

Joseph Asay & Sarah Ann Pedrick
& their son, William Pedrick Asay
found in
DESCENDANTS OF JOSEPH and SARAH ANN ASAY
COMPILED by Flossie W. Asay
Rt 2 Box 714 Provo, Utah
FOR THE JOSEPH ASAY FAMILY ORGANIZATION
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ARRANGEMENT and EXPLANATIONS

The object, or one of the objects of this book was to gather and make available to the Asay family, the life stories of the ones who first joined the church, **Joseph and Sarah Ann Asay** and their ten children who came across the plains with them. A short story of the grandchildren has also been sought with items about their children.

The numbering was decided to be a Roman numeral for the children of Joseph, according to their births. Thus William, being the first child, has I, and Emmer, the sixth child has the numeral VI. Their children are then given Arabic numerals according to their births. So III-5-1 would be III Edwin, 5, Adelbert, the fifth child of Edwin, and 1, the first child of Adelbert, Gladys. And again, X5-1-1 would be Jerome Asay, tenth child, 5, his fifth child, Jerome Jr., and his first child Lynn Asay, and then his first child, Lynell Asay. Each numeral shows his or her place by birth in the family. The letter "b" indicates second wife, as IX-b-1- first child by second wife. Only descendants have been numbered. Adopted children, where known, have not been given a number.

Each child of the original couple has been given a separate Chapter, and their posterity given in that Chapter. The number of descendants in each Chapter is given at the end of the Chapter as listed descendants. The last Chapter includes a short article on four of the towns in which many of the Asay people lived. iv

PREFACE

It is hoped that this work will give all members of the family a greater knowledge of the different branches of the family, with a clearer understanding of the struggles and trials endured by our first family to join the so-called "Mormon" church and to become pioneers in settling this western country.

The idea of compiling such a volume was first suggested by **Mabel Asay Lamoreaux** when she expressed a desire to know just how many descendants of her grandfather there really were. A book of this kind seemed an impossibility at the time, but after attending a B. Y. U. Genealogical Clinic under the direction of J. Grant

Stevenson, the rather vague idea that maybe it was possible began to grow and develop as the "how to-do" was explained.

To make this volume possible took the devoted effort of many of the family. The organization encouraged the idea by supplying funds for stationery and sheets to contact members of the different branches of the family. Life stories had to be written, family records and pictures gathered.

Special appreciation is expressed to all those listed at the end of each chapter for their help in this matter, and to the many authors quoted that help so much to give a picture of the time and places where the different members of the family pioneered. Credit is also due to those who assisted in the typing especially to Esther H. Asay who spent so many hours in this work. Appreciation is also given to everyone who helped in any way, however small in making this work possible.

Flossie Wortham Asay v

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CHAPTER I
JOSEPH ASAY
by Flossie W. Asay

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No diary or letters have been left by Grandfather **Joseph Asay**. There are many stories told by his sons and grandchildren, which do not always agree in every detail. These stories, with information found by research about the places where he had lived, and incidents connected with them are the sources from which this story is written.

Joseph Asay, according to the information given by himself when receiving his endowments in the Old Endowment House ¹ in Salt Lake City, was born 17 Feb. 1823, in Wrightstown, Burlington Co., New Jersey. He was one of the fifteen children born to **Isaac Asay and Phebe Johnson**. **Isaac Asay** was a successful farmer in New Jersey at the time of his death, ² 10 Dec. 1889. His will, ³ proved 27 Dec. 1889, names twelve of his children among whom he divided his money and property, leaving each close to six hundred dollars, with the exception of Joseph, whose heirs were given "one dollar" _with the explanation - - "my son Joseph having already had his full share of my estate." Whether this was the fact or just an excuse to cut Joseph off because of his affiliation with the "Mormons", is not certain. The latter view has always been held by family.

Joseph probably grew up on the farm, helping with the farmwork and other jobs that were available in the community.

¹-Film of Salt Lake Endowment House Records, Genealogical Society of the Church of Jesus Christ of Latter Day Saints, Salt Lake City, Utah.

²-Death Certificate of Isaac Asay.

³- Will of Isaac Asay, recorded in Bk. L of Wills, Fol. 43, Surrogate's Office, Mercer., N. J.

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available in the community. From Parmer Asay,¹ a grandson, comes the story of **Joseph** at the early age of eighteen, desiring to marry the young lady of his choice, **Sarah Ann Pedrick** five years his senior. **Joseph's** parents objected because of his youth, and didn't think he was mature enough to take on the responsibility of marriage and family, The young lovers thought otherwise, so ran away to the city of Philadelphia, where they were married 17 July 1841, There they lived for a while, and their first child, **William**, was born in that city.

The other children are all given as being born in New Jersey, on the family Register² printed by **Sarah Ann**, herself. They have always given their birthplace as Trenton, New Jersey, but it is rather doubtful that they were born in the city of Trenton of that time. From a letter written by a niece of **Joseph Asay**, Helen Cubberly, she writes:

"And there were just the three-- **Willie**, Eddie, and Emma, and that is all they had when they lived next door to Aunt Tillie Cubberly in Chambersburg, a suburb of Trenton."³

But Helen, whose mother sewed for her sister-in-law, **Sarah Ann Asay**, must not have remembered all of the children, because Emma was the first and only girl of the family, but she was the sixth child. The second child, Franklin, only lived two years, and two other boys were born to the family before Emma came along, Isaac and Joseph.

From another letter dated 4 Dec. 1934, Helen Cubberly gives this description of her grandparents, **Isaac Asay and Phebe Johnson**:

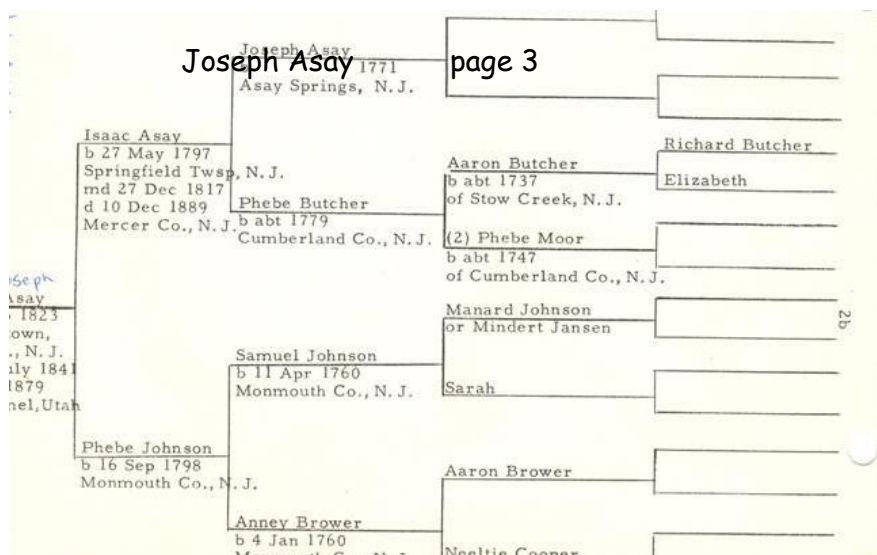
"Some of the Asays were dark, almost like Indians. **Grandfather Asay** was very dark; **Grandmother**, fair.

¹-Parmer Asay lived with his Grandmother, **Sarah Ann Pedrick Asay**, after the death of his mother,

²-Joseph and Sarah Ann Asay Family Register.

³-Letters written by Helen Cubberly to Adelbert and Delilah Asay

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Grandmother, fair. Some were quite red-headed. Cousin Richard was very dark. **Grandmother** was Dutch from Holland name of Phebe Johnson. Her mother was a Brower."¹

Joseph must have found other than farm work, while they lived in the suburb of Trenton. It has been thought by some of the family that he was engaged or employed in a manufacturing business, but cannot be proved. They seemed to have been in comfortable circumstances, then and later. No record of the family has been found in the **1850 census** of either Burlington or Mercer Counties, though his **father and family** are listed in the Mercer county census.

There remain no exact details of the conversion of this family to "Mormonism". It has been the tradition in the family that they were converted to the church through the efforts of two missionaries, Elders Winchester and Parmer. **Joseph Asay** must have been interested in religion, and strong in his convictions to have joined such an unpopular church in those early days.

From a history of Monmouth and Ocean Counties of New Jersey² is found:

"In 1837 Elder Benjamin Winchester preached the first Mormon sermon in Ocean

County in a school house in New Egypt- - - he also preached in neighboring places- - - and a large number joined the society at Hornerstown, where they finally built a church and where a good many respectable people adhered to the faith. "

No record of any other Elder Winchester could be found by this researcher, nor of an Elder Parmer. From the *New Jersey Genesis*,³ an article, "The Early Mormons of New Jersey", written by A. William Lund, Assistant Church

¹-Letters written by Helen Cubberly to Adelbert and Delilah Asay.

²-History of Monmouth and Ocean Counties, New Jersey, by Edwin Salter.

³-The *New Jersey Genesis*, vol 2 - no 3 p 56, Harold Sonn, Editor & Publisher
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Historian, it is found again that Elders Benjamin Winchester, Parley P. Pratt, and Jedediah M. Grant in their missionary travels, preached and baptized in New Jersey.

This seems rather early to have been the Elder to help in conversion of the Asay family, as according to Endowment records, **Joseph** gives his baptism as in the year of 1850, though the Mount Carmel Ward record giving the data of **Joseph Asay**, gives his baptism as in the year 1855. This latter record seems to have been entered at the time of the death of **Joseph Asay**, from information given by his wife, **Sarah Ann**, who gives his birth, their marriage date, and his baptismal date. The church accepts the earlier date of 1850.

Theodore Parmer Asay, born Jan. 2, 1853, was said to have been named after the Elder Parmer who helped to convert this couple to the principles of the gospel, and must have been admired and loved by these new converts. **Joseph and Sarah Ann** remained true to their convictions of this new religion, despite the slurs and slights that they received from their neighbors and relatives. Elder Parley P. Pratt under date of January 7, 1857, relates;

"Next day, bid farewell to the brethren and took the train for Trenton, New Jersey. Here I was kindly received by brother Hurdley and family, where I remained for two days, the weather being very cold.

Saturday 10th. **Joseph Asay** came with a carriage and conveyed me about four miles into the country to his house. ----

Sunday 11th. Preached to a small congregation in a schoolhouse, returned with **brother Asay** and spent the evening in instruction, several of the saints from Trenton being there."¹

Joseph, during this year of 1857 or before, evidently was ordained an Elder in the Church of Jesus Christ of Latter Day Saints,

¹-Autobiography of Parley P. Pratt - 2nd Edition, p. 489.

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Jesus Christ of Latter Day Saints, as this is found in the Journal History of the church under date:

"Aug. 30, 1857--on this day and two preceding days, meetings were: held in the woods near Hornerstown by the Elders of the Eastern States Mission--Saturday. The weather being unfavorable on Friday, was poorly attended--Sunday-weather very favorable, thousands of persons in carriages and on foot, flocked to the 'Mormon Camp.' The Saints composing Hornerstown Branch are not very numerous--Afternoon meeting

was dismissed by Elder E. R. Young - -Had time permitted, to have called other Elders, We fully expected to have listened to Capt. Reamer, Elder Robbins and **Elder Asay**, who were on the stand, but this privilege was denied. Picnic held by Saints Monday afternoon on the Camp ground. "¹

Just when it was decided to leave their home and relatives, to join with the main body of the church in Utah, is not known. But the decision was made to bring their family of ten children, nine sons and one daughter, to the Valleys of the Mountains, and there make their home where the Saints had gathered. It has always been told that they came under the direction of Capt. Brigham H. Young.

Some of the family maintain that they came by boat to Council Bluffs, Iowa, and there joined the party of Capt. Brigham H. Young, ² a freighter, coming on to Great Salt Lake City by ox-team, and arriving 14 Sept. 1860. It is to be regretted that some record of their trying experience across the plains was not kept. With children ranging in ages from eighteen years of the oldest, **William**, to the youngest.

¹-Journal History of Church, Historian's Office, L. D. S. Church, Salt Lake City, Utah. Under date Aug. 30, 1857, P 14.

²-Church Chronology Supplement by Andrew Jensen, p60 -gives under date Sept. 14, 1860, Capt. B. H. Young's train of immigrants arrived in G. S. L. Valley (no names given). Article In Journal History of Church gives no names of people in this company.

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youngest. Amos a mere babe in arms, many discouraging and trying days must have been endured.

However, they arrived in the valley before winter weather over took them. They lived in the city for awhile, later moving south on the Jordan River, where they farmed, and also did some fishing in the river, selling the fish in the city.¹

Back in New Jersey, no word was heard from these sturdy pioneers. "But no one heard a word from them for some years. I don't know how many, two, three or four years. I think, maybe more, and we thought that perhaps they had been murdered in that Mountain Meadow massacre in the wilds of Pennsylvania. There were about two hundred killed by Indians. In those days there was no communication between places, only by stage coach or travel, except by ox team."² Geography evidently was rather muddled in those days! The Mountain Meadow Massacre occurred in Utah.

"Down on the Muddy" was a familiar phrase among the members of the Asay family. **Grandpa Joseph Asay** and most of the family were there. Just what was the idea and purpose of the Muddy Settlement or Mission?

