and would talk about these plays for days after,” according to Ida Chidester. “Tickets were twenty-five cents, thirty-five cents for reserved seats and fifteen cents for children. For one of these plays Alvira Clark, who had charge of the costumes which were mainly borrowed from the townspeople, made a costume without sleeves and a low neck and people were terribly shocked.”⁷⁴

Homemade entertainment included “sleigh riding on Davis Street with suppers during the evening, and candy pulls where participants brought their cups of molasses, made candy and everyone helped stretch or pull it. Sometimes parched corn with a little butter and salt on it was served and it really was good.”⁷⁵

ENDNOTES

- ⁴² David Shakespear (1827-1882), #KWN2-V3L, www.familysearch.org
- ⁴³ Hannah (Brandon) Shakespear (1820-1903), #KWJY-D5G, www.familysearch.org
- ⁴⁴ Enoch and Mary Elizabeth Reynolds Family Organization, *Enoch and Mary Elizabeth Shakespear Reynolds: A Family History* (1979), page 20.
- ⁴⁵ The 1870 census of Spring Valley, Lincoln County, Nevada, taken on 26 August, lists the value of David's real estate as \$500.00. His personal estate was valued at \$1,000.00. See Reta (Davis) Baldwin, "Shakespear Histories," undated typescript, page 14. Copy held by Shelley Dawson Davies. Also see 1870 Nevada Territorial Census Index, page 209; Nevada Census, 1860-1910, www.ancestry.com
- ⁴⁶ David Shakespear household, 1856 U. S. census index, Salt Lake County, Utah Territory, 6th Ward, Great Salt Lake City, page 252. Reference to this index is available online at www.ancestry.com.
- ⁴⁷ Caroline Brandon Shakespear (1846-1850).
- ⁴⁸ Mary Elizabeth (Shakespear) Reynolds (1856-1943). #KWZX-NMM, www.new.familysearch.org.
- ⁴⁹ "David Shakespear-Hannah Brandon family group sheet," as reprinted in *Enoch and Mary Elizabeth Shakespear Reynolds: A Family History* (1979), Enoch and Mary Elizabeth Reynolds Family Organization, page 13.
- ⁵⁰ Enoch and Mary Elizabeth Reynolds Family Organization, *Enoch and Mary Elizabeth Shakespear Reynolds: A Family History*, page 20.
- ⁵¹ Layton J. Ott, "A History of Hannah Brandon Shakespear," 10 July, 1939, Henrieville, Utah. Federal Writer's Project. Copy held by Shelley Dawson Davies.
- ⁵² David Shakespear household, 1860 U. S. census, Utah Territory, population schedule, Spanish Fork post office, page 208, 20 August; Roll M635-1314, Image 427, FHL film #805314.
- ⁵³ David James Shakespear (1861-1949), #KWDW-QTJ, www.familysearch.org
- ⁵⁴ "Dixie" is the nickname for the southwestern part of Utah where the climate is milder and elevation lower than in the rest of the state.
- ⁵⁵ Enoch and Mary Elizabeth Reynolds Family Organization, *Enoch and Mary Elizabeth Shakespear Reynolds: A Family History*, page 20.
- ⁵⁶ *Ibid.*
- ⁵⁷ Ott, "A History of Hannah Brandon Shakespear," 10 July, 1939, Henrieville, Utah. Federal Writer's Project.
- ⁵⁸ Linda King Newell and Vivian Linford Talbot, *A History of Garfield County* (Salt Lake City, Utah; Utah Historical Society, 1998), page 76.
- ⁵⁹ *Ibid.*
- ⁶⁰ *Ibid.*, page 78-79.
- ⁶¹ Reta (Davis) Baldwin, "Shakespear Histories," undated typescript, page 15. Copy held by Shelley Dawson Davies.
- ⁶² Sarah Ann (Batty) Shakespear (1854-1927), #KWN2-V32, www.familysearch.org
- ⁶³ "David Shakespear-Sarah Ann Batty family group sheet," as reprinted in *Enoch and Mary Elizabeth Shakespear Reynolds: A Family History*, Enoch and Mary Elizabeth Reynolds Family Organization, page 14.
- ⁶⁴ George Daniel Shakespear (1872-1966), #MDFC-53L, www.familysearch.org
- ⁶⁵ Amy Shakespear Henderson, "Biography of David Shakespear," undated typescript, Daughters of Utah Pioneers, Salt Lake City. Mrs. Henderson was a granddaughter of David Shakespear.
- ⁶⁶ Enoch and Mary Elizabeth Reynolds Family Organization, *Enoch and Mary Elizabeth Shakespear Reynolds: A Family History*, page 10.

⁶⁷ *Ibid.*

⁶⁸ William John Shakespear (1875-1944), #KWZC-BLC, www.familysearch.org

⁶⁹ Joseph David Shakespear (1876-1957), #KWJ8-MGM, www.familysearch.org

⁷⁰ Ida Chidester, *Golden Nuggets of Pioneer Days: A History of Garfield County*, (Panguitch, Utah: The Garfield County News, 1949), page 65.

⁷¹ *Ibid*, page 59.

⁷² Newell and Talbot, *A History of Garfield County*, page 84.

⁷³ Ida Chidester, *Golden Nuggets of Pioneer Days: A History of Garfield County*, (Panguitch, Utah: The Garfield County News, 1949), page 12.

⁷⁴ *Ibid*, page 193.

⁷⁵ *Ibid*, page 197.

