

WILLIAM ALBERT BEEBE

1813 - 1884

UTAH PIONEER

By

Jocelyn Hart Faux

1990

TITLE PAGE

PIONEER NAME WILLIAM ALBERT BEEBE ^{Mayflower in 1620} (Direct Descendant of John Howland)
 BIRTH DATE AND PLACE Born 9 June 1813, Greenville, Greene Co., New York
 DEATH DATE AND PLACE 21 Dec. 1884, Circleville, Piute Co., Utah
 FATHER JOHN BEEBE JR.
 MOTHER LYDIA FRENCH } 176 JAN. 1804
 WHO MARRIED AND DATE LOUISA NEWTON- ABOUT 1835
 YEAR ARRIVED IN UTAH 1852
 NAME OF COMPANY _____
 WHO WROTE HISTORY AND DATE Jocelyn Hart Faux -November 1990
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Kanab, Utah Cemetary- Record, Obituary. "Under The Dixie Sun"
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Research from Eva Beebe Swanson, Personal Tape Recording, Evadyna Henderson Hart, great granddaughter.

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2/14/91

WILLIAM ALBERT AND LOUISA NEWTON BEEBE

[Generation 8]

William Albert BEEBE

BORN: 9 June 1813, Greenville, Greene County, New York.

DIED: 21 Dec 1884, Circleville, UT, Bur. Kanab.

Louisa NEWTON

BORN: 10 Aug 1817, Williamstown, Berkshire, Massachusetts.

DIED: 1886, Aurora, Sevier, UT.

William Albert Beebe is the son of Lydia French and John Beebe. It was first thought the place William was born, Greenville, New York was in Massachusetts, but the Genealogical Society of Utah proved that Greenville, is in New York. William is our direct ancestor through his mother's line to the Pilgrims John and Elizabeth Tilley Howland. He is the 2nd great grandfather to *DERAL R. WEST*

William's maternal grandparents were Nathaniel and Bethiah French. John Beebe, his father, was born Sept. 23, 1777 in Salisbury, Essex, Mass. He died Oct. 2, 1820 in Junius, Seneca, New York when William was 7 years old. Lydia French was born Nov. 18, 1782 in West Stockbridge, Berkshire, Massachusetts, which is where John and Lydia were married Jan. 6, 1804. In his later lifetime, William was a blacksmith, a farmer, a teacher, and Justice of the Peace, all at the same time.

In studying William Albert Beebe it is curious, as mentioned in his parent's history (Gen. 7), how he came in contact with the Mormon Church. The map shows the close proximity of Junius, Seneca County, New York where William lived, to Palmyra, Manchester, and Fayette townships and especially to the village of Waterloo. They were only a few miles apart. In 1829, Joseph Smith was completing the translation of the Book of Mormon at Peter Whitmer's log cabin in Fayette township, Seneca County New York. (A township being a section of the county.) He organized the church there on the sixth of April, 1830. He also began publication of the "Book of Mormon" in Palmyra, where it first went on sale. That same year the Smith family suffered financial difficulties which led to the loss of a nice home in Manchester, and they moved "to the village of Waterloo in Seneca County, New York." [1]

We assume that William's family still resided in the Junius area where his last two brothers were born. In the year of 1830, William would have been 17 years old. There was a great "spiritual awakening" which had developed in early nineteenth-century America. It is not difficult to imagine that William was easily able to learn about the "Book of Mormon," and come in contact with those teaching it. Records show that William was baptized August 13, 1833, when he was 20

Mormonism and leave her Mormon husband and come back to them, she would get her share of the estate. Otherwise, she would not get a dollar. But she said, "No." The gospel meant more to her than money, and she never deserted her husband, although she had many trials in the church and allowed her husband to marry two other women; but she was always a good faithful Latter-Day-Saint.