In December of 1864, Anson Call founded a small colony on the Colorado River-- "according to a plan conceived of at the time to bring the Church immigration from Europe to Utah via Panama, the Gulf of California and up to the head of navigation in the Colorado River, and also to bring freight more cheaply, if possible, to the settlements of the Saints in Utah by water - -Call's Landing is 45 miles from St. Thomas, 125 miles from St. George--the so-called church storehouse or warehouse was built at Call's Landing in February, 1865, but owing to the completion of Union Pacific railroad in 1889, the plan--was abandoned as unprofitable.

¹-A Mr. Blythe told E. H. Asay and wife that he remembered the Asay boys peddling fish in Salt Lake City.

²-From a letter written by Helen Cubberly, A niece of Joseph Asay, Letter dated 17 Jan. 1926, furnished by Delilah Asay.

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as unprofitable. The ruins of the old warehouse- - were still in existence in 1930. Anson Call had charge of Call's Landing during the short period of its activities."¹

Also about the Muddy settlements: "In the latter part of 1864 Pres. Brigham Young called Thomas S. Smith of Farmington, Davis Co., Utah, to take lead in establishing settlements of L. D. S. on the Muddy, or tributary of the Rio Virgin, which is a tributary of the Colorado River. The town of St. George and other settlements on the Rio Virgin had been established some years before and the authorities of the church had ascertained that there were other valleys of even lower altitude than St. George, where cotton and other semi-tropical products could be raised successfully."²

From article in the Deseret News: "After several weeks of travel (under Thos. S. Smith) the company of 11 men and three women arrived at their destination on Jan. 8, 1865. At about the same time, other settlers were moving westward from St. George to found the town of Panaca. Other settlers followed the Smith group into the Muddy Valley, increasing the population to 45 families. A townsite was located and named St. Thomas in honor of Elder Smith.

A few months later, the settlement of St. Joseph was established eight miles north of St. Thomas, under the leadership of Joseph W. Foote-- The settlers found that wheat sown in the spring withered under the intense heat of the summer sun and did not mature. They had varying success with their cotton crops over the years and always had difficulty in marketing them.

There was no timber in the valley for the construction of homes. Lumber had to be hauled at great expense over the hazardous road from Pine Valley. Malaria took a toll of lives and the settlers began to lose heart under all the obstacles.

¹-Encyclopedic History of the Church of Jesus Christ of Latter Day Saints by Andrew Jensen, p. Ill.

²-Ibid. p. 554.

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In January 1867, a delegation of bishops from Washington and Iron Counties was sent by the leaders of the church to investigate conditions on the Muddy. One of them recorded that they had to cross the river 38 times between Beaver Dam and St. Thomas. They found the people discouraged and apathetic. As a result of their findings, 158 men were called to strengthen the Muddy settlements. "¹

On Monday Oct. 7, 1867, at the semi-annual conference: "The following persons were selected to go on a mission to the southern part of the territory, --Thurston Simpson, Samuel Riter, Edwin Wooley, **Joseph Asay** and three sons ----"²

All of the **Asay family** did not go, when this call was made. **Grandfather Joseph**, Edwin and Isaac, seemed to be the ones who answered the call. Three of the younger boys, Aaron, Eleazer, and Jerome also accompanied them, as they told of their experiences there, without their mother. **Grandmother Sarah Ann** remained in Salt

Lake City, working with a Dr. Anderson, according to Parmer Asay, and taking a course in mid-wifery which would be needed in the frontier settlements. It is thought she joined the others a year or two later. .

"The settlers in the Muddy Valley were organized with Joseph W. Young as probate Judge, into a county called Rio Virgin County. Feb. 15, 1869, the Muddy Mission consisted of St. Joseph, St. Thomas (Overton), West Point and Junction City (later called Rioville).³

"Junction City, Nevada, consisted of L. D. S. residing in a little town founded by L. D. S. at the junction of the Muddy with the Rio Virgin, but which was never built up to any extent, as only a few families of saints ever resided there.

¹-Deseret News-Church Section, May 21, 1960.

²-Journal History of Church--1867, Oct. 7, p. 1. Church Historian's Office, Church of Jesus Christ of Latter Day Saints, Salt Lake- City, Utah.

³-EncycIopedic History of Church of Jesus Christ of Latter Day Saints by Andrew Jensen, p. 555.

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few families of saints ever resided there."¹ From this small town, this news comes of the **Asay** men folk from a letter sent to the editor of the Deseret News, by D. G. B., dated Feb. 12, 1869:

"Dear Sir: It is with pleasure - - -from this far distant portion of the vineyard. Joseph Young and party of brethren left the Muddy on Monday 8th to locate and improve this place. Some- - -busy leveling---others are putting in grain and seeds. **Bro. Asay** and company are busy fishing; the fish are abundant. ---The Saints on the Muddy are getting on finely---The people of St. Joseph have been unfortunate in their selection of a townsite, having moved four or five times. Adding to this, the destructive fire of last fall, some have become almost discouraged. When we left they were busy planting gardens, fruit trees, vines, etc. There were some 30, 000 lbs of cotton raised on the Muddy last season--- This is a fine country and fine climate---- yours truly, D. G. B."²

From another report to the Deseret News, this time from the town of St. Thomas, dated May 9, 1869:

"We are having pleasant weather, cool breezes at night, ---Our wheat crops look promising. Regret that very little cotton will be raised- -owing to lack of water. The grasshoppers were seen in myriads a few days ago in the air, flying east. Our people in this settlement are cheerful and happy---It may be interesting to some of your readers to know that **Bro. Joseph Asay** and myself have found a tolerable fair road to Junction City through the mountains without having to cross the Virgen River. A little labor would make it a good road- - -Edwin."³

Many experiences befell the Asay people along with others of this Muddy Mission. Bishop Leithead (about the fall of 1866) wrote from St. Thomas: "Many are nearly naked for clothing. We can sell nothing we have for money; and the cotton,

¹-Encyclopedic History of Church, op. cit., p. 555.

²-Journal History of Church, 1869 Feb. Ii, p. I.

cotton, what little there is, seems to be all our hope in that direction. "

One exciting and interesting thing happened before the Muddy Mission was abandoned. That was the famous expedition under Major John Powell who explored the Colorado River. A few items from the Deseret Evening News of the time will give some interesting facts.

"By the courtesy of William B. Dougal esq. of the Deseret Telegraph Line, we learn that the Powell Expedition, concerning the supposed loss of which there was so much excitement a few weeks since, arrived safely at the mouth of the Rio Virgin on the Colorado River on the 30th ult. Major J. W. Powell himself had arrived at St. George in good health and expects to reach this city en route to his home East, in a few days--Sept. 7, 1869."¹

Under date of Sept. 8, 1869 is found: "Three of the Powell Expedition--killed by Indians. We have received a dispatch through the Deseret Telegraph line from St. George, of the murder of three of the men belonging to the Powell Exploring Expedition." This was followed by explanation of how and why these men were killed.

Sept. 13, 1869 - "Major J. W. Powell, Chief of the Colorado River Exploring Expedition accompanied by his brother Capt. W. H. Powell, arrived in this city last evening having performed his task, and completed exploration of the path pursued by that stream. . . after the accident to the boat. . . the party performed a land journey of about 30 miles to the Indian agency, where after obtaining 3 sacks of flour and other supplies, they again started down the river. . . junction of Green and Grand Rivers, . . . cataract. . . Dirty Devil Creek, San Juan, Paria or Elk River. . . mouth of Little Colorado. . . entered the Grand Canyon of the Colorado.

¹-Deseret News Church Section, May 21, 1960. 2-Deseret Evening News, Film in Genealogical Society of the Church of Jesus Christ of Latter Day Saints, Salt Lake City, Utah.

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The first human beings they saw on their journey after leaving the Indian Agency, was about six miles from the mouth of the Virgin, where they saw three Indians. At the mouth of the Virgin they met with Brother Joseph Asay and his two sons, who were fishing."

From the mouth of the Virgin, Major Powell sent an Indian to St. Thomas for his mail matter, and upon the news of the arrival of the party being made known there, Bishop Leithhead and Brother Andrew Gibbons went down, taking melons and flour, and other necessities for their use. The men and boats were sent by Major Powell down to Fort Mohave, and he and his brother, Capt. W. H. Powell, came to St. Thomas with Bishop Leithhead, who furnished them the necessary animals to overtake Brother Henry Nebeker who had started northward with a four mule team, which they did by traveling all night. They came on to this city. . ."¹

Major Powell lectured in Salt Lake City, Sept. 15, 1869.

Several members of the expedition kept journals of the happenings on their trip. Major Powell's first report, "---Alternating valley and canyons were passed till

we reached the mouth of the Virgin where we came upon three white men dragging a seine. They proved to be Mormons, who had been sent on to prepare for a large settlement of people, which will be sent here by the church---"²

A little more detail is furnished by the Journal of George Y. Bradley, a member of this expedition:

"Aug. 30, 1869. We got started at sunrise this morning, expecting a long hard pull of it and worked hard until a little past noon, making 26 miles, the country all the while improving and opening, when we came somewhat unexpectedly to the mouth of the Virgin River, a quite large but muddy stream

¹-Deseret Evening News - -Film in Genealogical Society of Church of Jesus Christ Library.

²- Utah Historical Quarterly, Vol 15, p 26.

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but muddy stream coming in from Utah, along which the Mormons have many settlements. We found three men and a boy (Mormons) fishing just below and immediately landed to learn where we were, for we could hardly credit that all our trials were over, until they assured us that we were within 20 miles of Callville (Call's Landing) and all right. They immediately took us to their cabin (they are fishermen) and cooked all they could for us of fish, squashes, etc., and we ate until I am very much like the darkey preacher, too full for utterance."¹

From another member of the Expedition, John C. Sumner, in his journal under the date of Aug. 30, 1869:

"Pulled out at sunrise, and made 24 miles by noon, seeing nothing but smooth water and rolling desert till ten o'clock, when we came to the palatial residence of a Piute Indian; found the paternal head of a large family without even a fig leaf, wallowing in the hot sand and ashes under some weeds thrown over two poles. Her ladyship's costume was nice, light and cool. It consisted of half a yard of dirty buckskin and a brass ring. She was as disgusting a hag as ever rode a broom-stick rowed about seven miles when we came to the mouth of the Virgin River, where we found three white men and a boy fishing with a net.

Stopped, and despatched a Piute Indian after the mail at St. Thomas, twenty five miles up the Virgin; set the men cooking fish, settled back on our dignity until the fish was cooked, when we laid our dignified manners aside, and assumed the manners of so many hogs, ate as long as we could, and went to sleep to wake, hungry.

August 31, 1869. Laid over to fill up and rest. Our mail carrier came in at noon with word that the Mormon Bishop was on his way down with the mail, flour and melons for us. He did not make his appearance till dark, when we talked and ate melons till the morning star could be seen."²

From these journals and report of Major

¹-Utah Historical Quarterly, Vol 15, p 72.

²-Utah Historical Quarterly, Vol 15, pp 122, 123.

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Powell a small discrepancy is found. Major Powell mentions three Indians and three

white men, who were **Joseph Asay** and his two sons, but he does not mention a boy. Both Bradley and Sumner mention three men and a boy. Just which boy was with his father that day, is not known, but it must have been a thrilling experience to these members of the Asay family, to meet, feed, and listen to the tales of these intrepid adventurers.

The next spring, in March, another interesting visit was made to this section of the country, and members of the **Asay family** participated to some extent in this event also.

"1870, March 19 - St. Thomas. Arizona.

Editor, Deseret News.

We arrived at this place from St. George on Wednesday evening last. . . . First day out, fur coats, boots and gloves were necessary for any degree of comfort. However, the weather moderated. Forty miles over mountains and rocks, and then our route followed the Rio Virgin. . . We saw but one place where it seemed practicable to take it out to water any considerable tract of unmitigated desert. . . . The water is exceedingly muddy and mineral to the taste.

On the 17th, President Young and party made a pleasure excursion to the mouth of the Virgin. We were accompanied by Bp. Leithhead and a number of citizens of this place. The distance is about thirty miles. A good ferry boat had been built by the people of the Muddy, who went seventy miles for the timber to construct it, cut it out with a whip saw, carried it to the mouth of the river and put it together. . . The best way to water this tract is by windmills placed along the Colorado.

Mr. **Joseph Asay** and family, consisting of **wife** and ten sons, are living on the ground, and are irrigating a small tract, liable to be overflowed by high water. He is catching flood wood and fish. A specimen of the latter, called the camel-back, which he furnished the camp was pretty good.

Our enterprising friend, C. R. Savage, (Page 14) obtained several views of this interesting locality, which is certainly as near a picture of desolation as a person can well imagine. We should have had some feed for our horses, but **Brother Asay** has had some four oxen kept there for a month, which had eaten up all the feed within a circuit of ten miles and when we saw them, they looked very hungry, and stood waiting for the grass to grow. A little rain fell yesterday, the first of the season, and if the oxen live long enough, they may find a little grass.