Chapter 3

Marriage and Children

Family Bonds

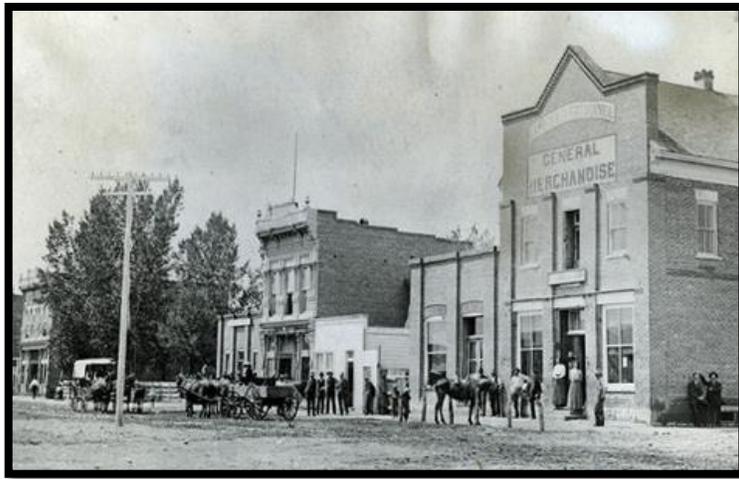


*Enoch and Mary Elizabeth with
little Minerva and Jim in 1880.*

Enoch was a strikingly handsome man of thirty who was experienced in the ways of the world when he caught Mary Elizabeth's eye in 1876, probably at one of the dances the town put on every Saturday night over at the meeting house. The dances at Panguitch attracted folks from all of the surrounding towns. Not only was there a fine plank floor and a large fireplace at the meeting house, but the fiddlers were renowned county wide for their unique way of "calling" the dances. "When 'Uncle' Chris Jacobs played 'The Arkansas Traveler,' he would stop playing his fiddle and say, 'Young man, why don't you shingle your house?' Then he would pick a few strings on his fiddle and reply, 'Well, because it's raining and when it don't rain it don't need shingling.' Then he would fiddle for a few minutes then say, 'Ol' man, how did your taters turn out?' Before replying he would thump the fiddle strings and say, 'They

didn't turn out, I dug 'em out.' Then he would play again and sing, 'Drive Your Cows to Five Mile Holler,' and how we all laughed and clapped our hands," recalled a local resident."⁷⁶

After years of knocking around the territory tending bar and fighting Indians, Enoch was finally ready to settle down. He and Mary Elizabeth were married in Panguitch on the first day of March, 1877.⁷⁷ Even in the relatively isolated country of southern Utah, the newlyweds probably received a few lovely wedding gifts such as table and bed linens, and they were no doubt given several "bundle showers" by family and friends, who presented them with "bundles" of goods to help them set up housekeeping.⁷⁸



Main Street in Panguitch, Utah, at the turn of the twentieth century.

A House in Town

Enoch and Mary Elizabeth settled into their new home, a humble log cabin⁷⁹ "just across the street and west from the court house" in Panguitch,⁸⁰ the largest town in Garfield County. Their first child, Minerva (shortened to "Nerve"),⁸¹ was born on Christmas Eve, 1877, followed two years later by James,⁸² and little Rhoda Dee⁸³ in 1881. Rhoda's big brown eyes and dark brown hair reminded Mary Elizabeth of a very dear friend, so she "named her baby after the friend."⁸⁴

The year after Rhoda was born, Mary Elizabeth finally convinced Enoch it was time for their marriage to be solemnized in the St. George temple. Grandpa and Grandma Shakespear helped bundle up Nerve, Jim and Rhoda under layers of blankets and accompanied the family on their trip to St. George, where the Reynolds were sealed together as a family on 27 November, 1882.⁸⁵

Between 1884 and 1899, Enoch and Mary Elizabeth became the parents of eight more children: Ethel,⁸⁶ Jero,⁸⁷ Leonard (“Nard”),⁸⁸ Mahala (“Mae”),⁸⁹ Scott,⁹⁰ Cliff,⁹¹ RDeen⁹² and Fern.⁹³ With the exception of Fern, all of the children were born at home with the expert help and supervision of their Grandmother Shakespear acting as midwife.

While Enoch was a “strict man with a quick temper,”⁹⁴ Mary Elizabeth was a gentle, loving woman who was a good mother to her children. Of course, Mary Elizabeth thought all of her babies were beautiful, but she was especially taken with Cliff’s huge black eyes and very dark complexion. Enoch always called Cliff “his little Mexican baby.”⁹⁵ Mary Elizabeth chose the names of all their children except for Mahala, whose name was given to her by her father. She didn’t like her name growing up and insisted she be called Mae, although she always felt bad about not liking her given name.⁹⁶

Making a Living

Utah’s red rock county was a severe and isolated environment requiring special skills for survival. Farming the rocky, sandy soil around Panguitch was difficult, but it could be done, even with the short growing seasons and harsh winters of the region. Enoch supplemented his harvest with a combination of commercial endeavors. He was an accomplished blacksmith, a trade he practiced for forty years. “He always had good tools and loved to work in the shop,” Scott remembered.⁹⁷ He routinely hauled freight one hundred and sixty miles back and forth between Panguitch and Pioche, keeping a select team of horses “in excellent shape so they could make the trip with the least amount of trouble.”⁹⁸ He bought bolts of yard goods, mostly flannel, selling them for a profit to dry goods stores in the surrounding towns, while Mary Elizabeth made most of the family’s clothing from whatever fabric was leftover.⁹⁹ When Panguitch was designated as the county seat in 1882, Enoch signed on as road supervisor.¹⁰⁰ In short, he did whatever was required to keep food on the table for his growing family.