Sometime in 1834/35, William and Louisa met and married. He was 22, in 1835, and she was 18, the legal age to marry without consent of the parents--in the event that was necessary. The first of their twelve children was born in either Newton, Yates County N.Y., or Orleans, Yates, N.Y.. Harriet was born there Feb. 21, 1836. Listed below are all of their children:

1.	Harriet BEEBE	21 Feb 1836	Newton, Yates, NY
2.	Laura BEEBE	15 Feb 1838	Hanover, Chaut. NY
3.	Leroy Winslow BEEBE	25 Jan 1840	Sheridan, Chaut. NY
4.	Wm. Albert BEEBE Jr.	2 Oct 1842	Sheridan, Chaut. NY
5.	Lydia Ann BEEBE	14 Oct 1844	Evans, Erie, NY
6.	Julia BEEBE	1845	Nauvoo, Hancock, Illinois
7.	Ruth Jane BEEBE	22 Jul 1848	Council Bluffs, Pott., Io.
8.	Joseph Hyrum BEEBE	5 Jul 1850	Plum Hollow, Pott., Iowa
9.	George Philo BEEBE	1852	Plum Hollow, Pott., Iowa
10.	Martha Louisa BEEBE	1854	Ogden, Weber, Utah
11.	*Sarah Alice BEEBE	1 Jun 1857	Ogden, Weber, Utah
12.	Oscar Fitzland BEEBE	27 Jun 1861	Payson, Utah, Utah

The children were born in nine different places, so Louisa and William were on the move quite often, including several times after their children were born.

Louisa and Williams's oldest son, Leroy Winslow Beebe's biography appeared in the Andrew Jensen "Biographical Encyclopedia." It is quoted below:[4]

Bishop of Virgen City Ward, Washington (formerly Kane) County, Utah is the son of William Albert Beebe and Louisa Newton, and was born Jan. 25, 1840, at Sheridan, Chautauqua County, New York.... I emigrated with my parents to Nauvoo, Ill., in the fall of 1844, where we lived till 1846, when we were driven out by the mob and after we left the city, we lived in a cellar together with seven other families, and often had to live on fragments of food which were left by the soldiers. We moved to Winter Quarters, where we remained until 1847 when we re-crossed the Mississippi River (Missouri River?) and went into Pottawattamie County. Here we remained in until 1852, when we crossed the plains to Great Salt Lake Valley.

Winter Quarters is on the western side of the Missouri River in Nebraska, and Council Bluffs is on the eastern side of the Missouri River in Iowa. (See map) They crossed the Mississippi River when leaving Nauvoo, Illinois.[5]

The Beebes left Evans, New York for Nauvoo some time after Lydia Ann Beebe was born.

October 14, 1844 in Evans, Erie County, New York. With their primitive means of travel, one can imagine every difficulty of winter in moving such a great distance from New York State to Nauvoo, Illinois with a newborn baby. They arrived in Nauvoo before January 1845, as there is record of the parents receiving blessings Jan. 2, 1845. Joseph and Hyrum Smith had been murdered by the mob about six months before that, on June 27, 1844.[6]

Building of the Nauvoo Temple took five years, (1841-1846). They were working on the interior in 1844, when the Beebes arrived. The first endowments in the Nauvoo Temple were finally given between 10 Dec 1845 and 7 Feb 1846. Louisa and William were among the very first saints to receive this ordinance in that temple, 7 Jan 1846. An informal dedication was held the next day, 8 Feb 1846 by Brigham Young prior to his leaving for Iowa and the West. He assigned Orson Hyde to give the official prayer of dedication May 1, 1846 when final construction was completed. The temple was to stand for two more years. On Oct. 9, 1848 the interior was burned by an arsonist. In 1850 three exterior walls were demolished by a tornado, and six years later the last wall was "leveled for safety reasons." [8]

Soon after moving to Nauvoo, Louisa and William Beebe were given two Patriarchal Blessings each. The first time, each was given a short blessing in Nauvoo on January 2, 1845 by Patriarch John Smith, (1781-1854), an uncle to Joseph Smith. Then on June 21, 1845, in the City of Joseph, Nauvoo, Illinois they were each given a longer blessing by William Smith (1811-1893), a Patriarch and brother to Joseph Smith. Robert Campbell was the recorder. In these blessings there is reference that William was born in Greenville, Mass., (Mass. was a mistake, now known to be New York.) There was a 100-year dispute over the border line between the two states, a possible reason for the uncertainty.[9]

Also, there is a discrepancy concerning Louisa Newton's birthdate. Her blessings say 11 Aug 1819, and an 1880 U.S. Census stated she was 60 that year, which would be closer to the 1819 date. For the John Howland Pilgrim Society, we chose the dates on the documents furnished to them--the Nauvoo Temple record and the 1850 Census taken in Pottowattamie County, Iowa. Both documents show her birthdate to be 10 Aug 1817.