George A. Smith"¹

From this communication to the Deseret News sent by George A. Smith, who had been sustained as first counselor to Pres. Young in October, 1868, something of the life of the Muddy can be seen. The water was muddy and mineral to the taste; not many places where it could be taken out for irrigation purposes; the small tract of ground that **Grandfather Asay** was irrigating, and even that liable to be overflowed by high water, all showed the scarcity of land suitable or possible to be irrigated. Also the mentioning of the hungry looking oxen, having consumed all the feed within a ten mile radius, waiting for the grass to grow clearly indicates the small amount of feed available for stock. Pretty difficult conditions under which they were to make their livelihood, coupled with the hauling of timber over a sixty to seventy mile route.

The reference to the family of **Joseph Asay, wife** and ten sons, "living on the

ground" puzzled the author, until a fellow researcher explained that it was an expression that was used to indicate that the families had removed the wagon boxes from the running gears, to the ground and were thus "living on the ground" in their covered wagon boxes. The "ten sons" was evidently an error, as **Joseph Asay** had had ten sons, true enough, but the second one died as a child in New Jersey, and two or three never went with him to the Muddy, but remained in Salt Lake City. It is most likely that **Grandfather Joseph** took pleasure in referring

¹-Journal History of Church, March 19, 1870 p. 2.



President Brigham Young and Party at Mouth of Virgin, March 17, 1870

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to his "ten sons", and Pres. Smith naturally supposed they were all living with the family.

One of the pictures taken by C. R. Savage was a picture of the group of people with this excursion. A copy of this picture was evidently given to, or bought by **Joseph**, as it was in the possession of **Grandmother Sarah Ann** at the time of her death, and given to Parmer Asay, a grandson. This picture was printed in the Deseret News many years ago, and under it was printed: "President Brigham Young and party at mouth of Virgin, March 17, 1870. Others in the party are: Amelia Young, George A. Smith, Bathshebe W. Smith, John Taylor, Erastus Snow, Minerva Snow, Joseph W., Lorenzo D., and Brigham Young Jun., B. S. and Albert C. Young, A. S. Gibbons, John W. Young. Nathaniel V. Jones, John Squires, **Joseph Asay**, Van Etta. Levi Stewart. "

There are five women in the party, but only three are identified. Parmer says that **Grandma Asay** is the first woman on the right. There are six young fellows in the foreground, the two sitting together on the right may have come from Salt Lake with some of the party, but the four on the left all seem to be barefoot, and it is suspected that they are the **Asay** boys who came to see the excitement.

From the diary of James Leithead: "Before the visit, it was given out that he (Pres. Young) and his company wished to cross the river and explore a little in Arizona. Word was sent to us, Could we furnish a flat boat capable to carry wagon and team or would we have to bring a boat along?

I answered that we would furnish boat. There was no timber within sixty miles--

Teams were sent to the timber Mountains, erected a sawpit- - sawed all the timbers for a frame siding floor inside and put it together, caulked it, pitched it, and launched it, tied it up to be used in ferrying Pres. Young and party across the Colorado, but it never was used for that purpose. Pres. Young was so disappointed with the country, he did not feel like making further move in that direction. All that labor and expense was thrown away, so far as we were [page 16] concerned."¹

No mention was made in any of the references to a ferry being run by anyone in this vicinity. It had been a tradition of the family that **Joseph Asay** was "called" to run the ferry there. Is it not reasonable to think that since this boat or ferry was not used by Pres. Young and party, that after they left, it was used as a ferry, and probably by Joseph Asay who lived at this place? Nothing can be found to verify either statement, but his sons who were with him on the Muddy, stated that their father did run a ferry there. More than likely this was the one.

James Leithead wrote from St. Thomas that: "Many are nearly naked for clothing. We can sell nothing we have for money; and the cotton, what little there is, seems to be all our hope in that direction."²

"With the settlers struggling along under these conditions, the final blow fell in 1870. Congress took one degree of territory from the Western borders of Utah and Arizona, adding it to Nevada. The farmers of the Muddy Valley and Panaca now found themselves in counties dominated by booming mining settlements."²

"Government survey proved these lands were in Nevada instead of Utah. County officials of Lincoln Co., Nevada came, and settlers were asked for three years back taxes, and threatened to confiscate teams and wagons."³

"Church Presidency, issued letter - December 14, 1870, addressed to Bp. James Leithead, giving instructions to make the move. December 20, 1870, a meeting called at Overton, and the people of the Muddy met with Joseph W. Young,

¹-Diary of James Leithead - Heart Throbs of the West, Official Organ of Daughters of Utah Pioneers, 1946, p 467. .

²-Deseret News Church Section, May 21, 1960, p 19.

³-Daughters of Utah Pioneers, State Central Company, Historical Pamphlet 1942, compiled by Kate B. Carter. p 336.

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Stake President of the southern settlements of St. George, Panaca, Muddy and Long Valley. The people resolved to abandon the location and look for new homes.

Pres. Young advised the Muddy Settlers to return to Utah, and if they had homes to which they wished to return, they might do so, but if not, he advised them to settle in Long Valley where there had been two small settlements, which had been abandoned in 1866 on account of Indian hostilities."¹

"Mt. Carmel as a settlement dates back to 1864 when Priddy Meeks settled in the lower end of Long Valley. He lived there several months alone, but early in 1865 other settlers arrived and considerable improvements were made, a townsite surveyed, and houses built. On account of trouble with the Navajo Indians, the pioneer settlers of Winsor, later Mt. Carmel, moved to Berryville, the oldest town in Long Valley, and spent the winter of 1865-66 there, but they moved back to their own location in 1866.

The place was originally called Winsor in honor of Anson P. Winsor, the bishop of Grafton whose jurisdiction originally extended over the Saints in Long Valley. . . The Indians continued hostile, and so both Winsor and Berryville were vacated in 1866. . . "2

Hattie Blackburn of Orderville writing of this time, says, "They sent a delegation of men including James Leithead, Boyd Stewart, Daniel Stark and Andrew S. Gibbons to explore the valley. They entered the valley Christmas day, 1870---about 1300 acres of tillable land. It was about 15 to 20 miles in length and from 100 yards to $\frac{3}{4}$ miles wide, and through it flowed the head waters of the Virgin river---Soil and climate suitable to agriculture and stock raising---nearly all (Muddy settlers) left early in 1871---kept ward organizations intact- -each moving in a body- -holding

¹-Heart Throbs of the West, Vol. 4 p 2. A Unique Volume, treating definite subjects of Western History, compiled by Kate B. Carter.

²-Encyclopedic History of Church of Jesus Christ of L. D. S., P 544.

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meetings each Sunday, taking a month for the exodus." ¹

From the History of Kane Co., this extract is revealing:

"A committee was sent to investigate the best way to travel to the new location- - -only way- -first to St. George, then eighty miles over a difficult sandy desert, then past Pipe Spring and Kanab--on for twenty miles over deep drifting sand to the Valley. ---Report acceptable---disposed of as much as they could, and nearly 200 made their way to Long Valley.

The journey was very tedious. One of the members, Joseph Allen, who had gone through the experiences of the mobbings of the Mormons at the expulsion from Nauvoo, and the hardships of crossing the plains, declared the trip from the Muddy to be the hardest experience he had endured. They had many delays caused by broken wagons, worn out teams and sickness among the travelers. ----They finally reached the small settlement at the southern end of the valley, called Winsor, on 1 March 1871. --- Not all the people from the Muddy settled in Long Valley. Some stopped in Dixie, some returned to their former homes in North Dixie, and others remained in Kanab." ²

Again, from the Deseret News about this Long Valley settlement:

"The abandoned cabins of Berryville, though badly in need of repair, looked good to Bishop Leithead and his tattered company of Pioneers. At least they would have roofs over their heads and land to till.

Yet there was much work to be done. Floods had washed out the old irrigation ditches. Fences and corrals would have to be built and cabins made livable. They hoped as they unloaded their meager belongings into the cabins, that the former occupants would not exact too high a price for the

¹-Heart Throbs of the West Vol. 4.

²-History of Kane County. Compiled, arranged and edited by Elsie Carroll Chamberlain. p 264.

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property - - - - -

When they arrived at St. George, the church leaders had advised them to go to the abandoned settlements in Long Valley- -- -Peace was established by 1871, but the

Berryville and Winsor people showed little inclination to return to Long Valley, so it seemed a logical place for the Muddy River people to go.

While Bishop Leithead and his group were establishing themselves at Berryville, Bishop Daniel Stark and his ward were doing the same at Winsor. The name of Berryville was changed to Glendale. Winsor became Mt. Carmel.

The new settlers had a difficult time at first. One of them who was just a youngster at the time later recalled living on pig weeds, greens and buckwheat cakes and sour corn for that first year. Their best crop was turnips and they became very tired of turnip soup.

The boy's father secured a piece of heavy tent canvas from which the mother proceeded to make trousers for her sons. He recalled that after a few days wear, the new pants broke at the creases in the seat and knees. 'But I cared very little about it as I was used to rags' he said.

On March 20, 1874, the United Order was established at Mt. Carmel in accordance with the instruction of Brigham Young. Due to some strong opposition to the order among the settlers, those in favor of it established a new community two miles up the valley. The new settlement was named Orderville. . . .

The Orderville group became one of the most nearly self-sustaining communities in Utah. Making great strides forward under the system. But sentiment for private ownership became strong and the order was disbanded in 1884."¹

"Among those who signified their willingness to join the order were:

Isaac Asay, Elizabeth Asay - 1 child

¹-Church Section of Deseret News, May 7, 1960, p. 19.

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Kendall A. Fletcher - 3 children

Joseph Asay, Sarah Ann Asay."¹

Joseph Asay and Sarah Ann seemed never to have joined, and Kendall Fletcher withdrew in a short time. From a letter written by **Grandmother Sarah Ann Asay** to one of her sons; she speaks of "Lace". . . evidently her son-in-law, Kendall Asa Fletcher, who was often called "Kenace", and seemingly by her, "Lace". She writes:

"Lace has been talking of drawing out of the order and going to the ranch with Edwin. They talk of putting up a sawmill there - - -As for the Order, I can't say much. Some are leaving, they are binding them-up too tight. We are as well off where we are. They have put tight laws on them. Ike is there yet. If we don't get much outside we would get less in the order- -We thought we would join once, but the boys thought they lived too poor, so we gave it up. I think they will make a good place of the ranch, we have plenty of water---"and again, "There are four hundred and fifty joined the order, and they are going all the time. They make their leather and shoes. They have a tailor who does the heavy work. They have bought a grist mill. Ike and Bowers are going to run it. Ike settled this spring. Had nine hundred dollars coming to him. He is well. He feels bad because we don't join."²

From these letters an idea of how they felt toward the United Order is obtained, and why they did not join. They continued to live at Mt. Carmel, where members of the family say that **Joseph** had a small store, and others say that he sold

machinery in Beaver. The Mt. Carmel Ward records show that on March 24th, 1877 he blessed two of his grand-children, Estella Asay, daughter of **William** and Sarah Jane Asay, and also Frederick Asay, son

¹-Hattie Blackburn - Heart Throbs of the West Vol. 4 p 7 compiled by Kate B. Carter, Daughters of Utah Pioneers. 1943.

²-From letters written by Sarah Ann Asay, now 'in possession of Delila Asay of Lovell, Wyo.

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of Aaron and Sarepta Asay.¹

Sarah Ann Asay said she thought they would make a good place of the ranch and that they had plenty of water, meaning the ranch they took upon the creek north and over the mountain from Long Valley or Mt. Carmel where they lived.

This place was called "**Asay** Ranch" and the creek is known as "**Asay** Creek" today. It is the headwaters, along with Mammoth Creek, of the Sevier River.

In these letters, she makes several references to their wheat planted, and machinery, but never as to just how large a crop was harvested.

"They want to sow lots of wheat this Spring. Pop has bought six thousand dollars worth of machinery since he went to Beaver." Under the date of May 28, 1877, she writes, "The weather is getting warm. We have had a very cold spring. Our wheat looks fine. "

The climate around Asay Creek was rather severe for crops, and the Asay boys took more to raising cattle and horses later when several of them gathered there.

From a journal of John A. Blythe, traveling through this section of the country on his way to Arizona, we get a good picture of the hard winters and traveling conditions of the time.

"Feb. 21st, 1876.

Snowed all last night, 4 inches deep this morning. Left here at $\frac{1}{2}$ past 7 a. m. Had snow from here on to Panguitch where we found it over a foot deep. Came 17 miles. arrived at dark. Made a few purchases. drove to the first ranch south of Panguitch $2\frac{1}{2}$ miles distant, here we stayed for the night.

22nd. Continued on at 9 a. m. drove to Hillsdale, $5\frac{1}{2}$ miles distant, arrived here at dark. The roads today were very heavy, it taking us all day

¹-Mt. Carmel Ward Records, film in Genealogical Society of Church of Jesus Christ of L. D. S. Salt Lake City, Utah.

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to go the distance. Today, held my wagon for the first time to keep it from slipping on the dugway.

23rd. Drove as far as Mammoth Creek, 8 miles.

24th. Drove to Little's ranch, 6 miles, left the Sevier river at Acey's. Took our wagon to the divide on the top of the rim of the Basin.

25th. Teams came back---started to snow in the evening. Came 6 miles today.

26th. Started down the side of the divide-- drove 5 miles today.

27th. Continued down the canyon---we got to Long Valley at Glendale---drove 7 miles.

28th. Sold a gun, bought 600 lbs. of corn, stayed over.

