David Shakespear

and Hannah (Brandon) Shakespear

A Family History

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Chapter 1

ENGLISH UPBRINGING

David and Hannah

Dramatic and fundamental changes were taking place all across England when David Shakespear was born in the quiet hamlet of Gospel End, Sedgley, Staffordshire, in 1827. Advances in agriculture, manufacturing, power and transportation were not only destroying the old way of doing things, but changing the very fabric of society itself. The Industrial Revolution replaced hand manufacturing with an explosion of industrial processes, which in turn required coal-powered machinery and a sophisticated transportation system to deliver mass-produced items to markets around the world. Rural landscapes were quickly transformed into urban areas, generating jobs and improved living standards for some, but creating grim employment and living conditions for others.

David grew up in comfort, thanks to his father’s position as gamekeeper on several of England’s grand estates. Although James Shakespear had been dismissed from his position at Himley Park several years before David was born, he had found similar employment in Norbury by 1828. As soon as he was old enough to be of use, David joined his father and brothers Daniel, John and James Junior in managing the nearby woodlands for the owner, and raising game birds, rabbits and deer for hunting. James also taught his sons how to monitor the animal’s health, control predators and prevent poaching by neighboring farmers. David and John both enjoyed the work enough to become gamekeepers themselves when they reached adulthood; John was appointed gamekeeper for Prince Albert, husband of Queen Victoria, serving him at various locations around the country. David took a position as gamekeeper at Shelmore Woods near Norbury, where a number of lovely estates had been built by the gentry. By 1849, he was working at one of the landed estates in Wooton, thirty three miles to the north, where he met and married Hannah Brandon.
Dismissed Over a Dog’s Death

James Shakespear had been gamekeeper at Himley Hall (above) for eight years when he was accused of poisoning his fellow estate worker’s dog in 1824. James’ position as keeper of the Manor of Sedgley provided him with a rent-free house as well as a comfortable salary in return for his management of both property and game in Baggeridge Woods near Himley Park. Having been given the job by William Ward, Viscount Dudley and Ward, and confirmed in the position by the viscount’s son and heir, John William Ward, James refused to leave his cottage or surrender his guns when the estate manager fired him over the incident, insisting the Viscount’s steward did not have the authority to dismiss him. James claimed the other gamekeeper, William Rolinson, had conspired to have James removed so he could assume the vacant position.

The dispute was turned over to lawyers for both sides, who collected evidence and testimony in the case before presenting it to Viscount Dudley. After some consideration the Viscount upheld James’ dismissal, “but humanely directed that his salary should be paid him for some months after his informal dismissal and ordered that in consideration of his family he might be retained as a laborer until he should be able to meet with a situation more to his advantage.” (See: “Game Keeper Who Poisoned Dog and Lost Job,” The Black Country Bugle, 9 July, 2009, http://www.blackcountrybugle.co.uk/Gamekeeper-poisoned-dog-lost-job/story-20127937-detail/story.html)
Hannah, according to family tradition, came from an upper class family in Aylesbury, Buckinghamshire. “Hers was a life of enjoyment and pleasure, never wanting for anything. Her parents were prosperous and belonged to the wealthier class of people,” recalled her son, David James. However, since her father, William, was a laborer, stories about Hannah’s prosperous circumstances may stem from her position as a servant in one of Wooton’s wealthy households, where she was working in the late 1840s.

Hannah had come to Wootton from the small village of North Church, Herefordshire, where she gave birth to her first child out of wedlock in August, 1846. Little Caroline was three years old when David married Hannah at Eccleshall’s parish church in 1849; at the age of twenty-nine, Hannah was seven years older than her husband.

David and Hannah’s combined resources and skills allowed them to “build up a very good hunting ground business for themselves. They were making good money and owned many horses and hunting dogs,” said David James, but sweeping changes were in store for the Shakespeares, beginning with the death of Caroline only six months after their marriage, in June, 1850. It may have been the doctrine on the family’s eternal nature which first intrigued David when he came across missionaries from the Church of Jesus Christ of Latter-day Saints the following spring. He was baptized in April, 1851; Hannah followed her husband into the church in June of the same year.
What About William?

It’s only natural with a surname like Shakespear to wonder if the family tree extends all the way back to the Bard himself. Although the most famous English writer of all time left no surviving heirs, family historian Ray Shakespear has made a solid connection between the Shakespear line in England’s West Midlands, where our David’s family originated, and William’s line in Stratford-upon-Avon, only thirty miles away.

