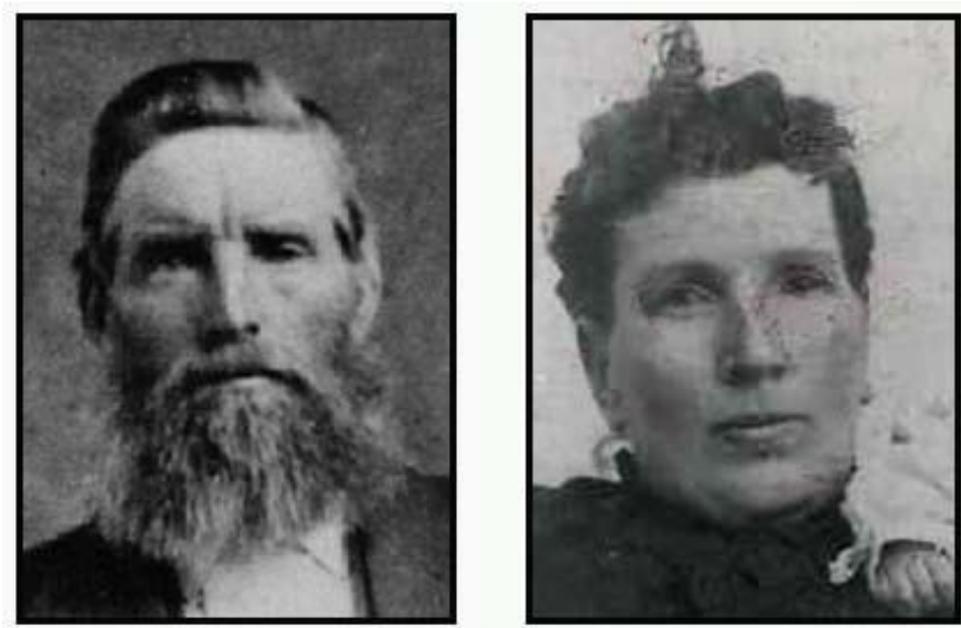


Jared Curtis Roundy and Lovisa (Jenne) Roundy



A Family History

by Shelley Dawson Davies

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Chapter 1

Jared

Coming of Age



Nauvoo, Illinois, in the mid-1840s.

Commerce, Illinois, was a dead end settlement in 1839, surrounded on one side by malarial Mississippi River swamps and a wilderness of thick inland forests on the other. Its cluster of rough dwellings didn't look like much when Joseph Smith purchased the settlement, but no matter how raw the territory was, it offered relief from persecutions in Missouri and the chance for the Saints to build a city of their own.

Jared Roundy's¹ family was among the first to arrive in what was to become the city of Nauvoo. His mother, Betsy,² set up housekeeping for her nine children in a tent while father Shadrach³ and the older boys, Lauren⁴ and Lorenzo,⁵ built a house on their lot a few blocks in from the river.⁶ The Roundy's were more than fortunate in purchasing a lot neighboring the Joseph Smith homestead. Shadrach was among the Prophet's closest advisors and protectors ever since the pair met in Kirtland, Ohio, soon after Shadrach joined the church in 1831.

Joseph often dropped by the Roundy's Ohio farm⁷ after Shadrach moved his family from Spafford in upstate New York to Willoughby, five miles north of Kirtland, in 1834. The Roundys hoped to remain

in Ohio near the new temple they had helped to build, but when persecutions against the church culminated in threats against the Prophet's life a few years later, Joseph Smith sought safety in Missouri.

The Roundy family soon followed Joseph to the new church headquarters in Far West, where faithful members were busy building the New Jerusalem. Persecutions continued, however, as anti-Mormon agitators whipped up sentiments against the Saints. Armed mobs attacked smaller settlements and outlying farms in a series of assaults eventually culminating in Missouri's Governor Boggs' infamous 1838 "extermination order" calling for the Mormon to "be treated as enemies, and must be exterminated or driven from the state if necessary for the public peace."⁸

Jared was eleven years old the winter he and his family were driven out of their home at gunpoint. Along with thousands of others, the Roundys were forced to find refuge wherever and however they could. Shadrach arranged temporary housing for Betsy and the children two hundred miles away in Warsaw, Illinois, while he remained behind in Far West to help evacuate the poor. It was a difficult winter for everyone, but by spring Shadrach was able to join his family in Warsaw.⁹

The Roundys were among those who followed Joseph Smith when he moved his own family to Commerce in May, 1839. There was much work ahead as the Saints set about bringing civilization to the swampy wilderness. The summer air was filled with the sounds of saws and the scent of cut lumber; unfortunately it was also alive with clouds of malarial mosquitos spreading disease throughout the settlement. Many people were so stricken with chills and fever they found it difficult to care for each other and could only watch as their loved ones succumbed to the illness. Jared's eight-year old brother William¹⁰ died that August, but the rest of the children were spared and the disease finally faded away with the oncoming winter.

Jared grew to maturity along with the city of Nauvoo itself, helping out from time to time in his father's successful wood shop, busy with the building booming created by so many people moving into the new church headquarters.¹¹ In addition to doing chores around the house, Jared tended to his mother's cows, some of the best town. The butter Betsy churned was of high quality and happily shared with the Smith family, as were many of the meals Betsy prepared. Jared became accustomed to sitting near the Prophet at table, as Joseph often came by to consult with Shadrach just before dinner was served, accepting Betsy's offer to fill his handkerchief with cookies for his children.¹² Jared also played ball with Joseph, according to his wife. "I have

heard my husband Jared Roundy say that he has played ball with Brother Joseph many times,” said Lovisa Roundy.¹³ “He would come along when the boys were playing and say, ‘Boys, isn’t it time for me to knock?’ He would play a while, then throw the ball and say, ‘Here, boys and girls.’”¹⁴

Joseph appointed Shadrach as one of his bodyguards¹⁵ and a member of Nauvoo’s “night watch,”¹⁶ an after-hours patrol to keep church leaders safe from a rising tide of enemies bent on destroying the church, but it wasn’t the men who watched out for the Prophet. Jared recalled watching one day as several strangers “called to a small boy and said, ‘I say, Bub, do you know where Old Joe Smith is?’ The little boy looked up and said, ‘Oh, you mean Brother Joseph, I suppose. The last time I saw him he was on Brother Hyrum’s old gray horse going up to heaven. The last time I saw him he was going up and up. I watched until I could see him no longer.’”¹⁷

In the end, no one could protect Brother Joseph from the hostile forces gathering against him. Joseph left on horseback for Carthage on 24 June, 1844, accompanied by “a few friends,” including Shadrach, to answer charges brought against him by his enemies.¹⁸ On the afternoon of 27 June, a mob of one hundred armed men with blackened faces made their way toward the jail where Joseph, Hyrum, and several other church leaders were being held. The prisoners tried to defend themselves against the brutal attack, but Joseph and Hyrum were killed before the mob retreated. Shadrach was one of twelve guards who accompanied Joseph and Hyrum’s bodies back to Nauvoo the following day.¹⁹



Carthage jail, site of Joseph and Hyrum’s martyrdom.



The Saints huddled in Winter Quarters' log cabins until spring, 1947.

Winter Quarters

The church continued to flourish even after the Prophet's death. Thousands of new members streamed into Nauvoo, many of them converts from England who were anxious to join their fellow Saints. As the new president of the church, Brigham Young's main focus was finishing the temple slowly rising on the bluffs above Nauvoo. By December, 1845, the building was dedicated and ready to receive faithful Saints for their endowments, including eighteen-year old Jared, his brothers Lauren and Lorenzo, sisters Sophia,²⁰ Samantha,²¹ and of course, their parents Shadrach and Betsy.²²

The church's growth only inflamed its enemies, who were determined to drive the Saints out of Illinois. Increased harassments and persecutions finally forced Brigham Young to prepare his people to evacuate their city for a new home somewhere in the west. By February, 1846, the first wagons rolled out of Nauvoo, headed for temporary camps in Iowa. For the time being, it would be enough to make it as far as the Missouri River by mid-April, early enough to put in crops and establish a way station for the companies soon to follow. As a trusted and experienced advisor, Shadrach was chosen to lead one of the early wagon trains. Jared helped his family pack up their belongings and ready the wagons. The Roundy Company joined the main body of refugees in late February,²³ and by the first of March, the "Camp of Israel" was ready to depart.

Thousands of refugees were scattered across Iowa in provisional camps as the winter of 1846-47 began, with the main encampment of Winter Quarters located on the Missouri River's west bank. Caring for so many people on the frontier was a challenge Brigham Young met with characteristic organization. He divided Winter Quarters into twenty-two wards, calling for reliable leaders to attend to the people's needs. Shadrach accepted Brigham Young's request to serve as bishop for the fifth ward sometime that fall.²⁴

As one of the few young men who had not left with the Mormon Battalion in July, Jared proved invaluable in helping his father care for ward members that winter. He joined his father in visiting families, delivering food when possible, and shoring up the hastily built dugouts and log cabins where suffering families huddled against the bitter cold and torrential spring rains. All winter long preparations were made for an advance company to depart for the Great Basin as soon as the weather allowed. Shadrach would accompany Brigham Young's pioneer company in April, while twenty-year old Jared, his brothers, mother and sister Nancy²⁵ were assigned to the first wagon train to follow in June.²⁶

The Gathering of Zion

Brigham Young's vanguard company arrived in the Salt Lake Valley near the end of July, 1847. Shadrach, one of the first men to enter the valley, spent three weeks plowing, planting and helping build a rough fort before President Young organized a return company, with Shadrach acting as captain. Twenty-five days after their arrival in Salt Lake, the Roundy-Rappleeye company was headed back across the plains.