The Reynolds may not have been wealthy, but they were a loving and close-knit bunch. “Dad and Mother were always with their family. Their whole life was centered around them and they were always good providers. Though things were tight in those days and we didn’t have the many things and comforts of today, we always felt good about coming home and were always welcomed,” said Fern.¹⁰¹

“We were always taught to have family prayer and to thank the Lord for the blessings that we always had. I needed no conversion to the gospel, as I was always converted,” said Scott.¹⁰²

The family was devastated when little Rhoda Dee died at the tender age of six. Mary Elizabeth recalled that Rhoda was “not the healthiest little girl. She would get tired easily and would like to sit and rock in a little ‘rocky chair.’ She never could put on any weight.”¹⁰³ Rhoda had come down with a case of the measles in May, 1888, but seemed to be on her way to recovery when the worst happened. “She was just getting over the measles,” said Ethel, who recalled the sad event even though she was only four years old at the time. “I remember the two of us running up the road to meet Dad when he came home from the Panguitch Lake with a load of hay. We rode home on the hay load. That night she took sick and the next morning she died.”¹⁰⁴

Mary Elizabeth made sure her children received what education they could, sending them to classes held in a log cabin near the center of town. Ethel remembered being so small when she started school the teacher often held her on her lap and “used to make me a bed on the bench each afternoon so I could take a nap.”¹⁰⁵

Life’s schooling took place each day at home, where everyone had chores in the house or at the barn. All of the girls learned to sew, crochet, quilt, embroider, braid and hook rugs,¹⁰⁶ but when necessary they also lent a hand with the animals. Minerva often joined Jim in herding and milking the cows,¹⁰⁷ and Fern recalled the difficulties she encountered when it was her turn at milking. “I remember one day I was milking our cow when she kicked over the bucket. I got so mad that I started beating the cow with a board. I wore myself out, but didn’t seem to affect the cow at all. All this time Mother was standing watching by the gate, laughing,” said Fern.¹⁰⁸

The boys were expected to care for the farm animals, rising at four a.m. in order to milk the cow, feed the pigs and chickens, then work in the garden until breakfast time. In the warmer months, they spent all day in the fields hoeing corn, although “whenever Leonard got the chance, he would work in the blacksmith shop with his father,” said Ard’s wife Jennie.¹⁰⁹ As soon as they were old enough, all of the boys were assigned to tend Enoch’s sheep herd.¹¹⁰

Even the children were expected to contribute to the family economy. Ethel recalled she began earning wages in the third grade when she found a job sweeping the school house floor for five cents a night. By the age of nine, she was setting type for the local newspaper and was paid by the amount of letters she set.¹¹¹ “We had a large family and there were always chores to do. I used to get wood and chips in for Grandma and go to the store for her. I used to milk a cow night and morning for Aunt Alice Clark,” recalled Ethel. “With the money I earned sweeping floors at the school, I bought my first store doll. She was a lovely thing with a real china head.”¹¹²

The Ranch at Beaver Dam Resort

Panguitch’s high elevation and harsh winters meant the greater part of the local economy depended on ranching, an occupation Enoch took to with relish. In addition to his large herds of Red Durham cattle, Enoch raised many horses, sheep and other farm animals.¹¹³ Each spring the Reynolds family relocated from their home to the Beaver Dam Resort Ranch, eighteen miles from town on the western shores of Panguitch Lake, until it was time for school to begin in the fall.¹¹⁴ The older children, Nerve and Jim, were sent ahead in May to set up the cabin for the rest of the family to follow several weeks later, driving the cattle to their summer range in the process.¹¹⁵

Enoch had been among the first cattlemen to homestead near the lake in 1874, where summer grasses proved especially favorable for dairy farming. It didn’t take long for the dairy business to become a very profitable part of the local economy. Mary Elizabeth and her daughters made great quantities of butter and cheese from their cow’s milk. The butter was pressed into fancy molds, wrapped in wet cloths and hung in buckets down the deep, rock-lined well. The excess butter was salted and packed away in crockery jars to keep in the cellar¹¹⁶ where it kept nicely until Enoch was ready to freight it over to the Silver Reef Mines near St. George.¹¹⁷ Enoch also loaded his wagon with lumber and shingles milled near the lake, which were traded to the miners for gold pieces.¹¹⁸ He could be gone for as long as a week, living on provisions Mary Elizabeth packed in the wagon, and sleeping on an uncomfortable bed roll at the side of the road.



Silver Reef

Silver Reef was a silver mining town fifteen miles northeast of St. George, which boomed to a population of around two thousand after the nearby mines at Pioche closed. Along Silver Reef's mile-long main street was a hotel, numerous boarding houses, nine stores, six saloons five restaurants, two dance halls, one bank and the Wells Fargo office. There was even a Chinatown just south of town, with two hundred and fifty former railroad laborers who had found work in the mines. The surrounding Mormon settlements supplied much of the agricultural products needed in town, as well as lumber for mine shafts and labor to construct many of the town's buildings.

Like almost all western mining towns, Silver Reef's prosperity began to slip with the decline of silver's value on the world market. A series of labor strikes combined with a devastating fire that destroyed much of the town, contributing to the eventual closing of the mines in 1891. Many of the buildings were purchased for their lumber and building stone. A final rustle of excitement was created in Silver Reef when one of the buyers discovered \$10,000 in gold coins upon dismantling his building. News of the extraordinary find spread quickly and most of the remaining buildings were demolished in hopes of a final bonanza, but no other gold was ever found.