There is good evidence that David’s sixth great-grandfather, Edward Shakespear, who stretches back nine generations, is Edward of Wroxal, first cousin of William Shakespear’s father, John of Snitterfield. This means the two Shakespear lines connect with brothers John of Wroxall (Edward’s father) and Richard, Bailiff of Wroxall (John of Snitterfield’s father). For an interesting and more in-depth analysis of this connection, see “Where There’s a Will… Are Black Country Shakespears the Bard’s Own Flesh and Blood?” The Black Country Bugle, 8 July, 2004, http://www.blackcountrybugle.co.uk/there146sbra-WillbrAre-Black-Country-Shakespeares-Bards-flesh-blood/story-20120538-detail/story.html
Bidding Farewell

A drastic change of circumstances seems to have taken place for David, who went from managing his own hunting grounds to working underground in one of Staffordshire’s many mines. What actually forced David to take on such hard labor is not known, but he and Hannah may have suffered social rejection after joining with the Mormon church, finding acceptance impossible among the upper classes who patronized their business. However, the Shakespears found comfort in living the gospel and uniting with their fellow Saints, and looked forward to their eventual immigration to Zion.

Three years after joining the church, David and Hannah were finally ready to leave their friends, family and homeland for a new life in America’s desert. Their financial situation was stable enough to allow them to pay for their own passage instead of taking out a loan through the Perpetual Emigration Fund, a plan initiated by the church to help poor members make such a journey. The Shakespears were fortunate enough to still have a number of fine possessions, such as David’s hunting guns and Hannah’s lovely silk dresses, which they packed into a pair of steamer trunks, leaving everything else, including family, behind.

The Shakespears booked passage on the Marshfield, scheduled to depart Liverpool on 8 April, 1854, bound for New Orleans. Onboard were three hundred seventy other Mormon immigrants, organized and directed by former missionaries returning to Utah. The company was “all in good health and spirits, rejoicing that the time had come that they could leave the shore of Babylon for their home in the West,” reported returning French mission president A.L. Lamoreaux.

LDS British Mission Headquarters was located at 42 Islington Street in Liverpool, not far from the docks where emigrating Saints gathered to depart for Zion.
A few days of seasickness among the passengers was to be expected at first, but the Marshfield encountered such rough weather that almost everyone aboard was confined to their beds for several weeks. The ship rolled heavily both day and night for some time, making it “hard work to keep our legs,” said fellow passenger Thomas Fisher, who noted how one night the sea was so violent it caused the luggage to “break adrift in the berths. Many of the Saints are much alarmed by the violent rolling of the ship.”

Despite the unruly weather, most of the immigrants were found to be in good health and good spirits, readily attending prayer and testimony meetings held on deck, during which “much of the holy spirit was enjoyed…and some comforting instructions were given.” Everyone rose to the sound of a morning trumpet calling the congregation to prayer and breakfast, followed by school for the youngsters and general housekeeping for the adults. Occasional sightings of a whale, porpoises and “quite a number of what the seamen call Portuguese men of war [caused] much amusement among the Saints.” All in all, the voyage turned out to be a great adventure which even included the conversion of a few sailors, who were “baptized and remained with the Saints and came to Utah.”

The Marshfield landed at New Orleans on 29 May, after seven weeks on the ocean. The immigrants were met first by U.S. inspection officials, who approved their entry into the United States, then by a number of curiosity seekers who “crowded on to the boat to see the peculiar Mormons,” said passenger John Jones, who observed “from the appearance of the intruders I judge they were not of the best class of men.”

Now with their journey only half-accomplished, the Saints were shuttled up the Mississippi River by steamboat to St. Louis, where they were held in quarantine with a previous company, whose members had been overcome by cholera. David was assigned to a burial detail, while Hannah was among those who nursed the sick. She later told the story of how she had come down with the illness after a few days, but cured herself with a strong dose of cayenne pepper and a shot of whiskey. The next morning she was well enough to continue her work among the sick.