It wasn't long before Shadrach's wagon train met up with the "Big Company," over fifteen-hundred people headed toward the Great Basin in the second wave to leave from Winter Quarters. It was at the first crossing of the Sweetwater, on the last day of August near Independence Rock, where the Roundy family was reunited.²⁷ Shadrach immediately relinquished his duties as captain of the Roundy-Rappleeye company and joined his family in their journey to Salt Lake. The Smoot Company covered ground quickly and with few problems, arriving in the valley 25 September.²⁸

Even though his father had described the new settlement of Salt Lake City to him, Jared was surprised by how much had already been accomplished. There were many acres of crops maturing in the autumn sun and an adobe wall was slowly rising around the primitive fort where he and his family would spend the winter.²⁹ Jared, joined by every other able-bodied man, pitched in where ever help was needed, cutting firewood and reinforcing cabin walls. He also accompanied his father and brothers on explorations over the winter to scout out the best locations for future settlements. By the spring of 1848, Shadrach had established a farm along Duel Creek in Centerville, fourteen miles north of Salt Lake City, putting Lauren and Lorenzo in charge of the operation.³⁰ Jared divided his time between working on the farm and helping at his parent's house in Salt Lake City, especially when his father was away on church business.



Salt Lake City was expanding throughout the valley in 1853.

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- ³ Shadrach Roundy (1788-1872), #K2Q6-JV8, www.familysearch.org
- ⁴ Lauren Hotchkiss Roundy (1815-1900), #L4ML-4D8, www.familysearch.org
- ⁵ Lorenzo Wesley Roundy (1819-1876), #KWNT-7YM, www.familysearch.org
- ⁶ Lot#1, Block 118, Nauvoo, Hancock County Deeds, book N page #51-52 entry #6485, Nauvoo Land and Records Office, Nauvoo Restoration, Inc., 8 May, 2014. The home is described as a “fairly good dwelling,” probably a frame home, on the corner of Hyde and Munson Streets.
- ⁷ “After dinner I rode out in company with my wife and children, my brother Don Carlos and others,” wrote the Prophet in his journal. “We visited Brother Roundy and family, who lives near Willoughby. We had an interesting visit.” Joseph Smith’s journal, 31 October, 1835, as referenced in Brigham Henry Roberts, *History of the Church of Jesus Christ of Latter-day Saints, Vol. 2* (Salt Lake City, Utah: Deseret News, 1904), page 297-98.
- ⁸ The Church of Jesus Christ of Latter-day Saints, *Church History in the Fullness of Times*, page 201.
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- ¹⁰ William Felshaw Roundy (1831-1839), #LH8Z-9K3, www.familysearch.org
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- ¹⁷ Roundy, “Personal History of Lovisa (Jenne) Roundy.”
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²⁶ Abraham O. Smoot Company, Winter Quarters to Salt Lake City, Utah, 17 June-25 September, 1847,

<http://history.lds.org/overlandtravels/companyPioneers?lang=eng&companyId=343>

²⁷ William Clayton, *William Clayton's Journal* (Salt Lake City, Utah: The Deseret News, 1921), entry for 31 August, 1847, page 356.

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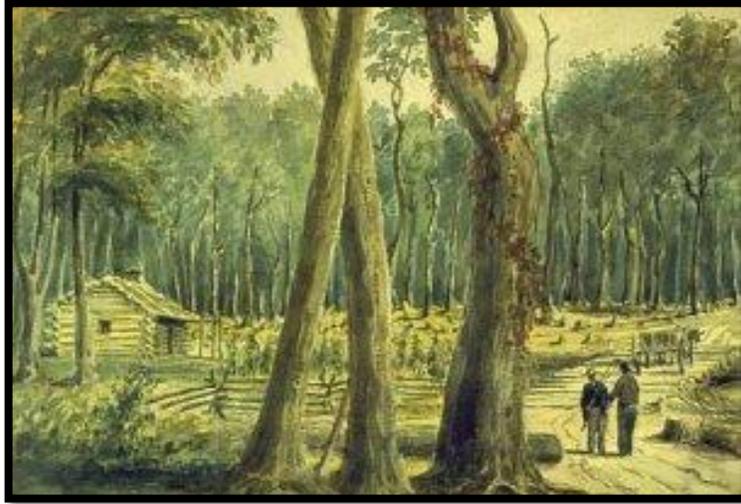
²⁹ William G. Hartley, "Gathering the Dispersed Nauvoo Saints, 1847-1852," *The Ensign* (July, 1997), <https://www.lds.org/ensign/1997/07/gathering-the-dispersed-nauvoo-saints-1847-1852?lang=eng>

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Chapter 2

Lovisa Jenne

Growing in the Gospel



A pioneer cabin in Upper Canada, not far from where Lovisa was born in 1832.

The Spirit of the Lord was stirring all across Upper Canada in the early 1830s as missionaries spread the good news: God had once again opened the heavens, restoring His authority to modern day prophet Joseph Smith. The Jenne farm in Earnestown, Ontario, was less than two hundred miles from Fayette, New York, where the Prophet Joseph Smith officially organized the Church of Jesus Christ of Latter-day Saints in the spring of 1830, and it wasn't long before Lovisa's mother Sarah³¹ gained a testimony of the work.³² After Sarah's brother Robert Snyder³³ was miraculously healed³⁴ almost the entire Snyder side of the family was baptized;³⁵ even Lovisa's father, Benjamin³⁶ was converted, although he was the only member on his side of the family to join the new church.

Little Lovisa grew up witnessing a number of spiritual manifestations, including her own healing when she was baptized at the age of eleven,³⁷ and the miraculous recovery of her mother who "was very sick with fever," Lovisa later recalled. "People though she could not

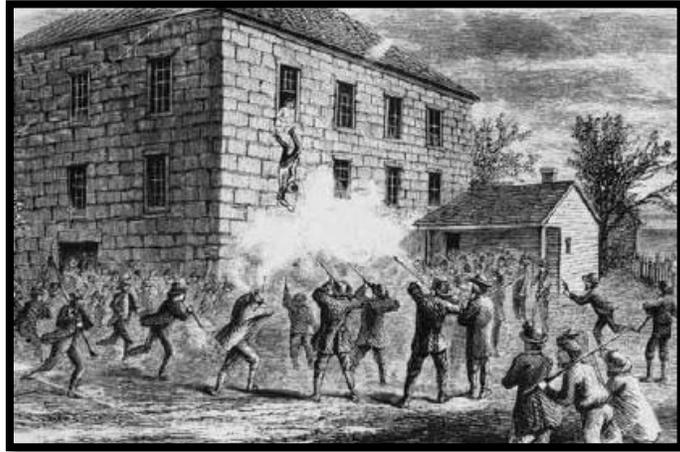
live. They cut her beautiful hair short for the fever was so bad. My uncle [Robert] was away preaching at the time that my mother was so sick. He came in the night, laid his hands on her, anointed her with oil, administered to her. She was healed from this time on... In the morning the neighbors asked what doctors she had. She told them that the Lord had healed her.”³⁸

Like other faithful members of the church, the Jenne and Snyder families accepted Joseph Smith’s call to join with other “Saints,” selling their farms and moving west towards Nauvoo, Illinois, in 1839.³⁹ Leading the group were Grandfather⁴⁰ and Grandmother Snyder,⁴¹ accompanied by their younger children Jane⁴² and Jesse;⁴³ their married sons Samuel,⁴⁴ Robert, Chester⁴⁵ and George⁴⁶ and their families; and the Jennes. Lovisa was twelve years old by then, experienced enough to help with younger siblings Olive,⁴⁷ and Chester,⁴⁸ while her mother tended to newborn Sarah Jane.⁴⁹

The temperature was already dropping as the wagons pulled out of Earnestown that autumn, and conditions only deteriorated as the group made their way over hundreds miles of rough roads. Sickness finally forced the travelers to winter over in La Porte, Indiana, twenty miles inland from Lake Michigan. In the spring of 1840, Lovisa’s uncles continued on toward Nauvoo, leaving Grandfather and Grandmother Snyder and the Jennes in La Porte. The lakeside town proved to be an important stop for missionaries travelling from Nauvoo to points east, and the Jenne and Snyder families often hosted Elders as they passed through during the next three years, including a young man by the name of Franklin D. Richards,⁵⁰ who married Aunt Jane in 1842.⁵¹



The Mississippi River near Nauvoo, Illinois.



The martyrdom of Joseph Smith at Carthage, 27 June, 1844.

Near Carthage

The Jennes eventually made their way to Job Creek,⁵² just outside of Carthage, Illinois, where they settled on a farm⁵³ near Uncles Samuel and George.⁵⁴ Grandfather and Grandmother Snyder found a home in Nauvoo itself, not far from Jane and Franklin Richards.⁵⁵ It should have been the best of times now that everyone was finally settled in and around Nauvoo, but for some reason the Jenne family began to fall apart. It started with Benjamin's failure as provider and his absences from home,⁵⁶ obliging Sarah to send little Jane to live with the Snyders in Nauvoo, even before she gave birth to Maria⁵⁷ in January, 1844.⁵⁸

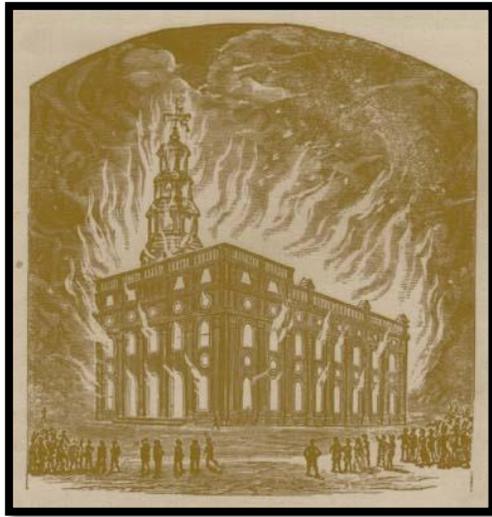
Lovisa often spent time in Nauvoo, as well, visiting her grandparents and Aunt Jane, who took her twelve-year old niece to a meeting where Joseph Smith was speaking. Lovisa was excited to meet the Prophet, telling her aunt, "Oh, I wish I could be close to Brother Joseph." "Sit here on the end of the bench and you will be near him when he passes along," Jane told her. "When he came he was so close his cloak touched my hand. It sent a thrill all over me. I shall never forget my feeling. I thought of the woman who touched the Savior's garments and was made whole," recalled Lovisa.⁵⁹ "Brother Joseph would stop when he was not in too much of a hurry and shake hands with the children. If he had not the time to stop he would say, 'How do you do?' The children loved him well. They almost worshiped him. I thought Brother Joseph almost perfect. Well, I think now he was too good and pure to live here."⁶⁰