29th. Drove as far as Orderville, 3 miles, saw a curiosity of a calf with a double head- -went to a leap year dance and had a good time.

March 1st. Stayed here all day. Theodore and teams went on to Mt. Carmel, 3 miles distant had a pleasant time with my friends Howard Spencer, Bishop, Brother Acey, Brother Brown, Hoyt and Steller, of Orderville."¹

This Howard Spencer was Bishop of Orderville and the Brother Acey referred to was probably Isaac Asay, as **Joseph Asay** his father, was living at Mt. Carmel. Isaac was still affiliated with the United Order.

It wasn't until 1869 that a Federal land office opened in Utah, in the city of Salt Lake. Before this time it was impossible to homestead land under federal law. The settlers were of necessity squatters, one of three claimants to the land along with the Indians and U. S. Government.² In 1876-77

¹-Extract from Journal of John A. Blythe, furnished by Lucy H. Adams. 3 Feb. 1876 John A. Blythe and Theodore H. Angell left Salt Lake City to settle in Arizona.

²-Daughters of Utah Pioneers, State Central Camp Historical Pamphlet," 1946; compiled by Kate B. Carter

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an office was established in Beaver, Utah but it took years for the people to really get started on homesteading their land. **Joseph Asay** died in 1879, and the patent was not issued until 10 Dec. 1890 from the United States of America to **Sarah Ann Asay**. As it took five years to prove up on the home stead, she did not make application until 1885. The patent for 160 acres was not recorded until after her death, being recorded 26 April 1907.¹

In her letter dated May 28, 1877, **Grandmother Asay** writes:

"We are all well. I am at the ranch now. I moved out a few days ago. We only have nine cows up, the girls milk three in Long Valley. . . . Pop is at the ranch now, Amos and me, that is all. It seems so still and lonesome. When I was in Long Valley the children was at my place all the time. Sometimes I have had eleven grandchildren at a time, the oldest not eight years. Emmer has five, Netty two, Christy two, Sarepta two and Jerome one. They all would be there at once. They would set me most crazy."

At the ranch they built a house of rock near where the Highway 89 now crosses **Asay Creek**. A part of the old cellar still remains, though the house has long since disappeared. **Joseph and Sarah Ann** seemed to have divided their time between the ranch and Mt. Carmel. Most of their children lived around them in Mt. Carmel, Cannon ville, on Asay Creek and Mammoth Creek, after their marriages.

Joseph had not long to enjoy the mountains, the plentiful pasturage afforded in the valleys, and the clear running mountain streams where he could fish, which seemed to be one of his favorite activities. This place must have seemed a very beautiful and fertile country to him, after the hot dry desolate land of the Muddy. **Joseph** died at Mt. Carmel, Oct. 3, 1879 and there he was buried.

¹-Recorded in Bk. E of Deeds of Garfield County, Utah.

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Joseph had left the land of his birth, traveled over the plains and desert to gather to Zion with the people of his choice. His testimony must have been a firm and strong one to motivate such a journey. Then to answer the call for men to strengthen the settlers on the Muddy, and to experience all the trials of pioneering that valley, only to be forced by heavy taxation to leave what they had worked so hard to accomplish, and make a new beginning in another valley, all required courage and determination.

Many years after his death, his niece, Helen Cubberly, wrote that all of his relatives spoke of him as being such a "good and kind man." That same description was used by one of his daughters in-law who only knew him when he had stopped at her mother's home, when she was just a girl, long before she had married into the family.

The family owes much to this good man, who made so many blessings possible for his posterity. May his memory ever be held in esteem by his many, many descendants.

SARAH ANN ASAY

by Flossie W. Asay

Sarah Ann [Pedrick] Asay was born March 18, 1818, daughter of **William Pedrick and Phebe Borton**, in the town of Columbus, Mansfield township, Burlington Co., New Jersey. Her father was disowned by the Quakers or Friends and then her mother was disowned when she married **William Pedrick**, one

¹-Quaker Records, films at Genealogical Society of Church of Jesus Christ of L. D. S., Salt Lake City, Utah, Records of Alloways Creek, N. J.

Alloways Creek, 30th of 7th Mo. 1800. One of the friends appointed to serve **William Pedrick** with a copy of the Testification against him, informed it was done and that he signified he should not appeal.

Quakers Records of Evesham, Burlington Co., N. J. Evesham, 6th of 4th Mo. 1804. The women (Friends) inform that **Phebe Pedrick, late Borton**, has been greeted with for accomplishing her marriage with one not in membership.

At Evesham, 8th of 6th Mo. 1904. The women inform this meeting that they have given **Phebe Pedrick** a copy of the Disunion against her and that she signified she should not appeal.

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outside of the Friends' organization. The **Hendricks** and the **Bortons** were both prominent families among the Quakers, and trace back to the early days in New Jersey.

Of **Sarah's** brothers and sisters, only one sister, Charity, is known. **Sarah** mentions in her letters of having received a letter from her sister back East. Her **father** died intestate, an administration¹ being granted to his wife **Phebe**, and Thomas Starkey. If he was a relative or friend is not known. No property was involved in the administration, and so at that early date, no children were mentioned.

Nothing definite is known of her life in New Jersey, other than what has already been told in connection with that of her husband, **Joseph Asay**. She must have been of a religious nature to accept the gospel in those early days when the Mormons were considered in such low esteem. To leave a comfortable home, relatives and friends; to agree to travel so far across the plains in the covered wagons of those days, with always the possibility of an Indian attack, indeed took courage and a strong heart.

One story is told by a granddaughter, Elnora Asay Thompson:

"One time they were without water and the thirsting baby [Amos] cried until it could cry no longer. The men rode ahead on horseback in search everywhere for a green cluster of growth, thinking possibly, to find some moisture beneath

¹-Letters of Administration Bk A P 509 - April 18, 1838. Burlington County Surrogate's office - -New Jersey, Estate of **William Pedrick** of Mansfield Twp; Bk 5 of proceedings Index p 89 Item #1 **Phebe Pedrick**, Thomas Starkey, Administrators.

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its roots, but they were not so rewarded. **Grandmother** had them bring her a cactus; she split it open and held the cut side on the baby's swollen tongue while enough moisture oozed out to keep it alive until water was found. "

They arrived in Salt Lake City 14 Sept. 1860. They had traveled under Capt. Brigham H. Young, a nephew of Pres. Young, who was in charge of a freight train, " in which some emigrants are known to have come. . . . but the names of the company are not known."¹

They had not been in the valley very long, before they availed themselves of the blessing of eternal marriage. At this time only couples could be sealed for time and eternity in the Old Endowment House which was used before the Temple was completed. **Joseph and Sarah Ann** received their endowments and were sealed 27 April 1861 by Pres. Brigham Young.²

When **Joseph** and sons were called, Oct. Conference 1867, along with over a hundred other men to strengthen the Muddy Mission, **Sarah Ann** stayed in Salt Lake City and took a course in midwifery from a Dr. Anderson, as told by her grandson Parmer Asay. **William Pedrick Asay** had married and was living in Salt Lake City as was also her only daughter, Emmer. Just when she joined her husband and other sons in the Muddy Mission, is not known, but it is thought within a year.

The picture taken by C. R. Savage of the party of Brigham Young in picnic at the mouth of the Virgin River, March 17, 1870, shows **Sarah Ann Asay**, according to her grandson, though her name is not given in the partial list of names published with the picture.

Something of the pioneer trials and disappointments of this colonization effort has been given in

¹-Journal History of the Church Sept. 15, 1860 - p. 3.

²-Sealing Records - Film at Genealogical Society of the Church of Jesus Christ of Latter Day Saints. Endowment House Records.

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the story of **Joseph Asay**, also their journey to Mt. Carmel, and why they did not join the United Order. Instead they took the ranch on the headwaters of the Sevier River, spending their summers on the ranch and their winters in Mt. Carmel.

It was suggested to relatives in New Jersey that **Joseph** had entered into polygamy, bringing other wives to his home. His niece, Helen Cubberly, writes this about their reaction:

"At that time, men could have several wives out there. Mother or any of the Jersey folks believed that, for they said that **Uncle Joe** was so good and kind. Be

sides, **Aunt Sarah** was a very jealous woman. Jealous of his own sisters and sisters-in-law, so they knew he'd never dare take another woman home, even if he was that kind of a man. "

From Mt. Carmel in 1872, **Sarah Jane [Ann?]** writes to her children in Salt Lake City, Joseph who had married Julia Roberts, and **William** who married Jane Fullmer:

"Dear Children,

I am so anxious to hear from you, Jo. I hope your health is better than it was. I wanted to come after you, but we had but one team for the ranch and farm too. Lace (Kendall) is awful poor---sorry to hear you was sick. I have worried about you and Jane's baby- -I work so hard, I am half sick. My back aches so---There are a good many going to start to Salt Lake next Monday. Bolton, Old man Blackburn, Wes Jolley, the Carpenter boys and more. I have tried several if they would fetch you down, and we would pay them in work. They all say they can't. "

Evidently **William** had gone to Beaver to work, probably to help his father, if as some of the family claim, **Joseph** was selling machinery in Beaver. She continues her letter thus:

"Jane, I am going to Beaver to see **Will**, when Pop goes, I guess. Jane, will you come down too, if you had a chance, and see us?"

It was in this same letter that she tells them [page 28] of Ell's (Al or Eleazer) marriage remarking because of his youth, "Jane, I felt so bad when I heard it. I wanted him and Aaron home together once more." They were her twins, and mother-like she wanted them both home again.

In another letter from which the top of the sheet had been torn off, so there was no date, but must have been after April 1877, she writes:

"Well I have been to Saint George. Was there on New Year's day. I enjoyed my trip well. I did not go through the Temple. I want to go and have you all adopted [sealed], also for my dead friends." This was never accomplished during her lifetime, either through neglect or due to the fact that her children scattered and were not able to all get together.

In a letter dated May 28, 1877, she tells of the burial of Ed and Christy's baby boy Eddie. "It says, Suffer little children to come unto me, for such is the kingdom of heaven. If only we could see little Frankie. I mean it's your little brother,¹ and Will's five babies, Emmer's baby, Ike's babe and now Edwin's babe. . . all playing together in heaven. What a beautiful sight. I would like to know if they were together. I am so nervous, I can't write. "

This death had really upset her, making eight grandchildren that had died as babies, bringing back to her the memory of her own baby, who had died so many years ago, in the land of her own people, New Jersey. She was really fortunate though, to lose only one child out of the eleven children who were born to her and **Joseph**. Ten children lived to marry and raise families of their own.

It is interesting to read of what she used as a remedy for a cough. She tells of "Lace", or Kendall Asa Fletcher, her daughter's husband. "just came from Long Valley with fifteen head of stock he got at the drive. He has a bad cough. I

¹-Franklin Asay b. 17 July 1844 d. 30 June 1845 in N. J.

think he has consumption. I give him egge beat well, then sugar, nutmeg, Kiann [cayenne] pepper enough to make it warm, two or three spoonfuls of licor, it is the best thing for a cough. "

Another time she writes:

"**Pop** was at Leed's when I was South, at **Will's** and John Fullmer's, about New Years. His leg was well, then he came home, it was awful bad. I cut a flannel skirt [or shirt] into, and wound the whole width around his leg. I told him not to take it off. It cured it as far as I know. He is now in Beaver."

Grandmother Asay worked hard to keep things going in those pioneer times. Many of her family, sons and grandsons, lived in her home at different times. The year after the death of her husband, 1880, when the Utah Census was taken, **Grandma Asay** was found at the Asay Creek location, Hillsdale precinct, with two sons living with her. **Sarah Asay** was listed as a widow, with two sons, Theodore age 26, and Amos age 20. Both sons were listed as stock farmers.

Several of her grandchildren remember the herbs that she kept hanging on the rafters to dry, sometimes in sacks to keep them for use in her work with the sick.

Ruth Asay Tebbs tells of her visit to **Grandma Asay**, and also Elnora or Nodie:

"I know **Grandma** used to get out of sorts with us. We used to get in so much mischief, I am sure she was glad when my week was up and I would go home. She would let us make cookies, if we would wash up the dishes. We had to show her how clean our hands were before we started in." She also tells of an old chest with an oval mirror on top, and how "Nodie and I used to stand on a chair to see our selves as we combed and arranged our hair." She described her **grandmother** as being tall and thin, with dark brown or auburn hair that never went grey. Parmer says she seldom wore a coat, but always had a shawl around her shoulders.

Nettie Asay, wife of Franklin Asay, said she [page 30] remembered when some woman walked from her home in Hatch to Asaytown to get **Grandma Asay** to take care of her for the birth of her child. She and Grandma walked back to Hatchtown. Labor pains had already started before the woman left home!

Elnora Asay Thompson gives this picture of her **grandmother**:

"Many people testified of the healing touch of her kind hands, and those same hands had so many kinds of hard work to do in the daily routine of pioneer life. But she never tired of doing, or giving, and hundreds of babies came safely into the world through her tireless efforts. It meant loss of sleep, going in all kinds of old-time vehicles, and in all kinds of weather; sometimes away for days from her family and all for a sum so pitifully small, it is not worth remembering. Many, many times she received nothing at all.

Grandmother always remained slender, tall and erect. She had a soft pleasing voice and disliked loud laughter. She was modest and chaste in her thoughts and speech and the principles of honesty and virtue were planted deep in her heart.