Eventually, the Shakespears were among those travelers able to continue Kansas City’s trailhead where they were assigned a place in one of the westward wagon trains. Exactly which train they travelled in has been lost in time, but they were known to have arrived in the Salt Lake Valley sometime in October, 1854.
ENDNOTES

1 David Shakespear (1827-1882), #KWN2-V3L, www.new.familysearch.org. This history uses the same spelling of Shakespear employed by David and Hannah. While there are many variations on the family name over the centuries, this remains the most common spelling.
2 James Shakespear (1789-1874).
5 Daniel Shakespeare (1812-1850).
6 John Shakespeare (1815-1885).
7 James Shakespeare (1830-ca.1881).
8 David grew up in decidedly male household. His sister Elizabeth (1814-1833) died when he was six years old and his sister Isabella [Badger] (1821-ca 1867) married when he was eleven.
9 John’s second daughter, Sarah Jane, was born during her father’s tenure as gamekeeper at Prince Albert’s Osborne House, a royal summer house on the Isle of Wight. Sarah Jane often recalled how Queen Victoria had stroked her hair, commenting on how nice it was. See “Himley Born Gamekeeper Killed with Own Gun,” The Black Country Bugle, 29 July 2004. http://www.blackcountrybugle.co.uk/Himleyborn-gamekeeper-killed-gunbrin-Heath-Hayes-pub/story-20140006-detail/story.html
14 William Brandon (1775-1862).
16 Ibid.
17 “David Shakespear-Hannah Brandon family group sheet” supplied 1997 by Reta (Davis) Baldwin. This sheet offers only a generic list of materials consulted.
18 Caroline Brandon Shakespear (1846-1850).

Although family tradition states that David and Hannah were the only members to join the church, Mrs. Baldwin notes the baptism of David’s brother James, took place in February, 1851, several months before David was baptized. She gives no source for this information, which needs to be verified in church records. Reta (Davis) Baldwin, “Shakespear Histories,” undated typescript.


Ibid.

Ibid.

Ibid.

Ibid.

Enoch and Mary Elizabeth Reynolds Family Organization, Enoch and Mary Elizabeth Shakespear Reynolds: A Family History (1979), page 9.

Ibid. 

Chapter 2
Utah
Living the Gospel in Zion

New emigrants to Zion like David and Hannah were taken in by established families until they could arrange for lodgings of their own. It wasn’t long after their arrival in Salt Lake City that David found a small dwelling in the valley and readied themselves for the coming winter. By spring, David had several acres of land under cultivation and looked forward to becoming independent with his first harvest that year. But the summer of 1855 was hot and dry, and even channeling the snowmelt from nearby mountain streams failed to provide enough water for crop irrigation across the valley. At the same time farmers were threatened by the prospects of severe drought, a devastating plague of grasshoppers descended on crops all across the state.

It wasn’t the first time clouds of the insects appeared out of the sky, and it wouldn’t be the last, but the invasion of 1855 was by far the worst infestation in Utah’s history. Great swarms of “ironclads” appeared overhead in such numbers they darkened the sun, and were reported to “fill the sky for three miles deep.” They blanketed every surface, not only stripping fields and

Salt Lake City as it looked when the Shakespears arrived in 1855.
garden of every growing thing, but the hoppers even ate sheets spread over the crops by families in a vain effort of protection, and stripped green paint from houses. Almost seventy percent of the pioneers’ crops were destroyed that year, plunging the population into a famine. The Shakespears, like the rest of the Saints, found themselves on the edge of starvation. For weeks at a time they were forced to survive on what roots and wild greens David could scavenge during the day. Hannah seasoned the plants with a little salt to make them more palatable, all the while wondering if they would survive the winter. “During the grasshopper famine my mother said she was afraid she was going to lose Father for want of something to eat,” said their daughter, Mary Elizabeth.

As if their situation wasn’t desperate enough, Hannah found herself expecting a child that very winter. She gave birth to Mary Elizabeth on 25 January, 1856. David somehow managed to provide enough food and shelter to keep his little family alive until summer, when he and his neighbors could once again plant crops with hopes for a harvest.

The Shakespears scratched out a meager living over the next two years and were just beginning to feel as if they had a secure future in the valley when in March, 1858, the entire population along the Wasatch Front was threatened by the approach of government troops. Determined to replace Brigham Young with a non-Mormon territorial governor, recently inaugurated President James Buchanan ordered twenty-five hundred troops to accompany and install the new leader. News of an army marching toward Utah reignited fears of persecution and expulsion among the people, many who still had vivid memories of being forced from their Nauvoo homes twelve years before.

While the church leadership worked toward a peaceful solution to the problem, Brigham Young directed everyone living in Salt Lake and the northern settlements to not only abandon their farms, but to prepare to burn their homes and crops rather than allow the troops to take advantage of the Saints’ hard-won industry.