Lovisa was helping her mother on the farm in June, 1844, when Joseph Smith's enemies finally caught up with him as he was being held in nearby Carthage jail. "I well remember the time our dear ones were martyred," said Lovisa. "I heard the noise of the drumbeats and the noise and uproar that the mob was making. When we heard the shots and the noise, my mother said, 'They have murdered our Prophet and Patriarch!' She took sick from the time she heard shots and noise. We tried to comfort her and tell her perhaps it might not be true, but we soon found it was too true. We lived so near it did not take long for the word to come. The mob so elated over doing so great a deed they spread the news far and near. We mourned long for our dear ones and could not be comforted. It was the saddest times I ever saw."⁶¹

Bitter Winter

Anti-Mormon ruffians hoped Joseph Smith's death would destroy the church, but the Saints stood behind Brigham Young after a miraculous confirmation of his leadership. Many members of a congregation he was addressing testified that Brother Brigham suddenly took on the appearance of Joseph, including Lovisa. "I remember the first time Brother Brigham Young came to the stand. I was there at the time. I thought it was Brother Joseph. It was his voice that he spoke with. He looked like Brother Joseph, but I knew that it could not be, it was only Brother Joseph's mantle thrown over Brother Brigham's shoulders. We all knew that he was the right man to be our leader. I was only a child of twelve years at this time, but I was a strong Mormon, if I was young."⁶²

Persecutions against the church increased as thousands of new converts flooded into Nauvoo and the surrounding communities, alarming early settlers who feared being outnumbered. It soon became clear the Saints would have to leave Illinois on their own or be driven out by mobs. The first wagons rolled out of Nauvoo in February, 1846, while plans were made to evacuate the city by the end of the year. Everyone labored to sell their property and prepare for the journey ahead. Lovisa helped her mother and Aunt Jane make bushels of hard toast, parched corn and dry fruits, vegetables and meat for their journey.⁶³



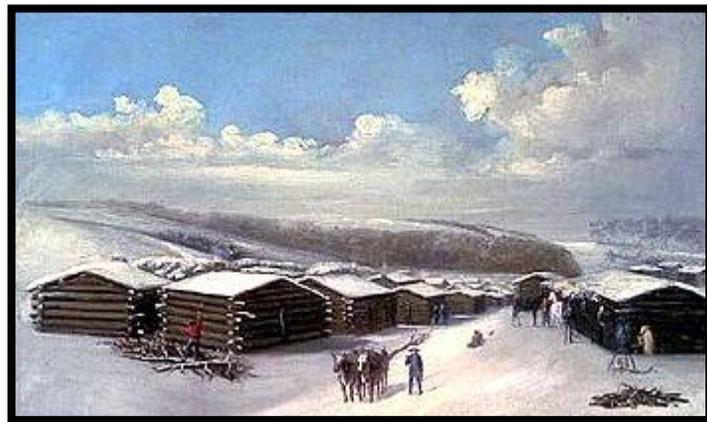
The Nauvoo temple burns after the Saints' expulsion from the city.

With Benjamin still absent, Sarah and her children were invited to join the Richards family when they left Nauvoo in early June. They made it as far as the Sugar Creek way station, seven miles west of the city, when Uncle Franklin was called on a mission to England. It now fell to Lovisa and her mother to care for the children as well as Jane and Franklin's second wife Elizabeth,⁶⁴ both bedridden with illness. There was also the matter of money. "We could not stay in Nauvoo any longer, but could not go on for want of means," said Lovisa, who was fourteen years old at the time. "Many had to earn something before going on. There was a gentleman gave my mother a recipe for making ginger beer and very nice ginger cake. He kept a restaurant. My mother done well making beer, cakes, and pies."⁶⁵

It was September before Lovisa and her family were ready to continue on toward the new church headquarters in Winter Quarters, Nebraska, three hundred miles to the west. Lovisa was tasked with driving the wagon and caring for the draft animals. "I harnessed a team every morning, unharnessed it at night, drove it all day, then had to go to work, and soon as we got to camp, washing, cooking, and anything there was to do," she recalled.⁶⁶ Sarah tended to Jane as she gave birth to a son along the trail, comforting her at the infant's death an hour later. "When the little baby died, my mother took the lid from a large chest she had, and had a coffin made for the baby. We were away from any settlement. We carried the baby twelve days until we arrived at Mount Pisgah, where some of the Saints stopped awhile, and many were buried."⁶⁷

The deaths continued even after Lovisa's family arrived at Winter Quarters. Jane's little daughter Wealthy died later that fall, as did Franklin's second wife and Lovisa's own little brother Brigham.⁶⁸ "We had much sickness caused from the hardships we had to endure," said Lovisa, who also succumbed to the effects of exposure and poor diet. "We had very poor living, mostly corn meal from bread, no vegetables. It was very hard on the people, caused much sickness. We had what they called scurvy, black leg, and canker; with it I had all three. My mouth was so bad with cancer that I never tasted food for six weeks, only as sometimes, the folks would toast some crusts of bread, browned it, and made coffee with it, and I would drink it. I came near dying. My legs were all drawn up. I could not straighten them no more than if I were sitting down. They were that way for a long time. At last they grew some better until I could straighten one of my legs, but the other one was two inches shorter. I walked with a cane for a long time, but it finally lengthened to be as long as the other leg. The persecutions and hardships we had to pass through were unlimited."⁶⁹

Somehow Sarah managed to keep her family alive over the winter, relying as many residents did on trade with surrounding communities for food and supplies until the spring when crops could be planted. Everyone was relieved when Uncle Franklin returned from his mission, ready to help Jane, Sarah and the children prepare for the journey west. It would be another year before the family could afford to travel. In the meantime, there was not only plenty of work to be done, but life settled into a normal routine. Lovisa attended classes in a number of subjects over the winter, including French and Latin, and joined in the many dances held in a log building decorated by draping quilts against the walls. Light was provided with tallow dips placed in hollowed out turnips and pumpkins suspended from the ceiling.⁷⁰



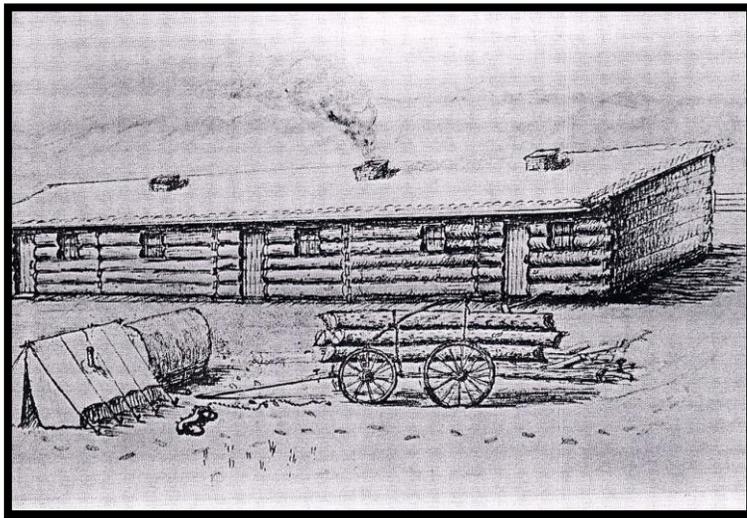
Winter Quarters as depicted by C.C.A. Christensen.

A Blessed Land

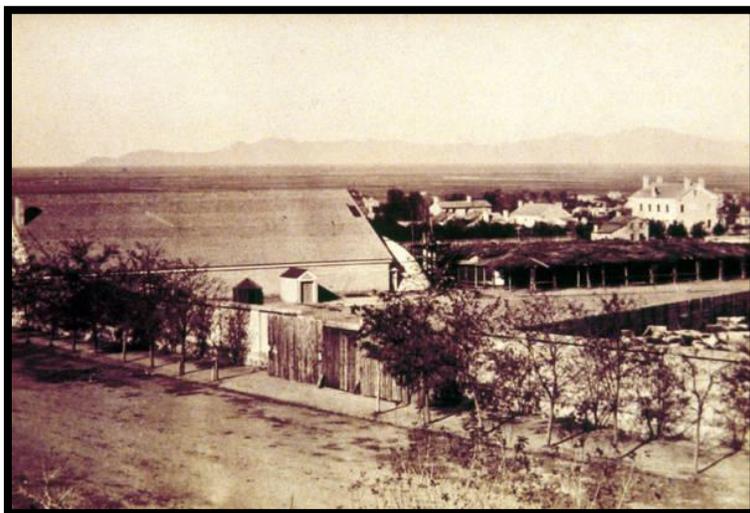
The Richards family agreed to include sixteen-year old Lovisa and eight-year old Sarah Jane in their wagon when they ready to leave for Utah in July, 1848.⁷¹ Lovisa's driving skills proved invaluable along the way, and when she wasn't helping with the Richards wagon, she drove an ox team for a widowed immigrant from England. "She felt safe with me driving for her and I felt blessed to do that little thing for her," said Lovisa.⁷² "It was difficult crossing the plains, but after we left Winter Quarters we did not have a death on our journey and no sickness to speak of. We were bothered by the Indians begging, of course. We had to divide in order to keep peace with them. They would get their buffalo or sand blankets, spread them out and the Saints had to give them each a little something. A little flour, sugar, anything we had. If we did not, they would ask for what we had not given them. We had some good times, too. When we got to camp we would gather and have a meeting, sing and pray and speak and sometimes dance when we were not too tired. Sometimes it was late when we got to camp and we were too tired for anything only to go to bed and rest and be ready for the next day's travel."⁷³

It was mid-October by the time the Richards family arrived in Salt Lake City, and there was already a dusting of snow on the mountains. The rush was on to prepare for winter and that meant building a suitable shelter as soon as possible. "There was not a house where Salt Lake now is. When I came only the forts the Saints the first year had built," said Lovisa. "As soon as we could my uncle got 'dobies [adobe bricks] and put up the walls of a small room. We did not have lumber for shingles, so we covered the roof with poles, laid straight across, and straw on that." It wasn't a fancy house, but it would do for the time being. Unfortunately, the house did not survive more than a few months, due to an accidental fire which started when Franklin moved the stovepipe to vent through the roof instead of the window, despite Jane's fear of sparks landing on the dry straw overhead. All was well for a few days with the roof blanketed by snow, but soon the snow melted and the straw dried out. It was Lovisa who first noticed the flames. "I ran out and said, 'The house is on fire!' I took a quilt from our poor old ox that we were trying to save and kill for spring. I climbed a ladder that was leaning against the house. Tried to cover the blaze, but could not. I hollered, 'Fire!' and my uncle was near. He and the neighbors, what few we had, soon came, but our dear straw roof did not last long. The floor and many things were burned. We had to live in wagon boxes the rest of that winter until we could get lumber and build another roof a little more substantial than the one we had had.