The hardships were extreme for the Saints during these moves. Because of their forced exodus from Nauvoo, Brigham Young and his Pioneer Company had removed from there in February 1846. Other groups left at various times in the next few months. The anti-Mormons wanted them out faster. By mid-August, 1,500 Saints were still there. Eight hundred fighting men came with six canon to fire on the city against 150 fighting men for the Saints. On Sept. 10, 1846 the Battle of Nauvoo began with sporadic firing.[11]

The third day, "A spirited counterattack led by Daniel H. Wells saved the day, but there were casualties on both sides." A peace keeping "Quincy committee" interceded again, and the Saints had to surrender and leave immediately to cross the Mississippi River "without provisions or additional clothing. Finally, the mob entered the city, looted homes, and desecrated the temple. Some Saints who were not able to escape fast enough were beaten or thrown into the river by the mob." [12]

Exactly when the the Beebes left the city is not told, but as Leroy Winslow Beebe stated, their family, along with seven other families, had to hide from the soldiers and eat scraps left by them.

In the fall of 1846, there were 12,000 Saints scattered in various places. Nauvoo had been a beautiful city, and the largest city in the state of Illinois. Now, the church headquarters was in Indian territory in Winter Quarters, Nebraska where 4,000 Saints resided by December. There were "2,500 camped on Pottawattomie Indian lands on the east side of the Missouri River. About 700 were at Mount Pisgah, 600 at Garden Grove, and at least 1,000 were spread throughout other parts of Iowa, and 500 were in the Mormon Battalion on their way to California." They were truly "Zion in the wilderness" during the winter of 1846-47. [13]

"The first leg of the journey {West} --the trek across Iowa proved to be the hardest." There was inadequate preparation, lack of knowledgeable guides, delays, difficult terrain, roads were few and bad. There were numerous rivers and streams to cross. There was miserable weather, and deep mud, which teams of oxen and horses got mired in. [It] "took 131 days to cover the 300 miles they traveled across Iowa." With little food and the bad weather, people fell ill from exposure to cold, wind and snow. Brigham Young said, "he was reduced in flesh so that his coat lapped over 12 inches" from where it was the year before. There was malaria, pneumonia, scurvy, tuberculosis, and cholera. Seven hundred Saints died by the end of the first winter, 1846-47. However, after their hard work of getting settled, "their church meetings raised their morale.... Brigham Young encouraged them to have feasts and dancing" to brighten their spirits. [14]

It was at this time that William Clayton wrote the popular hymn, "All is Well," now called "Come, Come Ye Saints:" [15]

Come, come, ye Saints, no toil nor labor fear;
But with joy wend your way.
Though hard to you this journey may appear,
Grace shall be as your day.
'Tis better far for us to strive

Our useless cares from us to drive;
 Do this, and joy your hearts will swell--
 All is well! All is well!

We'll find the place which God for us prepared,
 Far away in the West,
 Where none shall come to hurt or make afraid;
 There the Saints will be blessed.
 We'll make the air with music ring,
 Shout praises to our God and King;
 Above the rest these words we'll tell--
 All is well! All is well!

William Clayton (1814-1879) was the Nauvoo Temple recorder, and became Joseph Smith's clerk and private secretary. In Utah he was Z.C.M.I. treasurer and held other important positions.

While in Pottowattamie County Iowa, William heard principal speakers George A. Smith and Wilford Woodruff at a Seventies' Jubilee held at the Log Tabernacle. The Jubilee lasted for five days. They petitioned the legislature of Iowa for establishment of a Post Office nearby with semi-weekly mail service to and from Austin, Missouri. At some time, William was called to be a missionary to the Pottowattomie Indians. Also while living in Iowa, William, Louisa and their children were recorded in an 1850 Census, taken by Luke Johnson, an early member of the church. William was listed as a blacksmith. He was 36 and Louisa, (misspelled Loiza), was 33 years old. Harriet was 15, Emily 13, Leroy 11, Lydia (Ann) 7, and Jane 2.[16]

They had already lost two children while living in Nauvoo. Their fourth child Wm. Albert Jr., died in 1845 at age 3, and Julia, their sixth child was born in Nauvoo in 1845, and died as an infant, possibly as a result of the family's difficult circumstances while living in persecution. Julia was apparently named for William's sister Julia Ann. Leroy's middle name, Winslow, may have come from Julia's married name. Her husband was Alonzo D. Winslow, the only other place this name shows up.