The dearest impression she left with me was how hard she tried to teach her grandchildren the necessity of living a clean virtuous life. As I remember her, she was a woman of few words, spoke straight to the point, and told the truth, whether one

liked it or not, yet she was loved by all who knew her. I remember well as a child, and she was past seventy, how I loved to visit her and was thrilled when she asked me to comb her hair and pull out the few gray hairs. "¹

Grandma Asay saw the Asay Creek area grow from ranch life to a cluster of homes, school established, and then enough families had gathered there to be considered a town, "Asay", with even a post office established. Her son, Jerome, was

¹-From "Grandma Sarah Pedrick Asay" by Elnora Asay Thompson who writes - "I am indebted to John C. Houston for assistance. "

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the person who petitioned for the office, and acted as the first postmaster. The town only flourished for a few years. When the church authorities organized a ward from the two settlements of Hatch and Asay, another of her sons was made the first Bishop of the new ward of "Mammoth". Aaron Asay, the new Bishop lived in the Hatch settlement, and the people of Asaytown began to leave for other places, a good many, even **Grandma Asay** going to Hatch which now became the center of population. She lived there close to Isaac and his motherless family for several years.

In the spring of 1899, she sold the Asay ranch to Swain Anderson for a team, wagon, harness, and a note for two hundred dollars, the note to be held by Samuel Barnhurst until paid. She had decided to accompany her son, Theodore Parmer, and his family to Green River in the fall of 1899.

Her grandson Parmer, writes of this time:

"We arrived at Green River, Nov. 11, 1899. We remained there for the winter. We were disappointed by our failure to obtain property there.

On the fourth of March, 1900, we started back to Monroe, Utah. We went to Huntington, and then on over to Emery, on April 1st. On account of my step-mother's condition, we had to remain there for a few days. On April 6th a little sister was born, and named Sarah Ann after **Grandmother Asay**. Two days later, a flu epidemic broke out.

We all came down with it, father being the only one able to take care of us. We were living in a friend's house, 14 by 18, and the only furniture in the house was a cookstove. There were beds spread all over the floor, to take care of the eight of us.

My father aroused me, saying that **Grandmother** wanted to talk to me. **Grandmother** tried to talk, her lips moved, but there was no sound. That picture is all before me. She passed away 11 April 1900, at the age of eighty-two. The epidemic was so bad, no funerals were held. My cousin Willard Fletcher, was there, and being a carpenter, made a rough coffin. Willard, my father Theodore, his friend Dick Keel, and a Mr. Peacock, sexton at the cemetery, were the only ones able to attend. She was buried at Emery, [page 31] with only a graveside dedication. There were scarcely enough men able to dig the graves. It was a very small town, and all had sickness in the home. One man, Heber Broderic, had two children dead in his house at one time.

Of the eight living children, only my father was present. Uncles Eleazer and Aaron were in Hatch. Uncles Jerome, Isaac and Amos were in Green River. The oldest, **Uncle William** was in Thatcher, Arizona, and Aunt Emma Fletcher was living in Cannonville. There was no embalming of bodies at that time, and no telephones in that

part of the country, so her children were not notified. "

Here, and under such conditions **Grandma Asay** died and was buried, away from her old home and ranch, with only one of her children and one grandson to follow to her last resting place. This woman at the age of forty-two had left a comfortable home, all of her relatives and friends to accompany her husband and ten children on the long tedious journey across the plains to a strange far-away land where they became pioneers in several places. All this for the sake of the gospel which had been brought into their home by humble Elders who gave their message to all who would listen. These are the children of **Joseph and Sarah Ann**.

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[Children of Joseph and Sarah Ann Pedrick Asay]

I	William Pedrick	b 4 July 1843	Phila., Pa.		
II	Franklin	b 17 July 1844	Trenton, N. J.		
		d 30 June 1845	"	"	
III	Edwin	b 31 Mar 1846	"	"	
IV	Isaac	b 15 July 1848	"	"	
V	Joseph	b 28 Jan 1850	"	"	
VI	Emmer	b 5 Oct 1851	"	"	
VII	Theodore Parmer	b 2 Jan 1853	"	"	
VIII	Aaron (twin)	b 6 Oct 1855	"	"	
IX	Eleazer (twin)	b 6 Oct 1855	"	"	
X	Jerome	b 7 Oct 1857	"	"	
XI	Amos	b 29 Mar 1860	"	"	

11 descendants.

Information for Chapter obtained through research and family sources.

CHAPTER II

WILLIAM PEDRICK ASAY

by Mabel A. Lamoreaux

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I. **William Pedrick Asay** was the oldest son of **Joseph Asay** and **[Sarah] Ann Pedrick**, being named after **Sarah Ann's father, William Pedrick**. He was born in the City of Philadelphia, Pa. , July 1842. When he was two or three years of age, his parents moved from Philadelphia to New Jersey, near the city of Trenton. Here he grew to manhood, and about the age of eighteen, [1860] came across the plains with his family to Utah. Because of his youth and vigor he was a great help in assisting his father with the large family in crossing the plains with ox-teams.

While his family was living in the Salt Lake Valley, **Father [William]** met and married Sarah Jane Fullmer, born 18 Jan. 1847, in Garden Grove, Iowa. They were sealed 26 Dec. 1863 by Pres. Wilford Woodruff in the old Endowment House.¹ When his father **[Joseph]** and some of the other boys answered the call for the Muddy Mission in 1867, **Father [William]** remained in Salt Lake City, living there for about twelve years. While here, six children were born to Jane, but four died in infancy. About 1875, **William** and Jane moved to Beaver, Utah, where another child was born in 1876, but only lived a year. They soon moved to Mt. Carmel where **[Joseph & Sarah Ann] grandfather and grandmother Asay** were living. Here, Estella was born and blessed 4 March 1879 by **Grandfather Joseph Asay**.² After living in Mt. Carmel two years, they moved to Tempe, Arizona. Two more children were born to them, but both

¹-Endowment House Records, Genealogical Society of Church of Jesus Christ of Latter Day Saints, Salt Lake City, Utah. (Film).

²-Film of Mt. Carmel Ward Records, Ibid.

William Pedrick Asay page 34

died shortly after their mother's death, 9 Aug. 1883.

Father was left alone with only five children out of the ten born to him and Aunt Jane. Within two years, the little Ernest and Jane had followed their mother in death. Father was away from any of his wife's people or any of his relatives. Shortly after her mother's death, Sadie (Sarah Ann), now a young girl of seventeen, married John Cowan. The young couple soon moved to California, taking with them the little sister, Estella. This left Father with only Will, a boy of twelve or thirteen years of age; he was never to see his two daughters again.

	CHILDREN		ASAY	
1.	Henry	b 15 Sept 1864 d 15 Sept 1864	SLC	Utah
2.	Sarah Ann	b 3 July 1866	"	"
3.	Franklin	b 23 Oct 1868	"	"
4.	Joseph	b 6 July 1869 d 3 April 1870	"	"
5.	William	b 7 Feb 1872	"	"
6.	Warren	b 8 April 1874 d 31 May 1874	"	"
7.	May	b 1 Feb 1876 d 25 Jan 1877	Beaver	"
8.	Estella ¹	b 23 Oct 1878	Mt Carmel	"
9.	Ernset ²	b 3 Feb 1881	Tempe	Ariz
10.	Jane	b 23 Aug 1883	"	"

Father and Will moved to Gila Valley, and set up the first store along with the post office in Layton, Arizona. Two years later, they sold out their holdings, and established a mercantile business in Central, Arizona. In 1886, Father married my mother, **Arminda Alice Hendricks**, b. 2 Aug. 1870 in Todd Co., Ky., dau. of **James William Hendricks and Lucy Susan Stinson**. They were married in Thatcher, Arizona. He was engaged in the mercantile business here also.

¹-Mt. Carmel Ward records gives Estella's birth -4 Nov. 1877 and blessed by Joseph Asay 4 Mar. 1879.

²-Tempe, Arizona Ward Records - Genealogical Society, Church of Jesus Christ, Salt Lake, Utah.

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the mercantile business here also. Mother [**Arminda Alice**] is still alive (1963) and living in Florida, getting around on one crutch, and working in her garden.

CHILDREN:	ASAY.	
1. Mabel	b 11 Nov. 1887	Thatcher, Ariz.
2. Lucy Susanna	b 6 Jan. 1890	" "
3. James Hendricks	b 13 June 1893 d 22 Feb. 1894	Asay Creek, Utah
4. Miltha	b 6 June 1895	Thatcher, Ariz.
5. Charles Alfred	b 1 July 1897 d 30 Jan. 1899	" "

On 3 March 1889, **Father** married Hildagarde Chlorsen, [Chlarson?] b 27 Nov.

1871, dau of Hans Nadren Chlorsen and Cecelia Monter. She was a plural wife, and two children were born to them. After the manifesto was issued in 1890 by Pres. Wilford Woodruff, she was divorced from William Asay, and later married 23 Jan. 1894 Abraham Bowman. She died 27 Jan. 1940 at Thatcher, Ariz.

CHILDREN:

1. John Hilbert b 9 Apr. 1890
2. Audrey Hilda b 4 Dec. 1891

ASAY.

Thatcher, Ariz.
Deming, N. Mex.

William Pedrick Asay was a first class carpenter, and was engaged in building a good home for his family in Thatcher, at the time of his death. He was well known for his ability to test ores for precious metals. People would bring their specimens to him to have them assayed. On 23 April 1898, Father passed away with pneumonia, at Thatcher, Ariz.

1-2 SARAH ANN ASAY. When her mother died, Sadie was the oldest of the five children. A Methodist minister was in the neighborhood, and his wife came into the home, helping the young girl to take care of her younger brother s and sisters. Sadie joined the Methodist church. Her small brother and baby sister only lived a short time after her mother's death. She was a devoted church worker, acting as Pres. of the Ladies' Aid and also a worker in the W. C. T. U. She md. 23 Aug. 1883 John Alexander Cowan, b. 27 June 1862 and q 1920. Sarah Ann d. 1904, in Oakland Calif. when only

Ib-I **MABEL ASAY** has spent most of her life as a housewife and mother of a large family of twelve children, raising eleven out of the twelve to reach maturity. She did a lot of sewing and embroidering for her brood. She has enjoyed reading, and attending her church meetings, besides doing a lot [page 40] of genealogical and temple work. Mabel and Ray made a trip to New Jersey searching for genealogy on the Asay and Pedrick families. She obtained a book on the Pedrick family from which many names were obtained for temple work. Both also served a Stake Mission in Mesa, Arizona.

Mabel has enjoyed traveling to different places in the nation to visit her many children and relatives, and also to see the sights. She in turn, is a hospitable hostess to her many visitors of friends and relatives. She has served as both a counselor and as president of the Young Ladies Mutual, as president and also later as a counselor in the Primary, and as a counselor in two Relief Society organizations. Mabel served as a visiting teacher of the Relief Society for the long time of thirty five years. She had married 5 June 1905 **Ray Delos Lamoreaux**, b. 5 June 1882 Logan, Utah, son of **Archibald Orrel and Lydia Lavera Lamoreaux**. Ray has worked as farmer, contractor and railroad foreman.

CHILDREN:

1. Zara
2. Le1a

LAMOREAUX.

b 9 Jan. 1906 Virden, N.M.
b 30 Nov. 1907 Duncan, Ariz.

3. Archibald Asay	b 10 Jan. 1910	Virden, N.M.
4. Alice	b 18 Oct. 1911	Bryce, Ariz.
5. Raymond W.	b 15 Sept. 1914	"
6. Lydia Lavera	b 13 Aug. 1916	"
7. Lora	b 21 July 1918	"
	d 15 Nov. 1918	"
8. Zelma	b 26 Mar. 1920	"
9. Buena	b 6 Oct. 1922	"
10. Max Alfred	b 27 Nov. 1924	"
11. Anna Lou	b 14 June 1927	"
12. Sybil	b 15 Mar. 1930	"

Ibl-9 **BUENA LAMOREAUX** attended Mesa schools, took training from "Dance Masters of America" and "Chicago National Association of Dancing Masters"; Regional Director for the latter; Dance Instructor in studios in many towns; own studio since 1951; interested in all phases of dancing and sewing; has served as teacher, chorister, organist, dance and drama director in church organizations, couns. and Pres. of both Primary and Y.W.M.I.A., director in P.T.A.; md 2 June 1940, **Var Haws Rowley** (plumber) b 21 Aug. 1821, Tucson, Ariz., son of **Jesse Noah Rowley and Martha Haws**.

CHILDREN:	ROWLEY.	
1. Kenneth Lyle	b 18 Apr 1941	Mesa, Ariz.
2. April Kathleen	b. 11 Nov., 1945.	Tempe, "
3. Gordon Heber	b 15 Feb. 1947	" "
4. Var Chris	b 21 Aug. 1950	Mesa "
5. Penny Ann	b 31 July 1952	" "

Ibl-9 **KENNETH LYLE ROWLEY** attended schools of Mesa; is a plumber; md 8 Mar. 1960, Sharon Kay Carpenter, b 4 Aug. 1942, Marnette, Wisc., dau of Glen E. Carpenter and Cathrene Shirley Fernette.