“We were very happy for all we had very little to eat,” said Lovisa. “Our diet was mostly porridge, corn meal gruel and beef that was so poor when they were killed, they would not have lived. That spring we raised a fine garden and our grain was doing fine when the crickets came and were destroying everything in the shape of rain. Both the old and the young fought the crickets. I would fight them until I could stand it no longer, then rest awhile and go at it again. We all did the same. Just when we were almost discouraged we saw the most beautiful birds that I have ever saw, or so I thought at that time. They came down in great flocks and commenced to devour the crickets. Not only did they descend on our grain, but all of the farms anywhere the crickets were destroying the grain. When they got tired they would fly up into the air and seem to play for a while. They would form themselves something like when people are dancing a quadrille. They would cross over from one side to another just as we used to in dancing. They would rest and enjoy themselves a while and get at their work again destroying the crickets. They made short work of them for soon there was not a cricket to be seen. These birds were called gulls. You see, the Lord blessed his faithful Saints, for I can truly say the people were faithful and living their religion. We raised good crops of wheat or what we needed to make us comfortable for another year.”⁷⁴



Early arrivals in the Salt Lake Valley were housed in rough cabins behind fortified walls.



The old tabernacle and an overflow bowery in 1850.

Cause for Celebration

July 24, 1849, was a day of celebration in Salt Lake City, the second anniversary of the pioneers' entry into Zion. Lovisa was among the twenty-four young ladies chosen to march in a commemorative procession accompanied by an equal number of young men. The girls, dressed in white and crowned with pink and white wreaths, sang songs composed for the occasion, after which dinner was served under a specially built bowery. Lovisa recalled having such a good time that she and her friends "didn't go home until almost sundown. All went home rejoicing."⁷⁵

Only two years after the first Mormon pioneers scratched out the beginnings of a city, lines of wagon trains streamed into the Salt Lake Valley one after another. Among the recent arrivals in 1849 were Sarah and Benjamin Jenne, who finally reached Utah that year with their younger children.⁷⁶ Not all of the newcomers to Salt Lake were Saints seeking freedom from persecutions, however; many were fortune hunters hoping to strike it rich in California. News of shinning nuggets surfacing from streams and riverbeds resulted in as many as ten thousand "forty-niners" passing through Utah on their way to California's gold fields.⁷⁷ The lure of easy money was a temptation for some of the Saints, as well, including Benjamin, who abandoned both his church and his family soon after reaching the city and headed for California.⁷⁸

Jane and Franklin Richards once again came to Sarah's aide. As a recently ordained apostle encouraged to live the principle of celestial marriage, Franklin took Sarah under his protection as a plural wife in October, 1849, with Brigham Young's blessing.⁷⁹ The Jenne children, already fond of Franklin, found him to be loving father figure and were happy to be part of his household. Lovisa recalled how well everyone got along together. "One night my aunt sat spinning, my uncle breaking wool. This is taking two colors and cording them together. It was then I corded it into two spools. My little sister and a young lady that my uncle had married were all at work. When it was made into rolls we received twenty-five cents a pound. We were all singing the hymn, 'Glorious Things of Thee are Spoken' and many others. We were happy although we had not a dust of flour to make porridge for breakfast."⁸⁰

The Richards has planted an early garden that year, and with luck and warm weather they were able to harvest full grown peas by mid-May, followed by radishes, onions and lettuce all summer long. "We had everything in the garden, but still that was not bread," said Lovisa, who recalled how many "forty-niners" camped nearby were willing to trade flour and groceries for fresh produce. "We picked and shelled the peas in a bucket full as the size of a five pound lard bucket. My sister [Sarah Jane] said, 'Maybe they will give me more. Give me something [bigger] so if they do offer me more, I will have something to put it in.' My aunt gave her one of those old fashioned English handkerchiefs, folded it and put it in her pocket. When my sister got there they said, 'Sis, that bucket will not hold enough to pay for all those peas. Have you nothing else?' She said, 'Let me see.' She felt in her pocket and pulled out the large handkerchief. 'Oh, yes. I have this.' They packed the bucket with flour and filled the handkerchief with nice crackers."⁸¹ Lovisa also told of the providential way the family received flour one day. "A man knocked and was bidden to enter. He had a large dishpan full of flour. Oh, how we did rejoice. You see, the Lord watches over us and opened the hearts of those that had more than we had to divide."⁸²

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Chapter 3

A Promising Beginning

Jared and Lovisa's Marriage



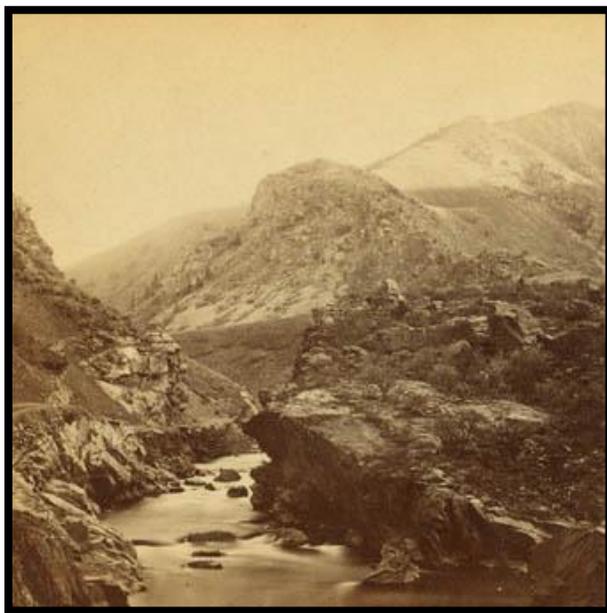
*“Married at the house of Elder Franklin D. Richards,...may their table ever compare with the bounteous richness of the cake received.”
The Deseret News, 6 March, 1852.*

Lovisa was an educated and accomplished young woman, a hard worker who pitched in however she could to help support herself, her mother and her younger sisters. In addition to working in the fields, she wove hundreds of straw hats which she sold to California bound emigrants,⁸³ and in 1850 she accepted a teaching position at a nearby school. After teacher for two years Lovisa had saved enough money to provide herself with a dowry of household items for her marriage to Jared Roundy in February, 1852. “It was nothing grand like people have now, but we were satisfied with what we could get,” said Lovisa. “I bought dishes, tin ware, also a lot of furniture that later helped to make our house look better, and many other things that were needed.”⁸⁴ The newlyweds set up housekeeping near Jared’s family in Salt Lake City’s Sixteenth Ward, where their first child, Eva,⁸⁵ was born at the end of November, followed by Jared Junior⁸⁶ in the spring of 1855.⁸⁷

Not long after Jared Jr.'s birth, Jared and Lovisa were called on a mission to help settle Carson City, Nevada, then part of Utah Territory.⁸⁸ Heavy freight traffic and emigration between Salt Lake City and southern California was turning what was once a small Eagle Valley trading post into a growing community, a place where the church was anxious to establish a solid presence. The Roundys were among two hundred and fifty Saints who relocated there, acquiring land, planting crops and providing services to the many travelers who refreshed and restocked before pushing on to California. Lovisa earned a tidy sum teaching school, enough to buy ten acres of land, which she added to the thirty acres Jared purchased.⁸⁹ They might have settled permanently in Eagle Valley, but after a year and a half, they were called back to Utah.

With fond memories of living on their Eagle Valley farm, Jared and Lovisa decided to join Jared's brothers on the Roundy farms in Centerville when they returned to Utah.⁹⁰ That same spring, Jared took his first plural wife, Lovisa's seventeen-year old cousin, Eliza Snyder.⁹¹ Eliza gave birth to a daughter, Lucy,⁹² in November, 1857, but the union did not last. After the marriage was officially cancelled in 1861, Eliza took her daughter south to Springville where she later remarried.⁹³

In the meantime, Lovisa gave birth to a daughter she named after her mother Sarah,⁹⁴ and a son named after Jared's father, Shadrach.⁹⁵ Two years later little George⁹⁶ was added to the growing family. Lovisa kept house with her characteristic efficiency and style in a small cabin "built of rough logs with poles laid across the roof with brush and dirt on top. It leaked very bad when it rained," she remembered. "My husband had a wheat bin that had to be in one corner of the house. My mother gave me ten yards of carpet. I spread this on the floor, put the bed in the other corner from the wheat bin, then I parted the curtains where the bed was and it looked very pretty after I got it made up with my nice calico quilts. Someone gave me some goods boxes and I made a toilet or a dresser, as it would be called today. I put a curtain around it and a white cloth on top, then put all the fancy things I could get on it. It looked really pretty. We had four chairs, a table large enough for four to eat on."⁹⁷



A view of Weber Canyon, not far from the Roundy's Wanship home.

Wanship

Although Jared and Lovisa were content for some time on their Centerville farm, reports of booming business in Summit County's new settlements were intriguing. Lovisa's uncle Samuel Snyder was doing very well running the sawmill he established along Silver Creek a few years previously, and everyone from farmers to businessmen were prospering as thousands of westward travelers passed through on their way to Salt Lake City. Experimentation had resulted in good yields from hearty crops that could withstand Summit County's early frosts, and a stagecoach and mail station recently established just north of Wanship eased the area's isolation. The Roundys decided to try their luck in Wanship, moving to the budding settlement with their five young children around 1863.

Jared purchased a lot not far from George Snyder's place, another of Lovisa's uncles who had settled along Silver Creek, and planted crops of grain and alfalfa. He tended to his growing herd of stock and joined his neighbors in cutting timber when winter weather put a stop to farming. When the rail road began laying track through Echo and Weber canyons in the late 1860s, any able man could earn two dollars a day cutting through difficult passes, filling small canyons, digging out tunnels, building bridges and preparing rail beds.