Laura Beebe Swanson and Leroy Beebe's history gave us the following information concerning the Beebe's arrival in Utah in 1852: After they arrived here they located in what is now Sugar House Ward, here Grandfather had twenty acres of ground where now stands the business section of Sugarhouse, and he established a blacksmith shop. ...In 1854 he and his family were called to Ogden, Weber County, where he again established a blacksmith shop. Just before this move, on "July 10, 1853, William married his second wife, Sarah Elizabeth Luce, daughter of Stephen and Mary Wheeler Luce." Later they moved to Payson, Utah County, where he and his eldest son, LeRoy Winslow, and his [Leroy's] future father-in-law, Mr. Sabin established the first nail factory in Utah. This factory was located in what is now the Public Park of Payson, and besides manufacturing nails, they also manufactured many other useful articles. William and his son Leroy were both blacksmiths.[18]

On April 8, 1857, Laura Beebe Swanson, says, "Grandfather was sealed to his third wife, Clara Emma Luce, a younger sister of Sarah Elizabeth..." She had one child, then divorced him when he was called "with two hundred other missionaries to go to the cotton country." This calling came at the October 1857 Conference. Heber C. Kimball told them "not one of them was required to go.... They were hand selected, good men...not one was being sent to get rid of them, but because of his ability as a leader in his particular field.... The church wanted a settlement down there of men who could be relied upon. 'God is inspiring this mission, we do not know the results of it.'"(19)

They sold their land and made plans to leave, "never stopping to think of the loss of their homes and the hardships they would have to endure." It is easy to understand why Clara Luce did not want to go "into the wilds of an unknown country," since she was expecting her first baby. She stayed in the north and later after a divorce, she married someone else. Her child's name was Jason Reed Beebe.[20]

Louisa lived there for a time, but soon she returned north to live, taking four children. She was about 45 years old in 1862. There were difficulties of the second marriage she couldn't adjust to. A second wife with a younger family, and one who had a bossy personality, was difficult for Louisa to contend with. These are Louisa's and William's five oldest children who were married by then:[22]

Harriet married George Bryant Gardner	Oct. 11, 1852
Laura Emily married Albert Baily Griffin	Nov. 13, 1853
Leroy W. Beebe married Mary Ann Sabin	Feb. 10, 1859
Lydia Ann married William Jasper Howell	Jan. 9, 1860
Ruth Jane married Leprelet Joseph Hopkins	Nov. 1, 1862

Their latter daughter Ruth Jane, died about three years after her marriage--in 1865. Then there were the two children they lost in Nauvoo in 1845, Wm. Albert Jr. and Julia, as well as their tenth child Martha Louisa, born in 1854, who must have died young, as nothing more is mentioned of her.

Leroy is their only child we know, who stayed in the Virgin area with his father because he, too, had received the call to go. He had his wife with him, and eventually they had twelve children, and Leroy became a bishop and prominent leader in the area.

Louisa took with her the four youngest children. Joseph, age 12, George, 10, Sarah Alice* 5, and Oscar, just past a year old. It is not known exactly where Louisa went to live. She possibly lived with, or near some of her married children, including Lydia Ann. Later on she lived with her daughter Sarah Alice after she married.[23]

* Sarah Alice married James Edward Clements Dec. 11, 1871. She was not yet 15 and he was not yet 17 when they married. He was from Oxford, Idaho, and they had one daughter. He died within a couple of years. She later married John Florence Jones and had twelve children. Some of the children were born in Oxford, and Clifton, Idaho. But several of the children died in various ways as they grew. Evadyna Laurence has corresponded for years with Sarah Alice Beebe and John Jones' daughter, Viva Jones Carter (born in 1902). She lives in Nelson, B.C., Canada. Louisa lived the last years of her life with Sarah Alice Beebe Jones, and her family.

William's youngest child, Oscar F. Beebe, who was around a year old when she left the Virgin area, married Elizabeth Olive Foote Dec. 22, 1880. Their son Joseph Hyrum Beebe married an Indian girl in Sept. 1883. Her name was Awokahi, but she died in childbirth with their first child.[24]