David and Hannah were among the thirty thousand people who packed up what they could and headed south, not knowing if they would ever return. By early July, however, the conflict was resolved when no reinforcements were sent to Utah and Brigham Young peacefully turned his office over to the new governor. Displaced Mormons slowly began to return to the northern settlements where they attempted to recover their crops. Not only would the coming winter be another difficult one, the economic impact of such a disruption was felt across the northern territory for several years. Times were so hard for the Shakespears that David “had to go barefooted,” according granddaughter Amy Henderson. David and Hannah struggled on, raising what food they could and bartering for goods they could not make themselves.
The Shakespears had little time to make themselves comfortable in the Salt Lake Valley before they were among those called to move south again, this time on a settlement mission to Spanish Fork. Hannah helped finance the move by trading several of her precious silk dresses for a team of oxen to pull their wagon.

With a population of little more than one thousand people, Spanish Fork was a farming community with a future, completely self-sufficient with both a saw mill and flour mill. David invested in some land and once again began to plow and plant, selling his produce to local peddlers.

Hannah busied herself with housework, caring for little Mary and attending to her duties as the local midwife. At the age of forty, the likelihood of Hannah bearing another child seemed remote, and she channeled her motherly instincts into helping other women give birth. It was a happy surprise when Hannah discovered she was pregnant in the fall of 1861, and her joy was even more complete when she presented David with a son the next spring. Little David James (named for his father and grandfather) was born in the Shakespear’s cabin on 20 May, 1862.

The Cotton Mission

David’s success working the land not only kept his family well-provided for, but earned him a reputation as a good farmer, a skill which did not go unnoticed by church leadership looking for men to colonize towns in southern Utah. Brigham Young was determined to keep his Mormon community as independent from the world as possible by establishing a number of ventures designed to produce everything needed for survival. When it was discovered that the lower altitudes and milder climate of Washington County could support grapes, flax, rice, sugar cane and cotton, The Cotton Mission was established to provide such crops to the Mormon economy. David and Hannah were among the thousands of members who were called from the pulpit at general conference in 1863, to once again pull up stakes and begin again in new settlements in Washington County.

The Shakespears were among those families assigned to the little village of Toquerville, twenty-four miles northwest of St. George. “Quite a company rigged up teams and wagons and went,” recalled 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, away we went.”

The residents of Toquerville faced the usual struggles of harsh weather, unforgiving desert, scattered Indian troubles and a severe shortage of cash, but their fields were well-irrigated by nearby Ash Creek and David was always
able to put meat on the table by hunting in the nearby mountains. While making the most of the skills he learned as a gamekeeper, David “believed in fair play. He always gave a deer a fair chance to get away and only shot at them when they were on the run,” said Amy Henderson.43

Hannah in particular had faith that she and her family were under the watchful protection of the Lord, even as they labored to once again establish themselves. One day their only cow failed to return from grazing on the hill, and even after a wide search through the brush, David was unable to find the animal. Losing such a valuable resource would have been devastating for the Shakespears, and they continued the search for several days without results. Just when the family had almost given up hope, Hannah was shown in a dream where the cow was trapped in some rocks along the creek. She immediately woke up David, who followed his wife’s directions and found the animal barely alive. Both David and Hannah thought the cow would have been dead before morning.44

By 1864, the forty-one families living in Toquerville were proud to report twenty-four acres of alfalfa under cultivation and improvements such as the first authorized post office south of Cedar City, the territory’s first cotton gin and a water-powered mill along the creek. Successful crops included wheat, corn, cotton, sugar cane, vegetables and fruits, which were grown for trade in Nevada and California. David planted both cotton and sugar cane. “I 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,” said Mary Elizabeth.45

Toquerville continued to prosper over the next few years, and by the beginning of 1867, streets had been laid out, a church building was under construction and a telegraph line to Salt Lake City was installed. With Nevada’s booming mining towns only a hundred miles to the west, the local economy was destined to thrive, and it wasn’t long before Mormon colonists were instructed to build a supply settlement nearby to take advantage of the growing wealth.
David once again received a call to relocate his family in 1868, this time to Spring Valley, \(^{46}\) a ranching and farming community established near Panaca and the new town of Pioche, Nevada, where the boom was so big the town soon claimed six thousand residents, a daily line of six-horse coaches carrying the U.S. Mail and a Wells Fargo express. Two daily newspapers reported numerous stabbings and gunfights leading to the seventy-eight graves on boot hill. Pioche deserved its notorious reputation with its two breweries, seventy-two saloons and thirty-two “maisons de joie.”