Wanship became a natural way station for crews moving supplies and equipment up Silver Creek Canyon, and when Park City's silver mines exploded into production, so did Wanship's prosperity. Enough money was passing through town to support four general merchandise stores, two saloons, a brewery and a small hotel. In addition to E.R. Young's new lumber store, a two story building with a dance hall and theater on the second floor, there were two dressmaking shops and three millinery stores, one of which was run by the enterprising Lovisa,⁹⁸ who also operated a boarding house where she fed and housed visitors for up to a week at a time.⁹⁹

Among the visitors to Wanship was Franklin Richards, accompanied by church leaders Brigham Young, George Q. Cannon, who travelled through Summit County's towns in the autumn of 1869, encouraging settlers in their efforts to dedicate their efforts and communities to the Lord. "Wanship and Coalville both wear an air of thrift and prosperity," their official report announced. "It will be but a few years...until log houses will almost be unknown and in their stead will be seen elegant residences of stone."¹⁰⁰

Wanship's fortunes declined in 1880 when the construction of two spur lines between Echo and Park city allowed travelers to bypass the town, and while some families moved on to better opportunities in neighboring settlements, the Roundys remained. Their family was too much a part of the mountain community to consider living anywhere else. Lovisa had added four more children to her brood since arriving: Ida,¹⁰¹ Rose Annie,¹⁰² Franklin¹⁰³ and Maude.¹⁰⁴ Little Franklin's death at the age of three months¹⁰⁵ was a devastating blow, but Lovisa carried on by working harder than ever. Her love for children found expression not only in caring for her own family, but in her calling as Primary President, a church position she held for eighteen years.¹⁰⁶ Lovisa served the Lord in partnership with Jared, who was called as a Presiding Elder, then as ward bishop for eight years.¹⁰⁷ Bishop Roundy earned the respect and trust of the townspeople, who often told his daughter Sarah Lovisa she "had one of the grandest fathers anyone ever had. I told them I knew that. They said that if Jared Roundy ever told anyone that he would do anything for them or if he owed the anything, would pay it as agreed. They said that he would always do as he agreed. It sure made me feel good to have people speak like that about my father," Sarah said.¹⁰⁸

"Besides being a good father, I will say he was an exceptionally good man, honest as the day was long," said Sarah. "He brought children up honest and live a good life, told us if he made anyone a promise, he always kept that promise. I remember a little incident that happened about my father. I had a brother, George. He was a great hand to ride wild horses. He was a very good rider (they used to have a lot of horse races in those days). I had an uncle, my mother's

brother that had a racehorse and was going to run a race. The other fellow that was going to run against him engaged my brother George to ride his horse. He kept trying to get George to ride his horse, but he wouldn't. He said, 'I cannot, Will. I have promised the other fellow I will ride his horse.' Still, the man kept trying, but he wouldn't. The fellow said, 'I will see your father and I will bet you will ride my horse.' So he did see my father, but the answer he got was this: 'I would lick him if he did ride your horse. I always brought my children up if they made a promise to keep it.' He didn't mean that he would lick my brother if he did ride it, but spoke that way to let him know that he would not allow him to go back on his word.

"It always seemed to me he was the happiest when he could do something for people that needed it and could help them in any way. I well remember, although I was quite young when my Grandfather and Grandmother Roundy died, how good my father was to them. We lived at Wanship, Summit County, Utah, quite a way from Salt Lake City. Pa was with them more than he was at home, would not neglect them for anything. I am so glad that he was so good to them in their old age. I guess he was always good to them, young or old," said Sarah Lovisa.¹⁰⁹



The town of Wanship as it was in 1895.

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Chapter 4

Elizabeth Drake

Celestial Marriage



Elizabeth Jeffords Drake

Jared's position as Wanship's bishop gave him the duty to care for the members of his ward. It also brought an expectation to take on added family responsibilities in the form of celestial marriage. Church leaders of the day were expected to set an example by taking plural wives and raising numerous children in the gospel, and although his first polygamous union ended in divorce, Jared agreed to take another wife in January, 1879.

Elizabeth Jefford Drake¹¹⁰ was a dynamic woman with a dramatic background. She grew up in privileged circumstances, the only child of George¹¹¹ and Hannah Drake,¹¹² in Uplyme, a charming rural village in Devonshire, England. The Drake family attended church at St. Peter and St. Paul, where the Reverend Ethelston led his congregation in prayer and Bible study. As the Reverend Ethelston's steward, George Drake was responsible for managing the grounds, entertaining guests and leading fox hunts. Elizabeth remembered her father returning from hunts with the animal's tail tied to his saddle, and she was often allowed to accompany him as he attended to his other duties, perched in front of him on his beautiful horse. Her mother was reclusive by nature, shrinking from company and rarely

leaving the house. Hannah's reluctance to receive guests was in part due to burns received when she was accidentally pushed into an open fireplace as a child. The damage done to her lungs left her in delicate health for the rest of her life, adding to her retiring nature, and requiring her husband to entertain the Reverend's guest in nearby hotels.¹¹³

Elizabeth attended school with three of Reverend Ethelston's daughters at the exclusive Miss Lord's Seminary, a mile south near the shore in Lyme-Regis, but she also received a good education at home, where her father taught her to read from the scriptures. She was promised a New Testament of her own "when she could read the twenty-fifth chapter of Matthew and pronounce every word,"¹¹⁴ earning the sacred book just before her eighth birthday in 1837. Elizabeth prayed every day, asking God to show her how to be good and to serve Him. She was twelve years old when her prayers were answered with a vision of the Savior, who instructed her in "truth and error," inviting her to follow His teachings. The vision was repeated twice more over the next few years, causing her to carefully examine the doctrines of nearby churches. Failing to find a church which met the standards outlined in the visions, Elizabeth left home for London where she hoped to discover the true church. In December, 1851, Elizabeth found what she was looking for at the Church of Jesus Christ of Latter-day Saints on Aldenham Street, where Elder Jacob Gates' sermon echoed her vision. She immediately requested baptism.¹¹⁵

Elizabeth may have been only twenty-one, unmarried and "unacquainted with the doings of the world," but she was well acquainted with the gospel and couldn't wait to share it. She gladly became a "tract missionary" in London, distributing tracts purchased from her own earnings and discussing religion bravely and boldly with anyone who would listen. She recalled leaving a tract at the residence of Reverend Robert McKenzie, Vicar of Holloway Church, who invited her inside for an exchange when she returned the following week. "I went to the room indicated by the servant, when I saw before me three ministers of the Episcopalian Church. One of them, the Rev. Charles McGuire, the great anti-Catholic lecturer, the other the Rev. George Brooks, who had held discussion with Apostle John Taylor three nights. These two were visiting Mr. McKenzie. As I entered, Mr. McKenzie said, 'Young woman, did you leave a tract with the nefarious doctrine of Joe Smith?'

"I said, 'No, sir! I left a tract containing the principles of life and salvation as revealed by the Lord and His Son Jesus Christ to Joseph Smith, the Prophet.'

“He answered in a most contemptible manner, ‘Joe Smith, the horse thief, the money digger.’

“I said, ‘Did you ever know him? I am glad to find someone who really knew him.’

“McKenzie said, ‘I did not know him.’

“Then, I said, ‘How do you know he was a money digger or horse thief?’

“‘Why,’ he said, ‘everyone knows it; the papers all say so.’

“I replied, ‘Well, sir, if I presented myself in court as a witness in the DeLaRue murder case (that was then on trial), and if the judge asked me what I knew about the case and I answered, ‘I know Hocking killed DeLaRue,’ and when asked if I was an eye witness, I would say, ‘No, sir, but everybody knows it; all the papers all say so,’ would my testimony be taken in any civilized court?’

“The Rev. Charles McGuire said, ‘Her point is well taken, Brother Robert.’

“McKenzie then asked, ‘Well, what are the principles you speak of?’ I explained the first principles of the gospel. ‘Young woman, it is false doctrine; baptism is not essential to salvation, for the thief on the cross with our Lord went straight to heaven with Jesus.’

“I said, ‘I beg pardon, sir, but according to the creed, the thief went straight to hell. Do you, sir, believe the Apostolic Creed?’ I then repeated, in part, ‘I believe in God the Father Almighty, Maker of Heaven and earth, and in Jesus Christ, His only begotten Son, begotten of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, descended into hell and the third day He rose again and ascended into heaven,’ etc. ‘Now, sir, Jesus said, ‘Today thou shalt be with me in paradise,’ and according to your own creed He went to hell that day to preach to the spirits in prison, who were disobedient to the Lord in the days of Noah while the ark was being prepared,’ and I said, ‘Jesus took the thief with Him that he might hear the gospel preached with the rest.’ I then quoted chapter and verse so that they could find it and read it for themselves.

“They were honest enough to say they had never seen that, or been cognizant of this statement in their creed until then. I told them they were some of those whom Isaiah spoke of when he said darkness

would cover the whole earth and gross darkness the minds of the people. ‘But,’ I said, ‘as soon as the light of the Holy Spirit is received through obedience to the principles of the Gospel as revealed through Joseph Smith the Prophet, the eyes are opened and you can see that truth.’

“I was there in discussion with them three hours, and when I left the Rev. Charles McGuire walked to the door with me. He said, ‘You are very young in years to know the Lord as you do. I would give all I possess if I knew the Lord as you do with the assurance you have.’

“I answered, ‘Well, sir, the Lord is no respecter of persons. You can obtain the same light and knowledge and have more power with God.’”

He asked, “How can I obtain it?”

“I said, ‘By giving up your so-called holy orders, humbling yourself as a little child, and entering into covenant with the Lord by being baptized by one commissioned of Jesus Christ for the remission of your sins, then having the hands of the elders laid upon your head that you may receive the Holy Ghost.’

“He bowed his head and said, ‘May the Lord bless you.’

“I never saw him after,” said Elizabeth, recalling the story at the age of eighty-one. “I had many very interesting discussions with ministers of different denominations. It is fifty-nine years since I was baptized; the gospel is true and just as dear to me, and if possible more dear. The Lord has preserved me through all the troubles and trials I have been called to pass through, and he will preserve and bless all who live worthy, pay their tithes and offerings, and who will cultivate the faith that was once delivered to the saints.”¹¹⁶

Among Elizabeth’s trials was the gospel’s rejection by her own family. Her mother refused to acknowledge her as long as she remained a member of the church, and she returned her fiancé’s ring when he could not see the truth, “telling them she had her hand to the true gospel plow and she would by the help of God hold on to it.”¹¹⁷



Queen Victoria wearing a white lace cap.