The shore of Panguitch Lake was not only an ideal place to set up a cattle spread, but the lake itself proved to be a valuable source of fish.¹¹⁹ Enoch caught great numbers of rainbow trout all year around, fishing through holes cut in the ice during the winter.¹²⁰ “He would throw them out on the ice until he got a barrel full of them, then he took them to St. George and traded them for molasses and a bolt of cloth from the old woolen mills so Mother could make the kids’ clothes,” said Scott.¹²¹ If he couldn’t make a good trade, he sold the fish for sixty cents a pound.¹²²

There were still chores to do at the ranch, of course, but the children “had many happy times” while living at the lake, gathering mushrooms and duck eggs out of the rushes for use at home,” said Ethel, who also recalled playing baseball and rounders “a lot” and loved riding in the family buggy hitched to Enoch’s pair of sorrel mules, Rock and Port.¹²³ While the children enjoyed typical pets such as farm dogs and cats, one year they adopted a stray fawn one of their relatives had brought home. “We named her Blanche and really became attached to her,” said Ethel. “She grew to be quite a large deer. One day my brother Jero went out with an apple in his hand and Blanche wanted it. When Jero refused, she started striking at him with her front hoofs. Mother was standing just a few feet away and when she saw what was happening she picked up a small board and threw it at her. The board struck the deer just behind the ear and she dropped dead. We were all terribly upset because we all felt like she was one of the family. We buried her and gathered wild flowers many times to decorate her grave.”¹²⁴



The shores of Panguitch Lake.

Leisure at the Lake

Residents and visitors alike took note of the oasis of Panguitch Lake. “If the scenery from the shore or a neighboring peak is grand and awe inspiring, the view obtained from the center of the lake is doubly so,” wrote resident Andrew Jensen, who described the lake’s “transparent water, in which the mountains cast their shadows all around, the numerous crags, cliffs, massive rock walls, canyons, meadows, forests and the cattle upon a thousand hills.”¹²⁵

With praise like Jensen’s, it wasn’t long before the beauties of Panguitch Lake became known throughout the county. Various recreational facilities grew up along its shores to accommodate an increasing number of people seeking a few weeks of warm-weather fun and relaxation. Outings to the lake were part of every summer season, with amusements which included dances, dinners, box-lunch auctions, horse racing and horse shoe pitching. A seven room hotel with a floating dance hall was built opposite of the Reynolds’ place on the lake. “The day they finished the dance hall and were ready to put it on the water, my girlfriend and I were permitted to ride as they rolled it out onto the lake,” said Ethel.¹²⁶ As the children grew older, Enoch allowed them to row across the lake to attend dances¹²⁷ in what was reputed to be the largest dance pavilion south of Salt Lake City.¹²⁸ Local musicians played during afternoon dances for the youth. Evening dances for the adults featured an “orchestra” of a violin and an accordion.¹²⁹

A resort complete with a race track, grandstands and stables was built on the south shore, attracting enthusiasts throughout the territory and even surrounding states with its horse races and sporting contests that included races, prize fights and wrestling matches. One of the most important events of the season was the grand race held on Pioneer Day. Preparations began two weeks before July 24th when “men from all over the country would bring their race horses to train before the meet,” said Ethel. Enoch loved horses and raised many of them on his ranch. “My brother Jim would jockey for them and Dad would stable some of them at our place. While Jim was training the horses, I remember how happy I was when he would allow me to ride with him.”¹³⁰

While Enoch followed his race horses, he was also delighted with his sons’ athletic abilities. “The boys of Father’s family, five of us, constituted the Garfield county basketball team and we took the county two years in succession,” said Scott, who also joined his brothers in the foot races at the lake. The Reynolds boys were known all over southern Utah for their running speed,¹³¹ and it wasn’t surprising, considering how they were trained. Jim told his children

about learning to out run his father when he was a boy. Enoch had a “mean temper, and when he got mad at Daddy, he would chase him on a horse to whip him,” recalled one of Jim’s children. “Daddy could outrun him on a horse.”¹³²

Not only did Enoch encourage his boys to compete, but he was quite athletic himself. “Dad liked competition and would get involved in any sport that meant matching his wits with another. He always encouraged the boys to take it up, which they did,” said Mae.¹³³ One of the neighbors recalled watching Enoch and his sons at play. “I remember Nick Reynolds,” said Obie Shakespear. “He would sit on the porch and instruct his boys. They would fight until they got tired, rest and start again.”¹³⁴

While Enoch encouraged his sons to box, “he did not permit any arguing between the brothers and sisters,” and both he and Mary Elizabeth strictly taught their children the value of good behavior. On one occasion, young Jero’s fit of temper in the middle of town caused Mary Elizabeth to agree to an unusual solution to the behavior. “When he was a young boy Dad threw a temper tantrum in town,” said Jero’s son Ken.¹³⁵ “There were some Navajo Indians who saw it and their leader asked Grandmother to let them take Dad to their camp to teach him discipline and how to control his temper. Grandmother let the Indians take him to their camp where he was required to gather firewood with the other children. After three weeks, the Indians sent Dad out to get wood by himself and he ran away from them and returned to Topic,”¹³⁶ presumably a humbler and more obedient child.



The race track at Panguitch, ca. 1914.