Meanwhile, in pastoral Spring Valley, life was centered around the gospel and making a living by honest labor. There was plenty of good meadow land which David and his neighbors immediately put under the plow. Even though it was the highest and coldest valley in the area, farming came easily enough and thanks to the miners, David’s assets continued to increase. \(^{47}\)
Plural Marriage

From time to time, David made the journey back to Toquerville, attending to various items of business. It was during one of these visits when he encountered Sarah Ann Batty, a daughter of his former neighbors, English converts George and Encora Batty. The Battys had immigrated with their six children in 1862, when Sarah Ann was only seven years old. Little Sarah Anne had been just one of the many children who skipped and squealed across the dusty church yard after Sunday meetings in Toquerville, hardly someone David would have noticed. Now, at sixteen, Sarah Ann was a young woman ready to begin a family of her own. She not only caught David’s eye, but his heart as well.

Thanks to his good standing in the Mormon community and his consistent ability to provide well for his family, David was granted permission to enter into plural marriage. He and Sarah Ann were sealed in Salt Lake’s endowment house on 11 July, 1870.

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. For Hannah, the adjustment was even more difficult. At the age of fifty, she was expected to welcome a pretty young bride who would surely give David the many children Hannah could not.

The Shakespear family continued to live in Spring Valley until 1871, when a devastating fire blazed through Pioche, setting off three hundred barrels of blasting powder that killed thirteen people and leveled much of the town. It was the beginning of the end for Pioche, and as the population declined, so did the market for Spring Valley’s produce. The Mormon community abandoned their farms and returned to Utah in early 1871.
ENDNOTES

33 Davis Bitton and Linda P. Wilcox, “Pestiferous Ironclads: The Grasshopper Problem in Pioneer Utah,”
http://historytogo.utah.gov/utah_chapters/pioneers_and_cowboys/pestiferousironclads.html
36 Ibid.
37 Layton J. Ott, “A History of Hannah Brandon Shakespear,” 10 July, 1939, Henrieville, Utah. Federal Writer’s Project. This history was based on an interview with the subject’s son David Shakespear. Copy held by Shelley Dawson Davies.
38 Despite their hardships and setbacks, the Shakespears were not destitute. Their land was worth $150.00 and David’s personal estate was valued at $350.00 according to the 1860 U.S. census, Post office Spanish Fork, Utah Territory, 20 August, Page 208, Image 427, Roll M635-1314 FHL film #805314. Online at www.ancestry.com.
42 Ibid.
46 Enoch and Mary Elizabeth Reynolds Family Organization, Enoch and Mary Elizabeth Shakespeare Reynolds: A Family History (1979), page 20.
47 The value of David’s real estate in two years after relocating to Spring Valley was $500.00 and his personal estate was recorded at $1,000.00. See David Shakespear household, 1870 Nevada Territorial census, page 209. Jackson, Ronald V., Accelerated Indexing Systems, comp. Nevada Census, 1860-1910, www.ancestry.com.
49 George Batty (1819-1895)
50 Encora (Woodcock) Batty (1822-1899).
51 Mormon Pioneer Overland Train Index, 1847-1868 http://www.lds.org/churchhistory/library/pioneercompanysearchresults/1,15792,4017-1-134.00.html
Chapter 3
A Righteous Posterity
Back to Southern Utah

David had started over from nothing more times than he cared to remember, and this time he was determined to make the transition as easy as possible. While considering his options, he came across an appeal printed in the Deseret News by one George W. Sevy, who had been called by Brigham Young to resettle the town of Panguitch, in Garfield County. “All those who wish to go with me to resettle Panguitch Valley will meet me at Red Creek on the 4th day of March, 1871, and we will go over the mountain to settle that country,” read the notice. David decided right then to join up with Sevy. Panguitch had been established seven years before when pioneers cleared farm land, dug irrigation ditches and built a series of typical log homes surrounded by a fortified wall. Unfortunately, the settlement was destroyed during the Black Hawk war and was completely abandoned in 1867, but many of the houses still stood. It would be much easier to restore the old town than to cut out a new one from scratch.