Bonnets for the Queen

Elizabeth supported herself in London as an expert milliner at The Queen's Millinery House on Bond Street, where hats and bonnets were made exclusively for members of the royal family. "The story of how I came into the queen's house is long and rather odd, for in those days only the finest milliners in the land were employed there, and I was but a country girl when I went to London to make a living for myself," said Elizabeth many years later. "I was staying at the house of a cousin, who was milliner for Lady Hamilton. At the time of Sir Edward Hamilton's death Lady Hamilton sent an order for four mourning bonnets for members of the family to wear at the funeral and in order to get the work done, I had to get to work on them. Lady Hamilton found out that I had done the work and sent for me. She advised me not to go to any of the millinery shops to work, and gave me a note to Miss Newton, president of the Milliner's Institute, asking her to find a place for me. When I came to Miss Newton the only vacancy she knew of was in the queen's house, which was conducted by the royal milliner, Miss McClelland. Miss Newton hesitated, but there was no way around Lady Hamilton's note, so she sent me there with another note and some rather peculiar instructions. She said to me, 'When you see Miss McClelland, hold up my note and watch her face. If she frowns hold up Lady Hamilton's note.'

“Well, Miss McClelland frowned very hard when she took Miss Newton’s note. ‘A green country girl!’ she exclaimed. Tremblingly I held up the other note. She took it, and the frown disappeared. She said I should have one chance, and took me into the work room. I was put to work on a bonnet for the Princess Royal, who is now the Empress Rederick. It was to be very much frilled, and I quaked with fear until the task was completed and approved and I was allowed to remain.

“After that I worked for a year in the queen’s house, and on many occasion did I see Her Majesty, for she came often to select new styles of headgear, as did the other members of the royal family. For every state occasion and every other occasion, too, new bonnets must be made for the great people. During my stay I made several bonnets for the queen herself. Her favorite headdress in those days—when she was in her youth—was a white lace cap. The queen never came into the work room, but once I went into the reception room, where she was waiting. When I saw her I bowed very low, and she bent her body slightly in recognition of my salute, that was the closest I ever came to her majesty.”¹¹⁸

Difficult Decisions

Not long after Elizabeth earned her position making royal headwear, she met and married shoemaker Henry Ballam,¹¹⁹ a fellow member and Elder of the church.¹²⁰ Henry was considered by many to be “one of the most brilliant speakers among the Elders of the London conference,”¹²¹ but he sorely lacked the traits of a good husband. Elizabeth was delighted by the birth of her daughter, Lizzy,¹²² in 1853, but became more and more distraught after the death of her baby William¹²³ the next year, followed by stillborn twins¹²⁴ in 1856. She was often bruised from beatings suffered under Henry’s hand, and after he was excommunicated for adultery, she determined to immigrate to Salt Lake City without him. Faced with losing his family, Henry pleaded with mission president Franklin D. Richards to readmit him into the church and counsel Elizabeth to remain. Elizabeth finally agreed when Elder Richards promised “her husband should never have power to strike her again; and if he did not keep his covenant, she should be delivered from him within a year,”¹²⁵ but the following spring Elizabeth booked passage on the *Tuscarora*, bound for Philadelphia. She was four months pregnant.



Washington, D.C. in 1861.

Back East

Elizabeth found a place for herself and Lizzy in Philadelphia, where she gave birth to Mary¹²⁶ in October, 1857. It would be two years before she was able to earn enough money to join a wagon train west, but the day finally arrived when Elizabeth and her little daughters entered the Salt Lake Valley.¹²⁷ She had every intention of remaining in Zion, having worked so hard to get there, but no sooner did Elizabeth settle into her new home when she meet a young, handsome solider visiting from back east. She married Daniel Davis¹²⁸ in April, 1860, departing with him when he returned to Washington, D.C. after the wedding. The newlyweds wintered over in Council Bluffs, Iowa, where Elizabeth's only surviving son, George,¹²⁹ was born early that December.

Elizabeth found the nation's capital a thrilling city where she could unleash her passion and intellect in the service of her church. Even with three children to care for and her husband away during the Civil War, Elizabeth accepted an appointment as clerk in the United States Treasurer's office, a position she resigned in the late 1860s to combat a growing tide of anti-Mormon legislation aimed at undermining the church's control in Utah. Elizabeth marshalled forces against the Cragin and Cullom bills, initiated by men bitterly opposed to the Mormon establishment. She not only circulated a petition against the bills, but persuaded renowned Massachusetts senator Charles Sumner to lend his support for the bills' defeat.¹³⁰

Unfortunately, Daniel's army service left him unfit for his duties as a husband, and he returned to his family an alcoholic who was unable to maintain his marriage. Elizabeth obtained a divorce from Daniel in 1870, moving back to Utah with ten-year old George, thirteen-year old Mary and Lizzy, who was by then a young woman of twenty-three.¹³¹

Return to Utah

Not one to be content with a quiet life, Elizabeth immediately set about applying her political skills to problems at hand in Utah. She initiated a formal declaration of allegiance to the constitution and belief in God, which was to be sent to congress with the goal of erasing anti-Mormon prejudice in Washington. Fully approving of Elizabeth's efforts, Brigham Young sent her to fifty-four settlements around the state to hold meetings and gather signatures of support. The declaration was sent to congress with over twenty-six thousand signatures in December, 1875.

She also took the lead in making Joseph Smith's birthday an official celebration and organized a woman's excursion to Farmington that was such a success that President Young appointed her the Ladies' Centennial Committee to plan events for the nation's one hundredth birthday in 1876. Elizabeth joined other leading Mormon women that fall in opening The Woman's Commission Store to sell products from home industries, serving as secretary in the company.¹³²

Elizabeth became well-known among church leaders through her community and political works, making an especially close friendship with Eliza R. Snow, and rekindling her acquaintance with Franklin D. Richards, the mission president in England who had advised her during her first marriage. It was most likely Richards who introduced Elizabeth to Jared Roundy, his step son-in-law.

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Chapter 5

Nellie White

Polygamy and Persecution



Ellen "Nellie" Marie White

Jared was nearing retirement age when he quietly married a fourth wife, nineteen-year old school teacher¹³³ Nellie White, ¹³⁴ five days before Christmas, 1883. Even though Nellie was younger than most of Jared's children, she got on well with the family, especially Lovisa, who found Nellie to be "a very nice young lady, smart and good looking."¹³⁵ Lovisa happily welcomed Nellie into her Wanship home, where the two wives lived in peace over the winter.

By the spring of 1884, the Roundy's living arrangements had brought suspicion on them; Jared, Lovisa and Nellie were ordered to face charges of polygamy and unlawful cohabitation before a Salt Lake City grand jury. Nellie was bombarded with relentless questions which she steadfastly refused to answer, according to a report in *The Deseret News*:

"Have you ever gone through a rite or ceremony of marriage with Girard Roundy?"

"Are you in accordance with any religious rite married to Girard Roundy?"

“Did you at any time marry Girard Roundy in plural or celestial form for time or eternity, or both?”

“Are you his wife in plural marriage?”

“Are the relations existing between yourself and Girard Roundy those of husband and wife?”

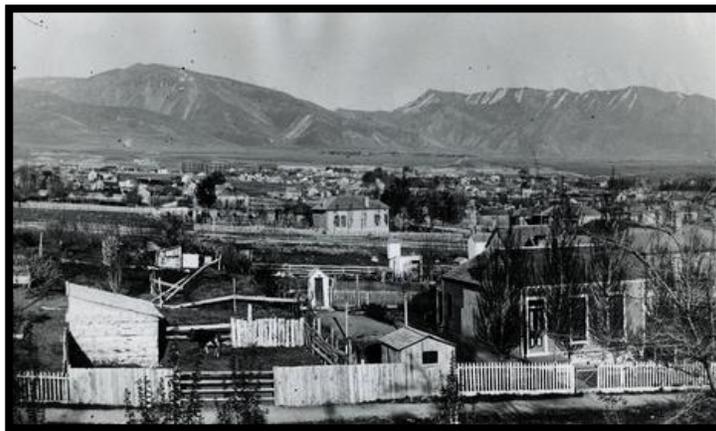
“Do you decline to answer because it is a fact that you are his wife or are not so?”

“Did you ever go through the Endowment House in this city with Girard Roundy for the purpose of assuming or undertaking any covenants of marriage with him?”

“Have you ever been in the Endowment House?”

“Do you know who are the officiating priests or officers in the Endowment House?”

“To answer the foregoing questions and each and every of them, she, the said Nellie White, declined and refused on the ground that said question, and each and every of them, were not proper questions.”¹³⁶ Nellie continued her refusal to answer when brought before the judge, who ordered her jailed for contempt.



Downtown Salt Lake City in the early 1880s.



Ranch lands near St. David, Arizona.