While Enoch was strict and easily angered, Mae remembered him as “pretty mild tempered and a good natured guy most of the time.”¹³⁷ Ethel attested that he was also fair, remembering an incident when she had opened the barn door, allowed two of her father’s stallions to fight. “Dad had a bad time separating them and the only reason I wasn’t punished was because I didn’t lie to him when he asked how they got together,” she said.¹³⁸

Subduing the Desert

After twenty years of working the high plateau country around Panguitch, Enoch decided to move his operations twenty miles south to the new settlement of Clifton, named for its view of the nearby Pink Cliffs. Rolling the family’s heavily loaded wagons down the narrow canyon into the valley was a dangerous and difficult business that frightened fourteen-year old Ethel, who cried out, “What kind of God forsaken country are you taking us to?”¹³⁹

The dry valley of Clifton was forbidding compared to the grass-covered shores of Panguitch Lake, but it didn’t take long for the family to settle in and begin to enjoy life in their new surroundings. Enoch and the older boys made quick work of putting up a split log cabin, coating the inside walls with white-wash of lime, and the girls helped their mother tack down a few carpets over a padding of fresh straw, giving the cabin a sweet, clean smell. Enoch put in the usual crops of grain and alfalfa, planted a good kitchen garden and built a corral before leaving for a stint working at a nearby mine. Jim, Jero and Leonard took charge of the cattle and sheep.

It was in the newly constructed cabin where Fern was born in August, 1899. “It was a Sunday morning,” said Ethel. “We were almost ready to leave for Sunday school in Tropic. Mother told me I had better stay home because Dad was down to the Copper Mountain hauling ore and she didn’t want to be left alone. The kids had only been gone a short time when Mother started into labor. With what help I could give her, she labored about two hours until the baby was born. She was born with a veil over her face, and Mother was disturbed because she was superstitious. Mother said being born with a veil meant a person would be psychic.”¹⁴⁰

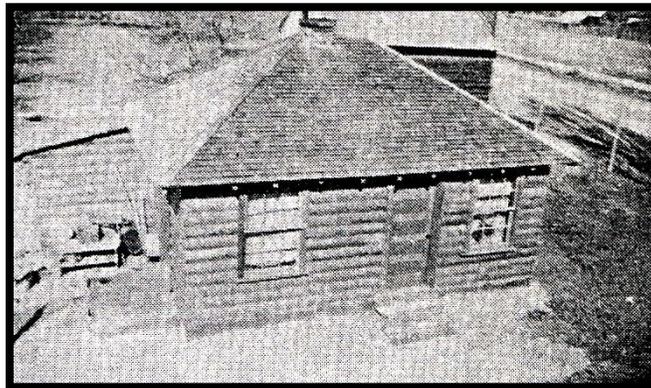
Born with a Caul

A baby born with a “veil” or “caul” over its face is relatively rare, occurring once in every 100,000 births.

The caul is nothing more than a portion of a birth membrane remaining on the infants head, but due its unusual appearance and relative rarity, the appearance of a caul came to been seen as a sign of good luck, an omen of greatness or a indication that the child would possess the ability to see the future or commune with spirits.

The family prospered for a few years in Clifton, raising “lovely gardens such as melons, peanuts, grapes, all kinds of vegetables and fruits. The alfalfa was also beautiful,” said Ethel. Making a success of any ranch or farm in the Utah backcountry was always dependent on the water supply, and Clifton failed to have enough water to support the growing population. A severe drought added to the resident’s problems until they were eventually forced out, leaving Clifton a ghost town. The family “all felt terrible about moving out of the valley, but we made our move over to Tropic,”¹⁴¹ where Enoch “felt the family could be better cared for in the warmer climate.”¹⁴²

Tropic, named for its supposed milder climate, had solved its own water problems eight years before with the construction of a large irrigation canal feed into the neatly dug ditches bordering each of the town’s lots. By the turn of the century when the Reynolds bought an acre and a half lot for \$7.50,¹⁴³ the town had close to three hundred and seventy people, a brand new frame LDS meeting house and a general store. It seemed like a very good place to start over.



The Reynolds home in Tropic.

Life was hard for everyone in that place and time, but several events made things even more challenging for the Reynolds family. Tropic did not always live up to its name, with crop-killing frosts at the end of May and late snow storms that could wipe out entire herds. During the spring of 1900, a three-foot snow blanket killed three hundred of Ole Ahlstrom's sheep,¹⁴⁴ and the same storm may also have been responsible for Enoch's costly loss. "Father herded Red Durham cattle, and he was persuaded by some of his would-be friends to let them take the cattle and go down on the Colorado River, stating that he wouldn't have to feed them in the winter. Mother was opposed to it, but Father insisted that he move us to Tropic and let the cattlemen run the cattle. They let them take the cattle and, to their sorrow, they lost every head of cattle they owned. To top this off, not long after they moved to Tropic, their home caught fire and burned to the ground. So you can see that times were tight for them also."¹⁴⁵

Enoch put his shoulder into making a living after these setbacks. He put Jim in charge of the sheep herd¹⁴⁶ while he continued to mine whenever possible.¹⁴⁷ He blacksmithing anvil was always available to repair wagon wheels and the townsfolk's farming equipment. After all, there were still nine children at home to feed and clothe, and the key to survival in this harsh land was constant work and self-sufficiency. It took some time for the Reynolds to recover from their losses, and they barely scaped by for some time. "The family was very poor and some days all Ard would have to eat was a slice of bread and butter with a big cucumber," said his wife Jennie.¹⁴⁸

Even though it was only four miles south to Cannonville and eight miles from Henriville, both of Tropic's neighboring towns were as small and isolated as any other settlement in the county, providing a peaceful and beautiful place to raise a family. It was common to walk long distances across the country, journeys which proved enjoyable due to the dramatic scenery on every side. Fern recalled one Easter when "Mother and I left early in the morning and walked all over in East Canyon and returned home tired, but happy about the beautiful day."¹⁴⁹ The country was as wild and treacherous as it was beautiful, recalled Fern, who one night walked home from Bryce Canyon Lodge. "I walked from the rim, down the canyon and home to Tropic. What a terrifying experience that was, listening to the eerie sounds of the night, and grateful I was to reach home safe and sound."¹⁵⁰ Fern also recalled encountering a large mountain lion while herding cows one summer with her horse and "faithful dog. One day a big mountain lion spooked the horse and it ran all the way home. A week later my brother killed the animal in a trap."