The Sevy Company had little trouble crossing the mountains, reaching Panguitch Valley in mid-March, 1871, where they found intact dwellings and “crops still standing.” David purchased a house within the old fort along with twenty acres of farm land, and moved his families in right away.

David James, who was ten years old at the time, recalled finding plenty of firewood and animal forage in the area, as well as “deer and other game in abundance, and the lake and streams were well stocked with fish.” However, despite heavy work in the fields, crop yields that first year were sparse enough to cause Bishop Sevy to make all wheat communal property, which was gathered, boiled and afterward distributed equally by his wife. Eventually, a few men were sent to nearby Parowan for flour, and the settlers were forced to butcher some of their cattle to make it through until spring.

Being crowded together in a primitive cabin all winter with little to eat and much to contend over proved to be a difficult experience for everyone, but it was especially hard on Sarah Ann. Not only was she living under the authority of a first wife old enough to be her mother, Sarah Ann was still a teenager who would in a few months become a mother herself. As for Hannah, she was
forced to watch while her husband of twenty-two years attended to a pretty young girl who clearly had no trouble bearing his children.

All the pent up tensions came to a head soon after Sarah Ann gave birth to a son, George David, on 24 July, 1872. Hannah, as a midwife, aided in the delivery, but became so jealous she later approached Sarah Ann with a butcher knife while the young mother was nursing her baby. “If you have any more children, I will take this knife after you!” she threatened, according to George’s daughter, Amy Henderson. Despite Hannah’s warning, Sarah Ann became the mother of four more boys and a daughter over the next eleven years.

Hannah consoled herself by continuing her work as a midwife, assisting at the birth of six hundred and thirty babies, eventually including many of her own grandchildren. Her fee of three dollars included visits to the new mother for nine days. She also attended many sick residents and often helped prepare the dead for burial.
Farming at Panguitch’s high elevation proved more difficult than the settlers initially thought. Trial and error eventually resulted in successful crops of potatoes, grains and alfalfa, but the land was better suited for stock raising, which soon became the dominant focus of the local economy. Small businesses opened up in town, including a blacksmith shop, a saddle and harness shop, a pottery shop, a dairy and a post office. A grist mill moved from Panaca was rebuilt along Panguitch Creek and several sawmills were also constructed along the water to supply residents with building planks. Brick and lime kilns soon followed, making quality brick housing possible within several years of the resettlement.  

Two years after their arrival, the residents of Panguitch suffered a severe winter resulting in the death of most of their stock, and that December, church leaders decided to introduce the United Order in an effort to both eliminate poverty and encourage unity among the people. The United Order, a church program with the goal of members to have “all things in common,” allowed participants to keep individual households and personal property while consecrating economic properties to the Order. Each family received wages in proportion to the amount of labor and property contributed, while any surplus was used by the church to aid the less fortunate. David was selected as treasurer of the organization.
The Panguitch Order managed the stock herds, wagons, saw mill, grist mill, blacksmith shop and dairy, in addition to activities such as wood hauling, fencing, carpentry, freighting and farming. However, like most of the communal orders established across the territory, the Panguitch Order was not very successful and was dissolved within ten months due to dissension among the members and the lack of individual dedication and initiative. One participant claimed the commune took “thrifty, energetic men and made lazy men of them.”

Settlers soon returned to the old way of conducting business, mostly by way of barter as cash was almost non-existent. Hannah, Sarah Ann and their neighbors contributed to the economy by trading items such as homemade food stuffs and services such as sewing. Another hard winter in 1877-78 created extreme shortages of food, leaving the settlers to rely on a limited supply of grain, potatoes, dry beans and a few vegetables. There was little feed for the cattle, and even clothing became scarce, forcing the towns folk to replace worn out pants and shirts with items made from flour sacks. Even these privations failed to generate interest in further communal cooperation.

Firm in the Faith

Despite the challenges of a communal economy, the Shakespears joined everyone else in Panguitch for Saturday night dances and Sunday services at the log meeting house, where they were welcomed by a huge fireplace and split log floor. School classes were held in the same building on weekdays, and even theatrical productions were presented there until space was made available in the general store, affectionately referred to as “The Old Sow.”

When a stake was organized in 1877 by visiting Salt Lake leaders Erastus Snow, Lorenzo Snow, John Taylor and Orson Pratt, David accepted the calling of high priest and counselor to the stake president, a position he held until his death. David baptized all of Sarah Ann’s children down at the old mill race along Panguitch Creek after Sunday services, events attended by the entire congregation, who piled into wagons fitted out with chairs secured behind the driver’s seat.