CHILDREN:	ROWLEY.
1. Deborah Kay	b 19 Dec. 1960

III EDWIN ASAY spent his childhood near Trenton, N. J., no doubt attending Sunday School on Sunday, as evidenced by a Union Hymn Book, which has an inscription on the flyleaf, "Eddie Asay's Book". This book is now in the possession of Mrs. Delilah Asay of Lovell, Wyoming.

He accepted the gospel of Jesus Christ when it was taught to the family by two Mormon Missionaries, Elder Theodore Parmer and Elder Winchester. At the age of fourteen years, he left New Jersey with his family for Utah. **They traveled by boat to Council Bluffs, Iowa, and by ox team to Salt Lake City**, with Capt. Brigham H. Young's Company. We know very little about Edwin's early life, but assume it must have been spent working with his **father, Joseph**, and his brothers.

When Edwin was 28 years of age, he met and courted, the beautiful black-eyed Christiana Dollbell Riding, who was only 16 years of age when the marriage took place at the home of her parents, in St. George, Utah, 7 Sept. 1874. It was a splendid affair, a double wedding, one of Christiana's brothers being married at the same time.

Edwin took his new bride to live at the home of his parents, the first year of their marriage. Christiana always said that it was here that her sorrows began. It Seemed that **Grandma Sarah Ann** was very exacting and refused to let Christiana have any part in preparing the layette for her first baby, Frank. Christiana was very teachable, however, for she is remembered by all who knew her as a lovely homemaker and perfect housekeeper.

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IV Isaac Asay was the fourth son of **Joseph Asay and Sarah Ann Pedrick**. He was scarcely twelve years of age, when his parents and family left the land of their birth to gather with the Saints in Utah. A lad of this age must have had many and varied experiences on that long and hazardous journey. It is too bad that there was no record kept or later made of their trek westward. It would give many answers to questions now in doubt.

It is said **the family first lived in Salt Lake City on the block where the New House Hotel now stands**, and that later they had a farm of 160 acres south on the Jordan river. It was at this place that John Blythe said that they caught fish and the Asay boys, most likely Isaac was one of them; would peddle the fish in Salt Lake City.

The family had lived in the valley among the Saints for seven years when at the October Conference of 1867, the **father, Joseph**, and two sons were called along with more than a hundred other men, to strengthen the settlements in the so-called Muddy Mission. Isaac was one of the sons who answered this call, and was more than likely one of the sons with **father Joseph** who were seining fish when the Major Powell exploring company came through the Colorado Canyon, and found to their surprise that their journey was over.

A story is told by Parmer Asay, of Ike and his fishing luck while down on the Muddy. This was supposed to have happened near the warehouse at Call's Landing on the Colorado River.

Ike was fishing when his line suddenly was jerked hard. He had a fish--must be a big one! Ike began to pull him in. The fish didn't want to come, and pulled the other way. Ike could see [page 84] that he had a real big one, so he pulled some more and some more. The fish refused to be pulled in. Ike yelled, "Darn You, I'll jerk your old head off!

So he gave a quick hard jerk. But not to be outdone the fish gave another hard jerk- -and Ike went into the river. He hung onto his line, and by swimming and hanging on desperately to the line, he managed to bring that fish to shore. What a prize he had! It was said to weigh sixty pounds. Some one even took a picture of Ike and his fish. Now, there is a fish story for you! Could it be that the fish grew in the telling?

The settlers left the Muddy because of the back taxes levied by the State of Nevada. Under Daniel Stark, who had been bishop of the St. Joseph Ward in the Muddy Mission Settlement, his group settled at the old site of Winsor, later named Mt. Carmel. This was in the early part of 1871. The **Asay family** was in the group at Mt. Carmel.

Just when and where Isaac met his future wife is not known, but the marriage occurred 1 Dec. 1872. Elizabeth Ellen Allen and Isaac later made the journey to Salt Lake City, as they received their endowments in the old Endowment House, 23 Nov. 1874, and were sealed the same day by Daniel H. Wells, second counselor to Pres. Brigham Young.¹

When the Saints at Mt. Carmel were advised to live the United Order, it was first tried there for a short time, but the former settlers of the old town of Winsor had returned, and these families with some of the Muddy settlers desired to disorganize the order. Those who desired to live the order withdrew from Mt. Carmel under Bishop Howard O. Spencer, and selected a site about half-way between Mt. Carmel and Glendale. which became known as Orderville.²

¹-Records of endowments and sealings of old Endowment House, from film at Genealogical Society of the Church of Jesus Christ of L. D. S. 2-Encyclopedic History of Church of Jesus Christ of Latter Day Saints, p. 621.

²-Encyclopedic History of LDS - p 621

A list was made of those families who were willing to join the order, and among them were the names of Isaac Asay, Elizabeth Asay and one child.¹ **Joseph Asay and Sarah Ann Asay** signed up, but soon changed their minds, so never left Mt. Carmel. Isaac Asay and wife remained with the Order for a number of years, living at Orderville.

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Isaac Asay seemed an enthusiastic member of the order, and could not understand why his parents did not join. Writing about the Order, his mother, **Sarah Ann**, writes:

"They have bought the grist mill. They have a saw mill. Ike and Bowers are going to run it. Ike settled this spring. Had nine hundred dollars coming to him. He is well. He feels bad, cause we don't join. I tell him we will all join at once, some time. Pres. Brigham give them a machine to make buttons, also make pails (?) that will save a good deal. It will take many a button to button them all up.²

From another source:

"A community dining room was built where everyone ate. Individual dwellings were erected on the east, west and north sides of the dining hall. Blacksmith, carpenter and cabinet shops occupied the land on the south side. All property was owned by the Order, and every man skilled or unskilled was paid at the same rate for his labor. Foremen were appointed to direct the various projects which included a farm of 315 acres, dairies and herds of sheep and cattle----.

The Orderville group became one of the most self-sustaining communities in Utah, making great strides forward under the system. But sentiment for private ownership became strong, and the order was disbanded in 1884."

¹-Heart Throbs of the West, Vol. 4, compiled by Kate B. Carter, Daughters of Utah Pioneers, Salt Lake City, Utah, 1943.

²-Excerpt from letter in possession of Delila Asay of Lovell, Wyo.

Isaac A: page 86

and the order was disbanded in 1884."¹

Isaac and family are found at Orderville in the 1880 census:

Asay, Isaac - 29 -- works at Sawmill.

" Elizabeth - 23 - - wife

" Ellen-5--Charity-2--Alice--6 mos.

It is not known just when Isaac withdrew from the order, in 1882 or 83 is more than likely, as the members kept withdrawing in favor of private enterprize, until not many were left at the time it was completely disorganized. Three of Isaac's children were born at Orderville, the last born there was Isaac Allen Asay in 1882.

Isaac took his family to **Asay Creek**, and lived there during the time that the town of "Asay" flourished. For a time, he acted as the presiding Elder of the branch there, under the direction of either the bishop of Hillsdale, or of Panguitch. When Asay town declined and Mammoth Ward was organized to include both Asay and Hatch settlements, Isaac moved his family to the growing community of Hatch. There his wife died after the birth of a son, who did not live very long. **Grandma [Sarah Ann] Asay** helped to take care of the family, as Lawrence was only two years of age when his mother died.

Later, Isaac moved his family to *Green River*, and lived there a number of years. The Monroe Ward records show that he was received into the ward from *Green River*, 6 Aug. 1905. He continued to live in Monroe until his death 28 Oct. 1909.

Isaac Asay md (1) 1 Dec. 1872 Elizabeth Eliza Allen, b 20 Apr. 1858 Fairview, Utah, dau of Joseph Stewart Allen and Maria Karen Hansen. She d Oct. 1896, Hatch, Utah. Isaac md (2) Mrs. Anne E. Hall Calloway.

¹-Church Section - Deseret News, May 7, 1960, p. 19.

V. JOSEPH ASAY was ten years of age when he crossed the plains with the family, living in Salt Lake City for a while, and then farther south on the Jordan River. When **Joseph** and sons left for the Muddy Mission, it is not definitely known whether Joseph went with his father or stayed in Salt Lake City with his **mother**, probably the latter.

"He married 19 May 1872, Julia Sophia Roberts, b. 17 Oct. 1854, Salt Lake City, Utah, daughter of Edward Killick Roberts and Emmeline Mathews. They were married at Annabella, Utah. Her father performed the ceremony. They lived there for a short time, then moved to Salt Lake City, where they lived in part of his brother **William's** house. Joseph worked as a carpenter helping to build many of the early homes in Salt Lake City and also helping to carve oxen for the baptismal font in the Salt Lake Temple. They returned to Annabella after their first child was born. He farmed for his father-in-law, and made adobes for a one room house. They cooked on the fireplace for six years."¹

On 22 May 1878 Joseph took Mary Amanda Roberts, Julia's sister, b. 28 April 1863, Payson, Utah, as a plural wife. They went by team to the St. George Temple to have Julia sealed to him and to marry Mary also under the new and everlasting covenant.

The two families lived in Annabella a number of years where Father farmed and worked as a carpenter. A few years later they moved to **Asay's Ranch** where he, with his brothers, Aaron, Eleazer, Theodore and Jerome

¹-From story by Susan Johnson Asay.

Theodore and Jerome formed a cattle company. The winters in the new location were severe. They were snowbound nearly all winter. The mail was carried by men on snowshoes. A large number of their cattle died.

Father decided to move farther south to a new village in Kane County called Georgetown, near Cannonville. He bought a farm on Yellow Creek, where he planted a large orchard and bought some bees. The fruit trees matured rapidly and the bees thrived, so that in a few years they had plenty of luscious fruit and much honey.

Father was Superintendent of the Sunday School in Georgetown and enjoyed working with the young people, who in turn liked him. It was necessary for him to spend a great deal of his time away from home, where he could find work to add to the meager income from the farm.

When he came home for the week end, Father spent much of the time reading. We had very few books, but I remember there was a set of books on carpentry, the standard works of the Church, and a large book on the care of bees. I think I remember these books, because I begrudged the time he spent on them. We were so eager to occupy his time.

Now I know that he enjoyed his work, and tried to use the little time he had to improve his talents along the lines of his occupation, so that he could render better service. He was very conscientious about his work, which was always neat and exact.

While living in Georgetown, scarlet fever came into the family and took the baby, Helen Mar, who was eight months old. Five years later, all the little ones contracted measles. Jennie, almost four years old, remained well until the others had almost recovered. She helped to care for the sick ones by carrying them drinks and roses. Two days after she was stricken, she passed away, but her tiny footprints remained in the damp sand under the rose bushes for weeks after she was laid to rest.

In 1902, Father decided to move his two large families to the Big Horn Basin in Wyoming. He prepared three covered wagons, bought four teams of horses, and 16th of August, they left [page 100] Georgetown. The weather was ideal for traveling, the road in places was dim and sometimes it was hard to find the proper place for fording some of the streams. Once Father was forced to walk quite a distance to an Indian camp to learn of the crossing. He reached the camp after dark and the Indians had gone to bed. The only one in the camp understanding and speaking English was a woman who agreed to meet the wagons at the stream and direct the drivers to the crossing early the next morning. The trip was rather pleasant with few serious difficulties, and the family arrived in Lovell, Oct. 5th, the friends and brothers who had arrived earlier giving them a hearty welcome.

With Aunt Julia's boys, Father hurriedly built a two-room log shelter for the winter near the river two miles west of Lovell. That winter the entire family had smallpox, and some members were seriously ill, but all recovered. Father was a religious man of strong faith. I have heard my mother and older sisters testify of the sick in the family being healed by the power of the priesthood which he held. There were few doctors, they put their trust in God.

In the spring they moved to Lovell. Two log houses were built for the two families. Father worked on the first bridge across the Shoshone River between Cowley and Lovell. He built the first store buildings in Meeteetsee and Shell, Wyoming. It seems to me, he was never idle.

Like Ruth of old, mother and Aunt Julia honored their mother-in-law, **Grandmother Sarah Ann Asay**. They always spoke of her endearingly as "Mom", She was their doctor and nurse when their children were born, and in times of serious illness, She was a woman of strong character and a wonderful nurse.

The feeling between my mother, Aunt Julia and Father was a beautiful true love: The two women lived in houses side by side, and their affection endured through poverty, joys, sorrows; and the trials of rearing large families.

Father passed away 27 Aug, 1904, just two years after arriving in Wyoming. Aunt Julia died...

Theodore P. Asay [page] 196

VII-I. THEODORE PARMER ASAY, JR. Much has already been said of Parmer, that his mother died before this third birthday, that he lived with **Grandma Asay**, as

Parmer says, "until she died," even though his father married again, Parmer stayed much of his time with **Grandma**. When Aunt Sarepta left Uncle Aaron, their son Dan came to Grandma Asay's for a while, but Parmer says Dan and he were so "ornery", they had to take Dan some place else to stay. Grandmother couldn't cope with two of them!

Parmer was born at Asay Creek or Asay's Ranch and there he went to school, and it is from him that much of the information has been obtained, about the school teachers, homes, people etc.