Such remoteness could also be a liability when winter weather made travel to Panguitch's doctor next to impossible, with the rough roads covered by several feet of snow, but like other townspeople, the Reynolds could always count on Sam Pollock, who owned a pair of forceps, to pull a rotten tooth, or Waldo Littlefield to set a broken bone.¹⁵¹ During the diphtheria and scarlet fever epidemics of 1902 and 1905, Mary Elizabeth relied on "good wilderness training and some old Indian remedies" she had learned from her mother to nurse her family. These frontier medical methods were passed on to the Reynolds children. "Mother and Dad were very good doctors, even though some of the methods used were similar to those used to doctor their farm animals," said Ard's son Ken.¹⁵²

Just for Laughs

The Reynolds family was a close and fun-loving bunch who were known for playing pranks, especially Cliff, who caused his parents much embarrassment. These were typical boy pranks of the day, including throwing rocks outside toilets occupied by girls and teachers and even sometime tipping the outhouses over while occupied. Winter snow brought constant bombardment with snowballs for any girl who came within distance.

One of Cliff's chores was to milk the family cow. He became very skillful in squirting milk at various objects around the corral. The corral fence was made of wood with many knot holes and cracks which Cliff used to practice his aim. He usually timed his milking to coincide with the passing of any neighborhood girls so he could skillfully squirt milk through the knot holes and onto the girls' dresses, bringing much anger and disgust from the victims.

*The neighbor's vegetable gardens also became fun targets for Cliff and his friends. They knew which gardens had the best melons and tomatoes and were quite clever in swiping a few of them for their own needs. One night while raiding a nearby garden, Cliff and his friends stationed themselves throughout the garden with cowbells. One would ring his bell loud enough to wake the owner, who thinking a cow was in the garden, would quickly dress, light his lantern and come looking for the cow. As the owner made his way through the garden, a different boy would ring a bell in the opposite direction. After several trips through the garden in the dark, the owner would realize a prank had been pulled on him and return to his house. Cliff and his friends enjoyed a good laugh at the reaction of the gardener to the fear of losing his produce to the cow. Enoch and Mary Elizabeth Reynolds Family Organization, *Enoch and Mary Elizabeth Shakespear Reynolds: A Family History*, page 82*

Tropical Gardens

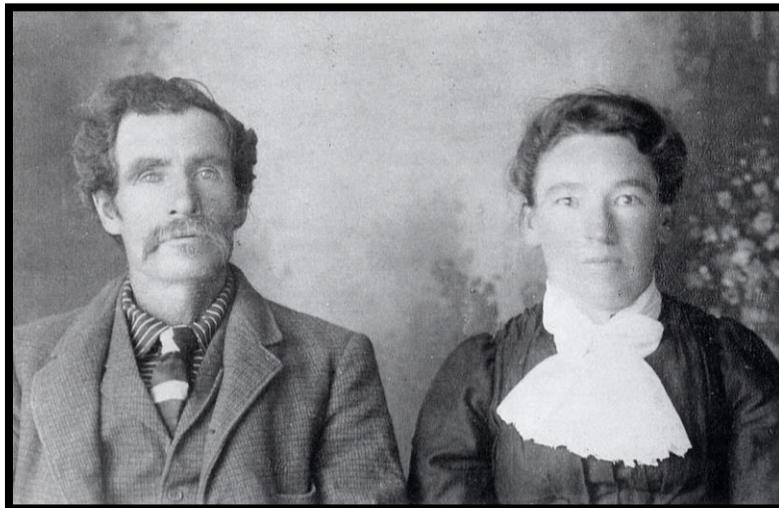
Although Tropic was the most picturesque settlement in the area, located only a few miles from Bryce Canyon's dramatic hoodoos, most residents found just as much beauty in the town's well-cared for gardens. Both Enoch and Mary Elizabeth were devoted gardeners who always had rows of vegetables under cultivation. There was something satisfying about planting and tending lettuce, cucumbers, tomatoes, potatoes, beans, and melons and Enoch, especially, took great pride in keeping his garden weed-free. He grew "many varieties of corn and in the fall, after harvest, he would store them for the Indians who would come into town in the winter," said Fern.¹⁵³

Enoch and Mary Elizabeth were particularly proud of their large orchard of apple, plum, peach and cherry trees, where Enoch could often be found hoeing weeds around the trunks.¹⁵⁴ The yearly harvest of both gardens and orchards provided enough bounty to bring in a little extra cash. Mary Elizabeth and the girl spent weeks drying fruit which was later shipped to Salt Lake City, where it was sold to the LDS hospital.¹⁵⁵

To maximize their orchard's production, the Reynolds kept fifteen stands of beehives scattered through the trees to assist with spring pollination. A side benefit of the bees was the delicious honey harvested from their combs that was both consumed by the family and sold for profit.¹⁵⁶ "Another swarm of bees came into the trees one day, and Mother wanted to capture them to make another stand," said Fern. "As she reached up so she could pull the limb down so she could rake them off into a box, she slipped and scattered the bees all over her. She was stung from one end to the other! Dad, on the other hand, seemed to get along with the bees quite well. He could work within five feet of those bee stands and they would never bother him. We asked a doctor over in Panguitch about that, and he said that bees have a super smell and that's how they can tell flowers a long ways away. So Mother must have been 'sweeter'. I can't remember even one time that Dad ever got stung by one of those bees."¹⁵⁷