The year after David was ordained a high priest the entire population of southern Utah was thrilled with the dedication of the St. George temple on 6 April, 1877. No long was it necessary to travel over two hundred miles to Salt Lake’s endowment house to have sacred ordinances performed. David and his wives were among the many members who made their way to St. George over the next few months to participate in ordinance work for their ancestors. In November, 1882, they returned with Mary Elizabeth and David James, who were not born in the covenant, to complete their sealing as a family.
David resumed his usual chores after returning from St. George, making repairs around the house and caring for the farm animals. One afternoon while he was out in the barn tending to the horses, one of them kicked him in the head. It was a serious injury from which he never recovered. He lingered for some time, but finally died five days before Christmas, 1877. 74

David, only fifty-five years old when he died, left his family in difficult financial circumstances. 75 Although Hannah was working as a midwife, her income was both small and intermittent, certainly not enough to meet the needs of the household. David James couldn’t very well run the farm by himself, and Sarah Ann was expecting her sixth child any day. Hannah delivered little Robert on 4 January, 1883, and held the family together as best as she could with scrimping and making do. The children wore mended hand-me-downs and not all of them had shoes. 76

Hannah remained in the old house by herself after Sarah Ann remarried three years later, 77 but she wasn’t lonely. Both Mary Elizabeth and David James lived a few blocks away, and they saw to it their mother was taken care of. The grandchildren were always on hand to do chores or keep Hannah company. Hannah remained active in the church, serving as Relief Society treasurer for many years, and receiving a patriarchal blessing at the age of seventy-eight. 78
When Mary Elizabeth and her family moved south to the small farming community of Tropic just after the turn of the twentieth century, Hannah went with them. Her health had begun to fade shortly after her eightieth birthday, and she was no longer able to fend for herself. Her heart was failing, causing swelling in her extremities, especially her ankles and feet, as excess fluids built up in her tissues. With a rudimentary understanding of heart disease and limited access to medical care, there was little the family could do for Hannah. She eventually died of congestive heart failure on 23 July, 1903, at the age of eighty-two. Hannah was laid to reside beside her husband in the Panguitch cemetery.

In accordance with the custom of the day, Hannah’s family printed up a mourning card to mark her passing, sending it along to family and friends who kept it as a remembrance. Hannah’s children especially found some comfort in the accompanying poem.
Sarah Ann’s Remarriage

Even though Hannah had shared the burden of raising Sarah Ann’s six children after David passed away, life wasn’t the same without a man in the home. Sarah Ann looked forward to having a husband again, and her children needed a father. When Sarah Ann met widower Thomas McClellan, she happily agreed to become his wife. They were married on the last day of March, 1886, in St. George.

Thomas, an English convert to the church, had immigrated to Utah with his wife, Maria, and their ten-year old son John, four years before. After Maria’s death in 1885, Thomas moved from Orderville to Toquerville, where he and Sarah Ann set up housekeeping in time for the birth of their first child in January, 1887. Three more children followed baby Nora, all born after the McClellans moved to Panguitch: Hannah in 1889; Thomas in 1891, and Leah in 1893. Thomas moved his family a final time to Tropic sometime before 1910, where he made a living by farming and doing odd weaving jobs.
Thomas gradually gave up working the land as his strength waned, spending more time around the house with Sarah Ann as she busied herself with womanly chores. Not long after his seventy-seventh birthday, Thomas noticed a gradual decline in his well-being. He suffered from abdominal cramps, a low fever, and found himself making frequent trips to the outhouse. The closest doctor was thirty miles away in Panguitch, a distance made even farther by the rough roads, but like most people in Utah’s small towns, the McClellan’s relied on home remedies to treat their ailments. By the time his condition progressed to severe back pains, a high fever and vomiting, there was little any doctor could do. Thomas died from cystitis on 17 April, 1923. Sarah Ann buried her husband of thirty-seven years in the Tropic cemetery.

Sarah Ann was never one to tolerate idleness, and she kept as busy as ever after Thomas’ death. She was still called on by her children to help with life’s problems and she enjoyed rising to the challenge of being matriarch to such a large family. Despite the occasional illness, Sarah Ann visited her children as often as possible, making many trips around the state from Cedar City to Uintah County, often spending several months in each location. She was happy to dedicate much of her time to performing ordinances in the St. George temple, arranging to live in St. George during the winter of 1926-27, and planned to repeat the temple trip the next year, but she fell seriously ill and died on 4 November, 1927, in Tropic. She was buried next to David and Hannah Shakespear in the Panguitch cemetery.