Exile

In the end, there may not have been enough evidence to convict Jared as a polygamist. Although Lovisa said her husband was also jailed,¹³⁷ it apparently wasn't for very long, as he was free to leave the Utah soon after Nellie was released from prison in July.¹³⁸ "My husband took Nellie and left for Arizona," said Lovisa, who explained "he could not take me, as there was too many of us in our family. I went to Joseph F. Smith and told him I thought as I could not go with him I thought he should take Nellie. He was also counseled to take Nellie with him."¹³⁹

Jared set up a farm and four-horse freighting service in St. David, Arizona,¹⁴⁰ where he and Nellie lived in what they considered exile for the next eleven years. Being so far from family and friends was difficult, especially after Nellie's first child, William,¹⁴¹ was born in January, 1885. Lovisa softened their separation somewhat by making "two suits of clothes for the dear little one and sent them to Nellie. She was very well pleased with them," said Lovisa.¹⁴²

Nellie did the best she could making a home for her growing family in the Arizona desert, adding another son, Curtis,¹⁴³ and three daughters, Julia,¹⁴⁴ Clara¹⁴⁵ and Nell.¹⁴⁶ She bore the pain of losing little Clara at the age of one, and cared for Jared after he injured his head in a freighting accident. Although Jared "though little of it,"¹⁴⁷

the lingering effects of the injury plagued him for some time. He finally became so ill Nellie felt compelled to inform Lovisa of his condition. Sarah Lovisa recalled the letter. “Nell wrote my mother and said, ‘Jared don’t want me to write. Says you have all the troubles you can stand. I know you have, but I feel like I am not doing my duty if I don’t write. He is a very sick man and I doubt if he ever gets better.’”¹⁴⁸



Jared’s Death

Jared’s fondest wish was to return to his family in Utah, and agreed to have his son Shadrach come to help with the arrangements, even though such a journey would be a financial burden. Lovisa immediately sold “everything we could at a great sacrifice to get money for him to go for his dear father,” she recalled,¹⁴⁹ and Shadrach left as soon as possible. “My dear father was sure tickled to see him,” said Sarah Lovisa. “Shed had not been there two days until Father started to get better and improved right along every day.” Thinking he was well enough to conduct some business before departing, Jared asked Shadrach to drive him outside of town in a light buggy, but the trip proved too much for him and he died soon afterwards, on 22 May, 1895.¹⁵⁰

“We were looking for a telegram telling us to meet my dear husband at the depot, but instead we got one that he was dead,” said Lovisa. “Oh, it was hard for us. He said he wanted to see my dear face again, but it could not be. We could not be comforted when we heard the sad news, but it could not be helped. The Lord knew best, but we all hope to meet husband and father in a better world than this, where we will never be parted again.”¹⁵¹



Jared's grave in St. David, Arizona.

Onward to Oregon

Nellie and her children returned to Wanship after Jared's death, where Lovisa welcomed them with open arms.¹⁵² Nellie eventually found employment at a knitting factory at Logan, studying medicine with a local doctor in her spare time, until she found a nursing position in Baker, Oregon, in 1897.¹⁵³

Four years after moving to Baker, Nellie married Emazail Ford,¹⁵⁴ a thirty-nine year old widower known simply by the initials E.M. She hoped to grow old with her new husband, but two years later Nellie found herself widowed once again.¹⁵⁵ She would never remarry.

Eventually Nellie's health forced her to give up nursing,¹⁵⁶ after which she supported herself by dressmaking¹⁵⁷ and taking in lodgers.¹⁵⁸ She lived with her youngest daughter Nell, who also remained single, until her death in May, 1943.¹⁵⁹ She is buried in Hillcrest Cemetery, in La Grande, Oregon.



Nellie's grave in La Grande, Oregon.

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Chapter 6

Enduring to the End

Love and Loss



Elizabeth was always well-dressed and enjoyed wearing jewelry and other accessories.

It was no secret Elizabeth was married to Jared Roundy, but since she lived in Salt Lake City, independently of Jared and his first wife, charges of plural marriage and unlawful cohabitation were not brought against her during the anti-polygamy years. She continued making hats at various location along Main Street until she retired from the millenary business in 1886.¹⁶⁰

As much as she enjoyed the creativity of hat making, Elizabeth's true calling continued to be in politics and community affairs. She wrote many articles for the Salt Lake City newspapers, served in various leadership positions in the Ladies' Relief Society, and remained a dedicated and vigorous Democrat. She officially represented Utah as a member of the Women's National Democratic Committee,¹⁶¹ and forcefully campaigned in both local and national elections. At the age of eight-four, Elizabeth engaged in a spirited newspaper debate after receiving a form letter from the Republican county committee urging attendance at an upcoming support meeting for the Republican ticket. "Mrs. Roundy was startled to get the letter, and she hurriedly replied, telling the young men at the Republican headquarters that she had

long been a Democrat and would long continue to be one,” according *The Salt Lake Tribune*. “I am thankful that I belong to the Democratic Party, the party that stands for just and equal rights of man,” she wrote.¹⁶²

Upon receiving Elizabeth’s letter, Benjamin Rich, “the dapper chairman of the Republican county committee,” renewed his invitation to Mrs. Roundy, sparking a discussion of issues between the two which was published in the *Tribune*. “Mr. Rich, of course, is handicapped by his lack of years and experience,” wrote the *Tribune* of the thirty-six year old. “Mrs. Roundy, despite her age a woman of remarkable vitality, is decided in her element in debate with the youngster.”¹⁶³

ROUNDY-RICH DEBATE GOES ON
PERTINENT QUESTIONS ASKED

PRINCIPALS in the political debate by correspondence. Mrs. E. J. D. Roundy, 81 years of age, and her youthful opponent, Benjamin L. Rich, Republican county chairman, 36 years of age.




Prominent Democratic Woman Again Writes to Republican Chairman.

THE joint correspondence debate of Mrs. E. J. D. Roundy, 81 years old, and Benjamin L. Rich, about half a century younger than his competitor, still continues. Mrs. Roundy, as vice president and special committeewoman of the Woman's National Democratic League, is taking the Democratic side of the debate and Mr. Rich, the dapper chairman of the Republican county committee, is taking the Republican side of the debate. Mr. Rich, of course, is handicapped by the lack of years and experience, while

for again disagreeing with you, I do not believe there are any patriotic true or sincere Democrats that would frown on you or anyone else with experience of our kind. Democrats know and believe that majority rule is in vogue and therefore fall in line, knowing that they do not possess all the wisdom to judge on such important matters, and at this time especially. Even if they are true Democrats, would not you like the spelled child in our hands, they must be like the weather vane. Your party is well-wishers to them as far as I am concerned. But as for me, I am a Democrat, and will do the best for the principles of Democracy that my feeble strength will permit, but my dear sir, you are very much mistaken if you think that I am not sincere. I am in the contest, but it will be continuing against your side of the question.

Time for Change.
 I believe that voters should be stirred by the people who are the taxes and bear up the government. I assure you I do not believe that there is all the party, schismatics and politicians and the

The political debate as reported by the Salt Lake Tribune between Democrat Elizabeth Roundy and her Republican opponent.

Elizabeth's strong character carried over into her personal life, as well. She often remarked, "Anyone could do anything they wanted if they would but try,"¹⁶⁴ and proved the statement by taking her first lessons in oil painting at the age of sixty-two, producing "to the astonishment of all who knew her"¹⁶⁵ a series of "canvases of merit, representing portraiture, landscape and still life studies."¹⁶⁶ Her portrait of Joseph and Hyrum Smith hung in the foyer of the Salt Lake Temple for many years.¹⁶⁷

Laura Rockwood Stephens recalled her grandmother as "always a lady, someone to be looked up to. I never remember seeing her in a house dress. She always wore white in the summer and either black taffeta or a changeable in the winter. She was of strict English ancestry that believed a child should be seen and not heard, and that a thing should be done on the minute and not in a minute. She loved jewelry and always wore her watch pinned to her dress, a brooch, and three or four rings on each hand. I remember one especially, a large stone, an amethyst worn on her first finger. Grandmother always had a beautiful garden and I never see lily of the valley or mignonette that it does not remind me of her."¹⁶⁸

Grandsons Charles and Clarence Goodliffe, who lived with their grandmother while attending school in Salt Lake City, recalled Elizabeth's insistence on long prayers. "Every evening at prayers Grandma Roundy would turn the dinner table chairs around, backs to the table, and they would kneel and pray," Charles' daughter Marie Metcalf was told. "She began to pray and after a while he and Clarence would sneak out to a game of marbles. Then they would sneak back in, Grandma Roundy still praying; she never did miss them."¹⁶⁹

Marie herself recalled her great-grandmother's formidable nature when one day an older ward member by the name of Mr. Spry brought the young men of the ward to mow Marie's lawn. Mr. Spry was reminiscing about when he was a boy and it was the job of the deacons to take coal and wood to the widows. "There was one old biddy that would give me hell if I got dirt on her rugs," Mr. Spry said. With those words, Marie immediately thought of her Grandma Roundy and said, "What was her name?" "Roundy. It was Roundy."¹⁷⁰

One well-remembered demonstration of Elizabeth's strength and backbone was an all-night journey made in service of her dear friend, Eliza R. Snow, a well-known poet of the day and one of Brigham Young's wives. Sister Snow, who was very ill, requested a blessing from a certain brother who lived twenty-five miles away. After trying in vain to get one of the brethren to respond, she volunteered to go

herself. By then it was so late that she was advised to wait until morning, “but she thought Sister Eliza was too sick for delay, and consequently she started for the west, not being acquainted with the road. In driving through four sheep herds, she got off on the wrong road and went four miles out of her way; but through the blessing of God she arrived at the place of her destination at half-past twelve midnight. At about 4 o’clock in the morning, Sister Elizabeth started for the city, accompanied by the brother wanted and arrived at the Lion House at a quarter to 8 o’clock in the morning.”¹⁷¹

Elizabeth relied on that same fortitude in 1906, when she lost her son, George, in a final battle with alcoholism. George, married with five children, had suffered under the addiction for years when he was found dead in a seedy, unventilated hotel room in Salt Lake City’s red light district. An investigation determined George had been “allowed to die there with little care or attention.” The hotel owner testified that during the nine days George had been lodged at the *American*, he “had been supplied with plenty of whisky to ‘stimulate his nerves,’” but only two small sandwiches for nourishment. By the time a city health official arrived to remove George, he was “delirious and when he refused to go he was allowed to remain in the hotel,” where he died on the morning of 31 May. “During his last illness none of his relatives knew where he was and they were unable to find him,” reported *The Salt Lake Herald*.¹⁷²

Despite her sorrows and disappointments, Elizabeth pressed forward with her contributions to the community. “While I am permitted to live you will find me working to the best of my ability to defend and uphold the principles of democracy,” she declared,¹⁷³ and her efforts were well noted by her many friends, hundreds of whom gathered at her home to celebrate her eighty-fifth birthday in 1914.¹⁷⁴

The “infirmities of age”¹⁷⁵ finally caught up with Elizabeth two years later and her healthy slowly failed. She passed away quietly on the morning of 30 January, 1916, in her Salt Lake City home. She was laid to rest in the city cemetery,¹⁷⁶ where the following year a monument was erected and a special dedication ceremony was held by her friends “in appreciation of her work and interest in the Democratic Party.”¹⁷⁷



Elizabeth in her later years.