Bee-sieged

Mary Elizabeth wasn't the only member of the family who came out badly in a contest with bees. Young Cliff and one of his friends decided late one evening to steal some honey from a neighbor's hive. Thinking the bees were "asleep for the night, they decided to raise the lid and take a slat from the hive box," recalled Cliff's son Dale. "As the boys carefully opened the lid, the bees came out swarming all over them. When they lost 'the battle of the bees,' they went home for the night. The next morning, the owner of the bees came to the Reynold's home and asked for Cliff. His mother said he was still in bed, reporting that he had a headache. The owner asked if he could go to his room and see him. Hearing the conversation, Cliff quickly covered his face with a quilt, hoping that the bee owner and his mother would think he was asleep and not disturb him. This proved wrong, as his mother knew he was not asleep and she removed the quilt from his face. Much to their dismay, Cliff's face was swollen twice its size, with his eyes swollen shut. At the sight of Cliff's face the bee owner burst out laughing and in his English drawl said, 'Good God Almighty, Cliff! Didn't you know those bees had hot rear ends?' This ended Cliff's bee career." Enoch and Mary Elizabeth Reynolds Family Organization, Enoch and Mary Elizabeth Shakespear Reynolds: A Family History, page 83.



Enoch and Mary Elizabeth Reynolds

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- ⁸¹ Hannah Minerva “Nerve” (Reynolds) Worthen (1877-1967), #KWNL-NQR, www.familysearch.org
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Chapter 4

End of Time

Growing Old Together



Enoch and Mary Elizabeth in their later years.

Enoch eventually turned his sheep herds and fields over to his sons and spent his retirement years tinkering with projects around the house and barn. “In his later years, Dad would sit for hours and sharpen his knives, first with a rough stone, then with a smooth razor hone, and then with a leather strap,” said Fern. “He would then take his knives and whittle wood. He was especially good at whittling toothpicks. He would whittle enough of them to fill a tobacco sack, then put the sack of them above his door in his home. He must have had at least ten of them full when he died.”¹⁵⁸

Both Enoch and Mary Elizabeth enjoyed their gardens, especially Mary Elizabeth who “had a real knack for growing things,” according to Mae. “She tended and cared for a lovely flower garden in her front yard. She took great pride in this garden, and would ‘dare’ a weed to come up!” In addition to the “many choice varieties of flowers that bloomed throughout the summer, “there was “a lovely trumpet vine that grew up and along the eaves, giving shade and coolness to the south side of the house and porch. Each year it bore beautiful orange trumpet shaped blooms,” said granddaughter Rell Reynolds.¹⁵⁹ Mary Elizabeth often shared the blooms she grew, sending fresh bouquets to family and friends, along with her best wishes. “The editor and

wife were very agreeably surprised one day last week when upon opening a package they found that it contained a beautiful assortment of flowers which were sent by Mrs. Enoch Reynolds of Tropic,” read a notice in *The Garfield County News*. “Thank you very much Mrs. Reynolds, we appreciate your thoughtfulness.”¹⁶⁰ Even the neighborhood children received bunches of flowers from Mrs. Reynolds as they passed her garden on their way to school.¹⁶¹

Enoch occasionally went fishing along the shores of Panguitch Lake, with Mary Elizabeth coming along for company. “She wasn’t much for hunting or fishing, but she could surely put an excellent fish dinner together when he got back,” said Rell.¹⁶² “She was a marvelous cook and always had something cooking in the oven. Her house was always an open house on holidays. There never was a holiday that she wouldn’t spend at least a week or more preparing for in advance. She would always have pies and cakes made up for those occasions. Her specialty was a combination of apple and mincemeat pie. She always had fresh, hot biscuits made each morning for breakfast,” Rell remembered.¹⁶³



Mary Elizabeth working in her garden.

Mary Elizabeth enjoyed giving pleasure to others through small and simple acts of kindness. She continued her service as an active member of the ward Relief Society, visiting those in need and stitching together “literally hundreds of quilts in her day. She was most always putting a quilt together for a grandchild or for the Relief Society.”¹⁶⁴ She was known for singing in the ward choir and, in her younger years, for organizing caroling groups of caroling children at Christmas, hooking a cowhide to her horse’s tail for a make-shift sled.¹⁶⁵

Visits from the children and grandchildren were common events, even though travel remained difficult for many years over the unimproved roads of Garfield County. On one occasion, Minerva sent Ken Worthen to Tropic to bring her mother to Panguitch for a visit. Travelling by car was still an unusual event in those days, as few people could afford to buy and maintain an automobile. Although Mary Elizabeth was not a total stranger to auto transportation, she was unfamiliar with all of the dashboard dials and meters. “After they arrived, Mary told Nerve she was never going to ride with Ken again because he drove eighty miles an hour. Nerve got after Ken and he explained that his old car couldn’t possibly go eighty miles an hour. He soon figured out that Mary was sitting where she could see the radio dial, which was turned to station 80. Ken took his great-grandmother out to the car and showed her the radio. Of course, she rode with him again.”¹⁶⁶

Failing Health

Enoch remained a disciplined man as he aged, but he did have a few bad habits. “Dad never smoked, but he always chewed tobacco,” said Mae. “We could always tell when he happened to swallow just the least little bit of tobacco juice. He would get the hiccups so bad that he could hardly breathe.”¹⁶⁷ The tobacco left stains on his teeth, but at least those teeth were his own, a remarkable feat in an era when dental care was little more than pulling any offending tooth.¹⁶⁸