*Thomas McClellan and Jesse W. Crosby at the old roller mill.*
ENDNOTES

54 Linda King Newell and Vivian Linford Talbot, *A History of Garfield County* (Salt Lake City, Utah: Utah Historical Society, 1998), page 76.
58 William John Shakespear (1875-1944); Joseph David Shakespear (1876-1957); Encora (Shakespear) Nielson (1878-1919); Richard Shakespear (1881-1944); Robert Brandon Shakespear (1883-1963).
60 Apparently Hannah and Sarah Ann learned to coexist, as they are all listed living in the same household as late as the 1880 census. See: David Shakespear household, 1880 U.S. census, Iron County, Utah, population schedule, town of Panguitch, enumeration district 020, FHL film #255336, page: 344C. www.ancestry.com.
61 Hannah’s delivery scissors, scales and list of babies delivered can be seen at the Daughters of the Utah Pioneers museum in Salt Lake City. Henderson, “Biography of David Shakespear,” undated typescript.
62 Layton J. Ott, “A History of Hannah Brandon Shakespear,” 10 July, 1939, Henrieville, Utah. Federal Writer’s Project. This history was based on an interview with the subject’s son David Shakespear. Copy held by Shelley Dawson Davies.
64 *Ibid*, page 79, 84.
70 Newell and Talbot, *A History of Garfield County*, page 84.
73 “David Shakespear-Hannah Brandon family group sheet” supplied 1997 by Reta (Davis) Baldwin. This sheet offers only a generic list of materials consulted.
74 There are two conflicting accounts surrounding David’s death. His family maintained the story of his being bedridden until his death as the result of the terrible accident. Another account, disputed by descendents, claimed the injury caused David to become crazed, after which he was shot by the local sheriff. David’s brother John also met an untimely end back in England a few years later in 1885, when he was accidentally shot with his own gun by a drunken Irishman, who blew away John’s lower jaw. He lingered for several days before dying of his terrible injury. See: David Shakespear and the Utah Shakespears, online at http://freepages.genealogy.rootsweb.ancestry.com/~shakespeare/pedigrees/staffs_worcs/black_country/david_shakespeare.htm


78 Death records show Hannah died of dropsy, an old term for edema. Hannah Shakespear entry, Garfield County Death Register, page 58, Utah State Archives and Records Service; Salt Lake City, UT; Utah State Archives and Records Service; Series: 20231.


81 Hannah Shakespear’s mourning card is printed in Enoch and Mary Elizabeth Reynolds Family Organization, *Enoch and Mary Elizabeth Shakespear Reynolds: A Family History* (1979), page 12.


84 Maria (Ibbertson) McClellan (1838-1885).

85 John Arthur McClellan (1872-1937).


87 Nora (McClellan) LeFevre (1887-1969).

88 Hanna Maria (McClellan) Nielson (1889-1942).

89 Thomas Edward McClellan (1891-1995).


91 1910 U.S. census, Garfield County, Utah, population schedule, town of Tropic, enumeration district 47, page 7B, FHL film #1375616, roll T624_1603.

92 Thomas McClellan, death certificate #2300894 (1923), Utah Department of Health, Salt Lake City.


94 Block 102, plot 14. www.findagrave.com

95 Thomas and Sarah Ann eventually counted ninety grandchildren as their posterity. Sarah was reported “to be very ill” by *The Garfield County News*, 6 May, 1927.


98 Sarah’s plans to winter in St. George are indicated by a line in *The Washington County News*, 23 December, 1927, which reported “Mrs. Sarah Ann McClellan of Tropic is here to spend some time working in the temple.” News of Sarah Ann’s death had failed to reach the newspaper.

99 Sarah Ann McClellan entry, file #1927004238, Utah State Archives and Records Service; Salt Lake City, Utah. www.ancestry.com.

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Shakespear, Sarah Ann (Batty) McClellan, “David Shakespear-Sarah Ann Batty family group sheet” supplied 1997 by Reta (Davis) Baldwin.


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This index lists the names of people related to David Shakespear and Hannah (Brandon) Shakespear. Women are listed under both their maiden names (in parentheses) and married names [in brackets].

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