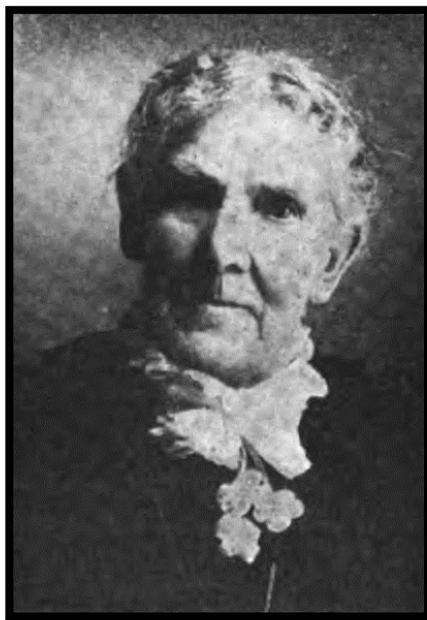
Elizabeth's marker in the Salt Lake City Cemetery.

Park City Tragedy

Although Lovisa quietly dedicated herself to her children and grandchildren in rural Summit County, she was not immune to the sorrows of life. “I have had more trouble sometimes than I thought I could bear. It was so hard to lose my husband, and him so far away, buried in Arizona, but the hardest time I ever saw was when my dear boy George was brought home dead. He was a dear, good boy. I cannot see to write, the tears flow so,” wrote Lovisa after her son was killed in a Park City brawl.¹⁷⁸

Thirty-year old George was an attractive, hardworking young man who sent home most of the wages he earned driving a freight wagon for James Farrell and Company. Although he was described as “generally sober” and of good character, George was known to celebrate now and then in one of Park City’s rowdy drinking establishments. In the wee hours of 22 March, 1892, George found himself in F.O. Thompson’s saloon, so drunk “that he couldn’t walk straight,” testified a witness to the event,¹⁷⁹ “quarrelsome and offer[ing] to fight anyone in the house.”¹⁸⁰ A quarrel arose between George and Irish immigrant Tom O’Neil during a bet as to who could kick the highest, and as words were exchanged between the two men, O’Neil “hauled off and struck George Roundy,” said bartender George Waning. “I started around the bar to stop the fight, but some men held me and said they were going to see a square fight. As I stepped around, I saw O’Neil kick Roundy in the face once or twice. Roundy stood midway of the bar, about eight feet from the stove. When he fell he seemed to fall with the head against the empty coal scuttle. It all happened in a few seconds. After the fight two men picked up Roundy. He looked very limp and his head was hanging down. When I got to Roundy he was insensible. Someone said he thought a doctor should be sent for as he thought Roundy was dead.”¹⁸¹

After a coroner’s inquest determined George died instantly from a broken neck sustained in the fall, O’Neil was arrested on charges of voluntary manslaughter.¹⁸² George’s body was taken home by train two days later.¹⁸³ He was buried in the Wanship cemetery.



Lovisa's final portrait.

Lovisa's Final Years

It had been sixteen years since Jared's departure for Arizona by the turn of the twentieth century. Lovisa was used to running the farm by herself, but she didn't like living alone, and not long after turning sixty-eight, she decided to remedy the situation. She accepted the marriage proposal¹⁸⁴ of James Eskelsen,¹⁸⁵ a former Wanship neighbor whose wife had died in 1894, but the relationship failed after a few years. James returned to Vernal where he lived with his son,¹⁸⁶ while Lovisa eventually joined Jared Jr.'s household in Salt Lake City,¹⁸⁷ and later lived with her daughter Maude's family in Logan.¹⁸⁸

Lovisa kept busy with needle work and crocheting, making "numerous pretty slipper bags, hand bags and sundry other articles"¹⁸⁹ for her family and friends. Her crochet and knitted lace was fine enough to win first prize at the Cache County fair. She remained "as sprightly, active and vivacious as many a woman of one fourth her age," according an interviewer in 1917, who was impressed by Lovisa's "well-trained mind, a remarkable memory" as she related events of her childhood in Nauvoo for an article in *The Young Woman's Journal*.¹⁹⁰

Although Lovisa seemed happy enough, she was suffering from the effects of heart disease,¹⁹¹ a condition causing increasing fatigue, fever, chills and joint pain. She may have also had a sense of despair before her death in early October. The official cause of Lovisa's death was entered as "chronic endocarditis,"¹⁹² but Toni Davies recalled hearing her great grandmother's death was a suicide. "When I was teenager, my mother¹⁹³ told me her grandmother, Lovisa Roundy, committed suicide. She went to the river and pinned a note to her bonnet that read, 'You will find the body of Lovisa Roundy in the river.' She tied her bonnet to a tree branch near the river and walked in. That's all I know about it, but it made an impression on me at the time, the details of the note and her tying the bonnet to the tree."¹⁹⁴

Toni's elder sister, Lila, was eleven when her great grandmother died, old enough to remember the funeral. Lila was visiting her Grandmother Phillips [Lovisa's daughter, Sarah Lovisa Roundy Phillips] in Oakley. "When I arrived, my grandmother said, 'Lila, do you know your Grandmother Roundy had died?' The next morning after I arrived we got in my grandmother's car (the very first car I had ever saw). Grandmother Phillips, my Aunt Eva and myself went from Oakley to Wanship for the funeral. I remember Grandmother was taken to a home of some relative by the name of Bagley in Wanship where we all gathered until time for the services. I thought my grandmother looked so beautiful lying there in her casket in her beautiful temple clothes."¹⁹⁵

Lovisa left a legacy of faith and fortitude for her many children and grandchildren. She was laid to rest next to her husband in the Wanship cemetery.



Lovisa's grave in the Wanship Cemetery.

ENDNOTES

- ¹⁶⁰ *The Salt Lake Herald*, 27 January, 1901.
- ¹⁶¹ *The Salt Lake Tribune*, 10 October, 1912.
- ¹⁶² *Ibid.*, 2 October, 1914.
- ¹⁶³ *Ibid.*, 4 October, 1914.
- ¹⁶⁴ Laura Rockwood Stephens, "History of Elizabeth Jefford Drake," #KWJ4-WBH, www.familysearch.org
- ¹⁶⁵ *Ibid.*
- ¹⁶⁶ *The Deseret Evening News*, 31 January, 1916.
- ¹⁶⁷ Stephens, "History of Elizabeth Jefford Drake," #KWJ4-WBH, www.familysearch.org
- ¹⁶⁸ *Ibid.*
- ¹⁶⁹ Vauna Marie Green Kelly, compiler, "Memories of Marie Louise Goodliffe Metcalf of Her Great Grandmother Elizabeth Jefford Drake Roundy," 21 November, 2013, www.ancestry.com
- ¹⁷⁰ *Ibid.*
- ¹⁷¹ Andrew Jenson, *Latter-day Saint Biographical Encyclopedia: A Compilation of Biographical Sketches of Prominent Men and Women in the Church of Jesus Christ of Latter-day Saints, Volume 1* (Madison, Wisconsin: University of Madison, 1901) page 809.
- ¹⁷² *The Salt Lake Herald*, 1 June, 1906.
- ¹⁷³ *The Salt Lake Tribune*, 2 October, 1914.
- ¹⁷⁴ *The Salt Lake Telegram*, 16 March, 1915.
- ¹⁷⁵ *The Deseret Evening News*, 31 January, 1916.
- ¹⁷⁶ Plot H-2-14S2R-1E, Salt Lake City Cemetery.
- ¹⁷⁷ *The Salt Lake Tribune*, 31 May, 1917.
- ¹⁷⁸ Lovisa (Jenne) Roundy, "Personal History of Lovisa (Jenne) Roundy," undated typescript. Copy held by Shelley Dawson Davies.
- ¹⁷⁹ *The Daily Enquirer*, 23 March, 1892.
- ¹⁸⁰ *The Salt Lake Herald*, 23 March, 1892.
- ¹⁸¹ *The Daily Enquirer*, 23 March, 1892.
- ¹⁸² *The Salt Lake Herald*, 23 March, 1892.
- ¹⁸³ *Ibid.*, 26 March, 1892.
- ¹⁸⁴ Eskelsen-Roundy marriage, 22 December, 1900, Uintah, Utah. Western States Marriage Recorded Index, ID #208642, volume B, page 22, <http://abish.byui.edu/specialCollections/westernStates/westernStatesRecordDetail.cfm?recordID=208642>
- ¹⁸⁵ Jens "James" Eskelson (1825-1915), #KWVS-42C, www.familysearch.org
- ¹⁸⁶ James Eskelson household, 1910 U.S. census, Uintah County, Utah, town of Vernal; Roll: T624_1609; Page: 19A; Enumeration District: 0179; FHL microfilm: 1375622, www.ancestry.com
- ¹⁸⁷ Jared C. Roundy household, 1910 US census, Salt Lake County, Utah, city of Salt Lake; Roll: T624_1606; Page: 1B; Enumeration District: 0241; FHL microfilm: 1375619, www.ancestry.com
- ¹⁸⁸ Lovisa Jenne Roundy, death certificate #166 (1917), Utah Department of Public Health, Salt Lake City.
- ¹⁸⁹ Jean Brown Foncesbeck, "They Knew the Prophet," *The Young Woman's Journal* (Vol. XXVIII, 1917) pages 657-659.
- ¹⁹⁰ *Ibid.*
- ¹⁹¹ Lovisa Jenne Roundy, death certificate #166 (1917), Utah Department of Public Health, Salt Lake City.
- ¹⁹² *Ibid.*
- ¹⁹³ Lula Maude (Phillips) Mecham (1886-1977), #KWCL-PMH, www.familysearch.org

¹⁹⁴ Conversation between Afton “Toni” (Mecham) Davies and Shelley Dawson Davies, 28 March, 2014.

¹⁹⁵ Lila Bell (Mecham) Farnsworth, note attached to Lovisa (Jenne) Roundy, “Personal History of Lovisa (Jenne) Roundy,” undated typescript. Copy held by Shelley Dawson Davies.

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INDEX

This index lists the names of people related to Jared Curtis Roundy, Louisa (Jenne) Roundy Eskelson, Elizabeth Jefford (Drake) Ballam Davis Roundy and Ellen (White) Roundy Ford. Women are listed under both their maiden names (in parentheses) and married names [in brackets].

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