In Parmer's story, he says, "I lived with my Father, step-mother and **grandmother** at Asay Town and there I went to school. The first school above Panguitch was at Hinsdale, and it was known as the Hinsdale School District. They built church houses by donation, and held school in them. The second was the school at Asaytown, and father was the school trustee. It was included in the Hillsdale School District. The church house at Asaytown was built of round logs, and very low, with legs to support the roof, instead of rafters. There was a door in one end, with fireplace in the other end, windows in the sides. It was chinked and daubed with white clay mud. My school teachers were Rebecca Wilson (still living 1962), George Haycock, Mamie Foy and Dicy DeLong. Ras or Ross Allen had a frame house larger than the school house, and as the Allens had moved to Hatchtown, his house was rented for school purposes the last year, before [page 197] the school was moved to Hatchtown.

Uncle Isaac moved to Hatch a year before my father and **grandmother**, and lived in a house near the river bank. Mr. Allen had a house next to the main road, which at that time went from Panguitch all the way up on the east side of the river. My **grandmother** and I lived in this Allen house. Father built a small log house on the west side of the river at the north end of town. . We all moved to Cannonville for part of one winter, and one winter, I attended school at St. George in the basement of the tabernacle. "

Parmer, of course, went with his father to Green River and Emery, where **Grandmother** died, leaving to Parmer the keepsakes and things she had kept and cherished. Among these was the "Family Register" giving the names of each member of her family, date and place of birth, date of marriage, and column for death dates. Most of the information was written or hand-printed by **Grandma Asay**, herself. This is a rather ornate and somewhat colorful heirloom of the family.

Along with this family register were some pictures that **Grandma Asay** had treasured. A picture of **her mother, Phebe Borton**, one of her sister, Charity, pictures of a Mr. or Dr. Anderson and wife, with whom **Grandma Asay** took her training, also a picture of a friend of Grandfather Asay - with this inscription -

"To Joseph Asey from your Jersey friend John W. Thomas" April 12, 1865. It was made by Sutterly Brothers, Photographers, Union Block, B. Street corner Taylor, Virginia, Nevada. Evidently this friend had come west to the mining town of Virginia City.

One other picture of interest was picture of "General" Tom Thumb, (Charles S. Stratton), Lovinia Warren Stratton, G. W. McNutt and Minnie Warren - all midgets, and "in the identical costumes worn before her majesty at Windsor Castle, June 24,

1865." The "Gen. Tom Thumb" show had been presented in the old Salt Lake Theatre.

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The picture of **Phebe Borton Pedrick, mother of Grandma Sarah Ann Asay** was "photographed by Deacon & Pedrick, Main Street, Mount Holly, N. J." Delilah B. Asay found one of the same pictures when she visited Helen Cubberly in Kankakee, Illinois, in her search for Asay genealogy and pictures.

Another picture in this collection that is of especial interest to the family is the picture of Pres. Brigham Young and party at the mouth of the Virgin River, 17 March 1870. This picture with a partial list of names is described in Chapter 1.

Young Parmer accompanied his father with the group of colonists from southern Utah who gathered at Milford and went by train, under the leadership of Jesse W. Crosby, to join others led by Byron Sessions to establish an L.D.S. Colony in the Big Horn Basin in the northern part of Wyoming. "We went to the foot of Pryor Mountain first, and then father and Uncle Al and Uncle Aaron went to Lovell to find a place. After returning to camp, Father and Uncle Al cut and hewed the logs while Uncle Aaron and I hauled them down.

We returned to the railroad camp and worked for a year, going back to the cottonwoods, east of Lovell in the fall of 1901. We donated to the building of the school house built up the river from Lovell. My father and I got some land under the Cowley Canal, and moved up there about 1903. Father and family lived on the farm, and I worked at construction work to help equip the farm and support the family, until I got married, Sept. 1907, and went on my own.

My first wife and I were married at Hatch, and to make a long story short, I got her through prayer. I went on a three day notice, without any courtship or correspondence. Then after marriage we went back to Cowley to obtain a deed for the land and city lot I had there. On our return to Utah, we went through the Salt Lake Temple and had our oldest daughter, Ruth, sealed to us 29 Sept. 1909."

[continued]

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VII-b6. SARAH ANN (ANNIE) ASAY was the baby told about in the life of **Grandmother Sarah Ann Asay**, the baby born just before her death in Emery, Utah. Annie tells about it herself in this way: "I was born in the little town of Emery, Utah. Father had gone first to Green River, then to Huntington, and finally to Emery to seek work. **Grandmother Sarah Ann Asay** had accompanied them. **Grandmother** was gravely ill with influenza when they arrived in Emery. Father knew no one there, so sent my half brother Parmer in search of the Bishop so that he might help them find a place to live. The only place available was a one room house, but my parents were very glad to find that.

Theodore P. Asay [page] 216

A few days after their arrival in Emery, I was born, but **grandmother** was too ill to help my mother in her time of need. **Grandmother** had always been with my mother when her babies were born, and it grieved her greatly that she could not help her now. **Grandmother** grew steadily worse and five days after my birth, 11 April 1900, **Grandmother** passed from this life at the age of eightytwo. I was named for my **grandmother Sarah Ann Pedrick Asay**. This was a very trying time for my mother, as **grandmother**

lay in her casket just a few feet away from my mother's bed. A sheet was hung up to hide the casket from mother's view. **Grandmother** was buried in Emery.

CHAPTER VIII
AARON ASAY by Veoma M. Stahle

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VIII. Aaron Asay, and his twin brother, Eleazer, were the eighth and ninth children born to **Joseph and Sarah Ann Pedrick**. When the twins were very small boys, the family decided to follow the Saints to the Rocky Mountains and began the long trip across the plains by ox teams. In later years Aaron told his family that he remembered hanging on to his mother's apron while she gathered buffalo chips to be used in making fires while they were crossing the plains.

After the **Asay family** had been in the Salt Lake Valley for a few years, they were called in 1867 by Brigham Young to settle on the Muddy River in Northern Arizona. **Joseph Asay** took his sons and traveled to the Muddy Mission. His **wife**, who had a natural talent for nursing, and care of the sick, remained to take training in nursing and obstetrics, for there was a great need for doctors and midwives in the settlements outside the Salt Lake Valley.

The all-male family had many interesting experiences on the Muddy. One amusing experience which his children enjoyed hearing him tell, was the time when he lay down on the floor on top of a piece of denim cloth while his twin brother, Al, cut out a shirt for him. The Indians gave the settlers quite a bit of trouble in those days. On one occasion **Joseph** was alone with the Indians, and when the boys arrived, seeing the Indians dancing a round the campfire, they became frightened, thinking their **father** might have come to harm from the Indians. They grabbed their collection of old guns, ready to avenge their **father**. Just as they were about to fire into the group of dancing, noisy Indians, they spotted their father's dog, and then [page 223] their **father**. He was standing by the fire bending over a large kettle in which he was making "lumpy Dick", a favorite dish of the family made from flour and water, for the Indians.

On another occasion, Aaron and his brother, Isaac, were driving a wagon loaded with supplies and pulled by oxen. They came upon two Indians along the trail, who begged for a ride. Aaron told them that they could ride if they would get off the wagon when they came to the soft sand or mud. Soon they came to a sandy stretch where the wagon wheels began to sink, and he asked the Indians to get off. They refused and tried to frighten him. Finally he took his whip and told them to get off, or he would use it on them. They jumped off! As soon as the boys got the wagon on to solid ground again, they stopped and waited for the two Indians to catch up. The Indians were surprised. They said, "You heap good Indians".

When the Muddy settlers moved to Long Valley, the **Asay family** settled at Mt. Carmel, Utah. Aaron worked for a time in the Silver Reef Mine near Leeds. Here he met and later married his first wife, Sarepta Earl. They lived at Mt. Carmel for a while, and were found there in the 1880 census with only one child, Eleazer age 5. They later

moved to the head of the Sevier River, where other brothers had located. The creek on which they settled became known as **Asay Creek**. Six children were born to Aaron and Sarepta, but they were divorced in May 1885. On 24 Sept. 1885, Aaron married Myra Hatch in the St. George Temple, and they made their home near her father's ranch several miles down the Sevier River and closer to the Mammoth Creek. Here he had a farm and some cattle,

In 1892, the Church Authorities decided to make the two settlements of Asay and Mammoth or Hatch into a Ward. The Mammoth Ward was organized 30 Aug. 1892 with Aaron Asay as Bishop. He was the first one of the Asay family to hold the position of a Bishop. One of the things his sons and daughters remember about the years when their father was Bishop was that they always had a crowd for dinner, and they were never able to ... [continued]

CHAPTER IX [page 286]

ELEAZER ASAY by Flossie W. Asay

IX. Eleazer (Al) Asay was one of the twin sons born to the **Joseph Asay** family in New Jersey, He and Aaron were not yet five years old when the family made the trip from New Jersey to Utah. What little actual schooling he obtained must have been during the years the family lived on the Jordan River south of Salt Lake City, and it was here he was baptized about 1863 by Edwin Wooley. When the call came for "**Joseph Asay** and two sons", October Conference 1867, to go to the Muddy Mission the twins, who had just turned twelve years of age, accompanied their father and brothers to the south. Eleazer was around the Muddy, Virgin and Colorado rivers so much that he learned to swim, even the swift Colorado, on his back. He was never afraid of the river.

When the settlers of St. Joseph and St. Thomas, Nevada, abandoned their homes on advice of President Brigham Young, the Asay family was in the group traveling toward St. George and Long Valley of Southern Utah. Eleazer stopped at Pipe Springs, where Bishop Anson P. Winsor had been sent in 1868 to build the fort and care for the tithing cattle of the Church.¹

The L.D.S. Church had purchased the land and desired a fort to be built there. Bishop Winsor and a crew of men constructed two tall buildings of red sandstone across a courtyard. One building was built over the spring, the water running through both buildings. The fort was sometimes called "Winsor's Castle" as the Winsor family lived there

¹-Deseret News. "Pipe Springs, Arizona." By Dorothy O. Rea,
page 287 Eleazer Asay
and were milking nearly one hundred cows. Some of the rooms were used for dairy purposes, butter and cheese being made there and supplied to the workers constructing the Temple at St. George.

Eleazer hauled much of the rock or stone used in the last part of the Pipe

Springs construction. Here Eleazer met his first wife, Emmeline Zenetta (Nettie) Winsor. Eleazer was working there when the Deseret Telegraph Company line reached Pipe Spring and began operation in 1871.¹ He learned the telegraph code and probably operated at times, as some of the family thought that he was the "first" operator there.

Of his youthful marriage, **Grandmother Sarah Ann**, in Oct, 1872, wrote this to son **William** and his wife, Jane: "El (Al) talks of bringing the young bride home soon to see us. He is seventeen this month, she is turning fourteen. What do you think of that? He has three hundred and fifty dollars coming to him clear, and a horse, saddle and bridle. Jane, I felt so bad when I heard it, I wanted him and Aaron home together once more. But he has done well. Ed says they have all got fine wives, and I ought to be thankful, which I am, but he is so young! Aaron hasn't heard it yet, He is looking for him to stay home with him this winter - -a disappointment!"

Al had married in September before his seventeenth birthday in October. Nettie would not be fourteen until January, The young couple soon came to live on Asay Creek. Eleazer's parents had only lived there during the summertime, but the young people began year-round residence. As soon as the St. George Temple was opened for sealing work, Eleazer took his wife and two children to the Temple to get their endowments and have his family sealed to him, 30 March, 1877.

¹-Deseret News. "Pipe Spring, Arizona." By Dorothy O. Rea. "The line was believed to have been the first in Arizona." Supt. Amos Milton sent the message to the Deseret News: [cont]

CHAPTER X [page 372]
JEROME ASAY SR. by Ella Asay Gibbons

X. JEROME ASAY. Dad was only two years old when the family made the trip to the Salt Lake Valley, where they first settled in Salt Lake City. While still a small boy, the father was called to the Muddy Mission. Jerome learned his A B Cs by writing in the sand of the Colorado River. It must have been influential sand, because he had the calculating discernment of an engineer. One of the workmen, a Mr. Swartz, served as his teacher.

Because of the extreme hardships, the people were released from the Muddy Mission and advised to help resettle Long Valley in Southern Utah. As the settlers traveled toward St. George on their way to Long Valley, the young men began to seek employment. But it wasn't until several years later that we get the story of the courtship and marriage of Dad and Mother.

Mother was willing to leave it to the Lord, if he sent the right man. Certainly she had nothing less in mind, than a Lochinvar of her own. So undaunted by pressure, Mother side-swiped all advances of the would-be polygamists, and was free to concentrate on the loud-voiced, courageous, singing western lad, who became my father, and had faced starvation and Indians to drive the cattle over the rattlesnake-

infested deserts, when the settlers were forced to abandon the Muddy River Valley.

Late in the evening, he arrived in Harrisburg, and stopped at the house across the street. This complicated matters for my mother, because here lived a girl her own age. There were, I take it, premiums on boys like Dad in "them good old days".

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At least they didn't come with baking power coupons.

Mother launched her campaign, not without opposition, but with plenty of strategy. History has it then, that Nancy Meeks was married to Jerome Asay at the home of Orson Adams, the Bishop of Harrisburg. The temple at St. George was not yet completed, but two years later they were married there.