Enoch’s eyes stayed sharp enough for him to whittle without glasses, and he had a “beautiful head of white curly hair,” but his natural athleticism gradually waned with age until he was forced to walk with a cane.¹⁶⁹ When his mind deteriorated and he lost much of his memory, there was little left but his intimidating temper. “Grandma always said, ‘Don’t get where he can reach you with his cane or he will pull you to him and hurt you,’ so I managed to avoid Grandpa Reynolds,” said RDeen’s daughter Reta.¹⁷⁰

As both Enoch and Mary Elizabeth aged, they found the harsh winters easier to manage with the help of Minerva, a registered nurse, who was living with her family in Panguitch. Every year they made the temporary move to Minerva's home until spring brought milder weather in Tropic and they could once again move about in their gardens.¹⁷¹

Caring for Enoch became more and more difficult for Mary Elizabeth as his body and mind faded, and she was grateful for Minerva's regular trips to Tropic to check up on him.¹⁷² Enoch eventually died of old age on 7 October, 1927, at his home in Tropic.¹⁷³ A Sunday morning service was held at the local chapel, where the ward choir provided the music and friends and family spoke of Enoch's life.¹⁷⁴ "Enoch was a hard working pioneer in southern Utah and was well known and respected for his industry," said Fern. "He lived a good life and will be remembered for many years to come."¹⁷⁵

Mourners followed Enoch's hearse as it made its way the Panguitch cemetery. "A long line of autos filled with sympathizing friends and relative accompanied the body to its last resting place. At Showalters' ranch a goodly number of citizens from Panguitch met the procession and accompanied it to the cemetery," reported *The Garfield County News*,¹⁷⁶ where a graveside service included a mixed quartette rendition of "Rock of Ages."¹⁷⁷



Mary Elizabeth at home in Tropic.



Mary Elizabeth's final photos: Left, taking a walk during the summer of 1943. Right: with granddaughter Reta Baldwin her daughter LaPreal.

Mary Elizabeth's Death

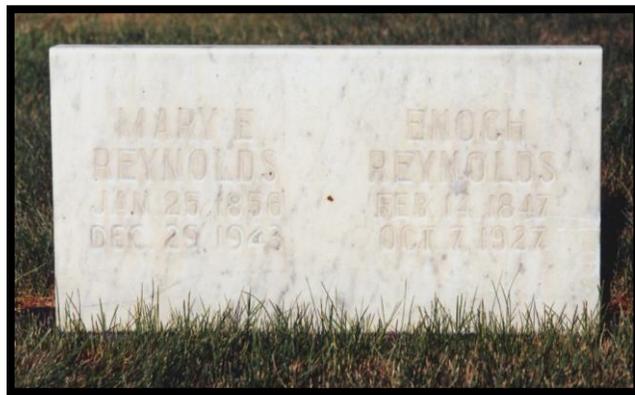
Mary Elizabeth was seventy-one years old when Enoch died, but she was still spry enough to put in her yearly gardens and tend to her pets. "Grandma loved all kinds of animals. She most always had a watch dog around the yard and 'tons of cats' to keep the mice down," said Rell.¹⁷⁸ Mary Elizabeth spent the next sixteen years alone, focusing her love and energies on her extensive clutch of children and grandchildren.

James and Ethel lived nearby in Tropic with their families, and Minerva and Cliff weren't too far away in the neighboring towns of Panguitch and Escalante, but Jero, Ard, Mae, Scott and Fern had all moved to various cities in northern Utah. Mary Elizabeth kept in touch with occasional visits and short letters that included tidbits of local news ("We have had two weddings since you left ...Everybody is busy putting up fruit and vegetables it is sure surprising what amount of fruit there is being taken care of in this town.") in what she called her "hen scratching."¹⁷⁹

Mary Elizabeth lived alone in her home, even when her health began to fail. "Feel fine, only a little crippled in my leg that makes me limp," she wrote at the age of eighty-three.¹⁸⁰ By this time, she had

also developed a “large goiter that went clear around her neck,” according to grandson Monte Davies.¹⁸¹ This swelling of the thyroid gland was probably due to the lack of iodine in Mary Elizabeth’s diet, and while it resulted in some coughing and difficulty in swallowing, it was not a dangerous condition. Minerva who took charge of her mother’s care toward the end of her life,¹⁸² motoring between Panguitch and Tropic on a regular basis until Mary Elizabeth quietly passed away at the age of eight-seven, five days after Christmas in 1943.¹⁸³

Mary Elizabeth “was certainly a choice and strong person throughout her life,” remembered Rell,¹⁸⁴ who was among the many of her grandmother’s descendents¹⁸⁵ who attended the funeral held in Tropic the next Sunday, where Mary Elizabeth was honored by her eight living children. She was buried beside her husband in the Panguitch cemetery.¹⁸⁶



Mary Elizabeth and Enoch are buried in the Panguitch cemetery, Block 4, Lot 34.

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Fern [Harris], 25-26, 32, 36-41, 44-45.

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Josiah Anderson, 6.

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Martha Minerva [Norton], 6.

Mary Elizabeth (Shakespear), 14-20, 23-27, 29, 31-32, 34-37, 41-46.

Mary Elizabeth [Tidwell], 6-7.

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Mary (Haskins) [Child] [Jones], 7-8.

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David James, 16.

George Daniel, 19.

Joseph David, 19.

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Sarah Ann (Batty), 19.

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