There was a "shindig", a big one, mind you, with two kinds of cake! There were grapes, wine, bread, butter and radishes. There was square dancing, fiddling, singing, and laughter. The next day, mother and Dad moved into Samuel Hamilton's grainery, which was "fixed up nice". People came and brought things for housekeeping. These were dishes, a water bucket, a feather-bed, and a slab of home-cured saltside. Old Sally, the Squaw, who had rocked mother as a baby, brought an Indian basket.

Their first bed was a four-post one with a rope bottom. It was painted a dark red with paint they bought from the old squaws.

After a year in Harrisburg they moved to Long Valley, where they lived at a place called Fiddler's Green, because of the green meadow and a riotous indulgence of square-dancing. The United Order was being practiced in Orderville, but Mother says Dad was so fussy about his food, that even religion couldn't come first. He contributed a great deal, but did not join.

It was here, at Mt. Carmel, that the Jerome Asay family were found by the 1880 Census takers: Mt. Carmel--Asay, Jerome-age 22. Nancy, wife, age 21, Rosa, dau. age 3, Charles, son, age 1. His brother, Aaron Asay was also living at Mt. Carmel in 1880.

By this time several of Dad's brothers had settled along the Creek that became known as "Asay" Creek. Dad and mother joined them, living at the forks of the road, and taking up a ranch at the head of the canyon. Other families settled along the creek, so Dad made application...

CHAPTER XI [page 402]

AMOS ASAY

As told by Seppie A. Asay

XI. AMOS ASAY, the eleventh child, was just a babe in his mother's arms when the family started for the West. It is not known exactly when they left New Jersey, or just how long it took them to make the trip, but the family arrived in Salt Lake City 14 Sept. 1860, when Amos was not quite six months old. The story was told by Elnora Asay Thompson, "That at one time (while crossing the plains) the party was without water, and the baby cried until he could cry no longer. No water or green growth could be found, so his mother, **Sarah Ann Asay**, had them bring her a cactus, which she cut, and held the cut side on the baby's swollen tongue. Enough moisture oozed out to help

the babe until water was found. "

The family evidently was living on the Jordan river south of Salt Lake City, when the father, "**Joseph** and two sons" were called along with many others to go to the Muddy Mission. The call was issued October Conference 1867 by President Brigham Young. The **mother [Sarah Ann]** and Amos, the youngest, did not go with the father then, as she stayed in the city to take a mid-wife course. Seppie says that her father always felt that he was rather neglected, being left to run around the streets of Salt Lake City. Later he and his **mother** joined the **father** and sons on the Muddy.

Amos was ten years of age when the colonists left the Muddy Mission, to make the rather long and tire some journey to Long Valley in Southern Utah. As the crow flies, the journey would not have been so far, but to get around the mountain, meant going to St. George, Utah, then eighty miles over a difficult sandy desert southeast into Arizona, past Pipe Spring and north past Kanab, Utah, on [page 402] for twenty miles over more deep drifting sand to the end of their quest, Long Valley.¹

The family settled at Winsor, later called Mt. Carmel. The parents of Amos at first indicated their desire to join the United Order, but soon abandoned the idea, remaining at Mt. Carmel, when those who wished to continue in the order moved several miles to a new location called Orderville.

The Asay family soon found a place for a ranch and took up summer residence on a creek over the mountain from Long Valley, and later known as **Asay Creek**. In one of her letters to another son, **Grandmother Asay** writes:

"Will and Jane are at Leeds, they live with John Fullmer. They have their mill done, and are running silver, I suppose before this. Amos has been there over two months. He wants to come home, he thinks it too rough for him. I hope he will come home soon." At the end of the letter, she writes: "The house is full--come to see Amos. We all send our love."

This letter seemed to have been written from Mt. Carmel, but in another letter written from the ranch at Asay Creek, she writes:

"I am writing without any specks. I am all alone. Amos and Pop are up the crick a-fishing. ---splendid luck in fishing. Amos caught the largest trout I have seen them catch in this river. Amos says he will come when I do. He sends his love to you all. "

After the death of **Father Joseph Asay** in 1879, when the 1880 census was taken, Amos and Theodore were found at the Asay Creek Ranch, living with their **mother**. The place was listed as Hillsdale Precinct, as Hillsdale had the only school in the district at that time. Amos was listed as twenty years, son of **Sarah Asay**, single and a stock farmer.

¹-History of Kane County by Elsie Chamberlain Carro1l. p 264.

THE TOWN OF ASAY [page 410]

Yes, there was really a town of Asay! True, it did not exist very many years, and you might say, it almost died a-borning. But it was quite a town, while it lasted, for pioneer times. It began when **Grandfather, Joseph Asay**, took "squatters rights" on

land on the creek that was part of the headwaters of the Sevier River. Squatters rights was the way the pioneers obtained their land, until later offices were established in Utah. An office was established in Beaver, Utah, in 1876-77, but it took several years for the pioneers in Southern Utah to file on their lands.

The Joseph Asay family established summer [missing a line]

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By 1880, the census taker only found six families in the vicinity. Two Asay families were living there. **Grandmother Sarah Ann** and two sons, Theodore and Amos and her son Eleazer with his family of wife and three children. The other four families were those of Richard Gibbons, James Little, Oliver Anderson and John Jones. The Little Ranch was not on Asay Creek, but south on a smaller creek that emptied into Asay Creek. So the Anderson and Jones families may have been workers on the Little Ranch.

As long as **Joseph Asay** lived, the family returned to Mt. Carmel for the winter, but after his death, his wife and sons lived the full year at the ranch. In one of her letters, dated May 28, 1877, **Sarah Ann** writes: "I am at the ranch now. I moved out a few days ago. We only have nine cows up, the girls milk three in Long Valley."¹

Other families settled along the creek, as there was plenty of water to run a saw mill and a shingle mill. Wheat was planted, but did not always mature because of the short growing season in that high altitude. Oats were raised, however, and wild hay was cut. The surrounding country offered good grazing for cattle and horses. As more families gathered, they were strung along the creek, but the greater part was just west, a short distance from the present highway and bridge across Asay Creek. This was the town, and here was the small log schoolhouse, where they also held their church meetings, or in a larger home.

From information given by Parmer Asay, Hillsdale was the first settlement to have a school, and the school at Asay was the second. Those who taught school in Asay were Sarah Meeks, Rebecca Wilson, Mamie Fay, George Haycock and Dicy DeLong, who later married Victor Showalter, and moved to Lovell, Wyo. Asay town was never organized as a ward, but Asay and Hatch were both branches under the direction of Panguitch Ward. James Dutton and Isaac Asay acted as presiding

[footnote is missing]

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Elders until the Mammoth Ward was organized in 1892 to include both settlements.

On April 14, 1887 an application was made by Jerome Asay to the U. S. Postal authorities for a postoffice to be known as "Asay". This was granted and he became the first postmaster on Aug. 11. 1887. The application reads that the office was to be situated on the N. E. quarter of section 24 twsp 37 Range 6, Garfield County, on the mail route from Marysvale to Kanab on which route the mail was carried three times a week. The carrier then was E. George Potter, and also stated that the office would serve 24 families, and 63 inhabitants.¹ This must have meant 63 adults, and served the families at Hatch Ranch also, only about three miles away.

Parmer states that the Post Office was established in a log house built next to the old original rock house of **Joseph and Sarah Ann Asay**, so that it was right on the

mail route from Marysville to Kanab, and as the application stated, the nearest office on the north was Panguitch, and on the south, "Ranch," about ten miles away. The description of the land corresponds generally with that of patent issued 10 Dec. 1890 to **Sarah Ann Asay** for 160 acres.

Niels I. Clove became the next Postmaster, 17 Oct. 1888. followed by J. C. Barnhurst on July 16, 1890 and Annie M. Barnhur + April 15, 1891. The people of Asay town began to leave for other places, and the settlement of Hatch began to increase in numbers, so in 1892 the "Mammoth" Ward was organized with Aaron Asay as Bishop. The ward included both settlements, Mammoth, or Hatch, and Asay.

When the next postmaster took office, Feb. 3, 1898, William R. Riggs petitioned for the office to be moved to Hatch where he was living. This was granted Oct. 3, 1898, though the name was still "Asay Post Office" during his tenure of office,

¹-Photostatic copy of original application obtained from Postal Authorities by Naomi Asay Jensen,

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until in Jan. 23, 1904, he petitioned that the name be changed to "Hatch" and Samuel R. Workman became the new Post Master of Hatch Dec. 14, 1904.

Joseph Asay and Eleazer Asay moved their families from Asay Creek in 1886 to the new settlement of Georgetown in Kane County. Elijah Potter lived at Asay during its heyday, and losing his wife and infant daughter there. His wife, Sarah Eliza Jolley Potter, died 14 Dec. 1891, and the infant, Pearl Potter died 12 Oct. 1892, both being buried in the Asay cemetery. Mrs. Potter was the only adult buried there, at least in the cemetery. The Potter family must have left soon after these deaths.

Brady Inglestead lived at Asay for many years, several of his children being born there, but they also left. Aaron Asay left Asay Creek in 1885, going to the small settlement where Meltiar Hatch and several of his children were living. After the organization of the "Mammoth" ward, more of the Asaytown families, Duttons, Isaac Asay and **Sarah Ann Asay** moved north to the now growing community of Mammoth or Hatch.

By this time "Asay" as a town had ceased to exist. Only a few scattered families stayed on. Amos Asay left 1899 and Jerome left Asay Creek in 1900. Amos returned in two year s to live on the Inglestead place, but soon left for Idaho and Montana. Early in 1899 **Sarah Ann** sold the old Asay Ranch, going with her son Theodore to Green River. Only a few ranchers were left along 'the Creek.

In 1956 when the Asay Reunion was held on Asay Creek, little could be found to show where the town or even any homes had been located. The little cemetery remained in a neglected condition. An old shed still stood where the old shingle mill had been, on the right hand fork. Now from the minute s of that Reunion:

"After the first meeting was dismissed, a group made a tour of the surrounding area. In order to cross Asay Creek, the group had to wade the Creek and then hike to the log cabin of Jerome [missing a line] of old Asay [page 414] town, a settlement where about twenty homes and a school were once located. They found some rocks of the old school house still there. They went to a rock ledge where under it, Theodore, Jerome, and Eleazer Asay homes used to be. It was full of interest, as some who had

lived in these places were with us, and able to tell about it."¹

Permission had been given for the Reunion to be held there by the man who owns most of the land there, and uses it for grazing his cattle. The Reunion was held there for two years, then changed to Duck Creek, where the Asay boys had also camped, cutting ties, and grazing cattle in the nearby country.

Thus was the rise and fall of the town of Asay, and the visit of many of the descendants of those sturdy men and women who had helped to pioneer that part of the country.

GEORGETOWN

"Georgetown Ward, Panguitch Stake, Kane Co., Utah, consisted of Latter-day Saints residing at Georgetown, a village located on Yellow Creek, a tributary of the Paria, and in a scattered condition on their farms in the vicinity. Georgetown is situated almost on the boundary line between Kane and Garfield counties, and the center of the village is three miles southwest of Cannonville.

Seth Johnson and his two sons, Joseph and Eleazer A. were among the first settlers at Georgetown in the spring of 1886, and as more settlers arrived, Bishop Johnson named the town, Georgetown in honor of George Q. Cannon counselor in the First Presidency of the church. One of Bishop Johnson's sons, George W. Johnson, who was called in 1891 as a counselor in the bishopric of Cannonville Ward (of which Georgetown was a part) resided at Georgetown, and by virtue of his office had general supervision of ecclesiastical affairs in the settlement until 1894, when the little

¹-Minutes by Doris Asay, Sec. of Asay Family Association, 1956. Lynn Asay, President.

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settlement became a separate ward, with George W. Johnson as Bishop. But shortly afterwards most of the people moved away because of the scarcity of water, and the district again became part of the Cannonville Ward."¹

Seth Johnson had been bishop of the Hillsdale Ward, a town about half-way between Panguitch and Hatch. Seth Johnson was a polygamist, with two wives, and when the U. S. Marshalls began making life miserable for all the polygamists they could find, he left Hillsdale and bought a ranch in the Yellow Creek area. Later, he surveyed and laid out a townsite, where other families gathered to build up the village.

While Bishop Johnson had over twenty children, he had no son by the name of Eleazer. True, he had a son Joseph, but Joseph was a younger son, born in Georgetown. So the families of "Joseph and Eleazer A." were not Johnson families, but the polygamist families of Joseph Asay and Eleazer Asay, who had left Asay Creek to try to escape the marshalls, also.

Other families who were not polygamists also settled there, until there was quite a town. There were no conveniences, and most of their clothes, foods, shelter and even medicines were a result of their own labors. A small dam was made up the creek, near a large high knoll, known as Look-out Point, under which was the reservoir. Here, on an open flat space near a small grove of cedar trees in which an Indian camp had

been made, the young boys of *Georgetown* had gathered one day to run races with the boys of the Indian camp. As Eleazer H. tells the story, the Indians were the winners, and the white boys could not take their defeat very graciously, resulting in a fight. Between them and the Indians? Oh, No!

It was between the *Georgetown* boys. One of the *Asay* boys, *Lorum*, was a whizz at throwing rocks, almost curving those thin rocks right around the trees. Angered at his playmates, he... [continued]

¹..Encyclopedic History of Church of Jesus Christ of Latter-Day Saints by Andrew Jenson, Assistant Church Historian. 1941.