Viva Jones Carter's sister was Leana Jones Foote. Leana was born in Oxford, ID on Aug. 2, 1875. In 1953, Leana dictated some information to her daughter, Lillian Foote Peterson, a great-granddaughter to Louisa. Leana tells about the various places Grandma Louisa Newton Beebe lived with their family in Central Utah and Southern Utah. They lived in very primitive circumstances. This is in great contrast to the luxurious life Louisa could have had in New York living the life her parents wanted for her. She lived in Glendale, Kane County, Utah for a time. "She was living [like] a widow in a log room by herself. The dirt roof leaked when it rained. She used to let me stay overnight with her sometimes," Leana recalled. Then they moved up the canyon by a clear spring of water in a two-room house. Later they lived in Castle Valley at Emery Creek, and at Muddy Creek in 1883. (See map section of Utah) Leana said "Grandmother lived with us for a long time; she was quite blind. I was crying because she was blind and she said, 'Don't cry, I can see a little. I can see the flowers in your dress.'" Leana mentions that Uncle Oscar (Louisa's son), moved to Emery Creek, and how good he was to Leana, and we assume to his Mother too.[25]

They moved from Muddy Creek to Gooseberry, (a place in the canyon between Emery and Salina). In the meantime, William Albert Beebe died on Dec. 21, 1884. Then Leana says, "Grandma Beebe married a Mr. Johnson, (no first name is mentioned), and they lived in Huntington for a time. Here, Mr. Johnson had fixed a wire from the house to the [outdoor] toilet for her to follow." The arrangement apparently didn't work out for very long.[26]

[Mr. Johnson] finally brought Grandmother Beebe to live with us. My father homesteaded some land. Here Grandmother Beebe died [in Aurora] about 1886. [This same year Evadyna Henderson Hart was born.] My mother said she just slept herself away. They had a coffin made and covered it with white material and chiffon trimmings. My father paid the expenses. She was buried in Emery, Emery County, Utah. They did not have good markers. The neighbors had a funeral at the home and then took her to bury her. I was twelve years of age at this time. My Father had a hard time to pay this expense. He had to get extra work here in Los Creek. [She says Los Creek is in Aurora, Utah, which is four miles south of Salina. They lived one-and-a-half miles up Los Creek.] He farmed, raising grain, hay and corn and vegetables. They later moved to Salina, Utah.[27]

The City Clerk in Emery searched all their records (May 1990). She searched the cemetery, but could not find Louisa Newton Beebe's grave. She lies somewhere in Emery in an unmarked grave. I wrote to say how much our family appreciated her efforts.(JHF)

When William moved to Dixie, he still kept his 20 acres of 8.

land in Sugarhouse. According to Laura Beebe Swanson, he was "prevailed upon to deed his holdings in Salt Lake to one of the leading authorities of the church for the sum of one dollar and other good and valuable consideration. When asked to do this his reply was simple, 'If president Young says that it is right for me to do this, then I shall do it without question.'"[28]

Grandfather had a good education for those days, and to his blacksmithing was added the jobs of school teaching and being Justice of the Peace. His text books were largely the Bible, Book of Mormon, Doctrine and Covenants, Pilgrim's Progress and the Territorial Law of Utah, which were first compiled in 1866, and later the compilation of 1876.[29]

Whether Louisa and William ever saw each other again or not, after Louisa moved north, is not known. It is possible they did, as Louisa lived for a time in Glendale, which is near Kanab. Also, she would surely have seen her son Leroy and his family. At one time Louisa was visiting church in Clifton in her later years (when Mary Elvira Henderson was young), and it was recorded, when someone complained about there being so many deaths during a lesson, she replied, "If you think there's alot of deaths today, you should have crossed the plains."[30]

When she and William left the Payson area, they didn't realize the hardships they would have to endure, together and separately. William and his family lived the United Order for a time, where they had all things in common, working and taking only what they needed from the storehouse. After awhile, this was no longer effective, so each family became independent for their own needs.[31]

Until the Hurrican Dam and canal were built, the treacherous Rio Virgin could suddenly come destroying the homemade dams they had built, and destroying their entire crops. Then it would lapse back to a small dribble of a stream just as it was a few days before. They spent twelve years battling the Rio Virgin, only receiving scanty rations for all their backbreaking efforts.[32]

William's son Leroy describes their other concerns in being pioneers. He said, "...I took an active part in all the Indian disturbances in southern Utah, and I accompanied Jacob Hamblin to the Moquis country for the purpose of persuading the Navajoes to discontinue their raids on the settlements."[33]

Then William was called to settle new country in Kanab. They found a beautiful site a few miles north of Kanab in a lovely canyon with three small lakes situated near by. The ground was level and fertile. By now William was 61 years old. He again taught school. He had a small farm and some animals, and a good crop. He was loved and respected in the community and was a leader of his fellow men. During 1874, William did temple work in St. George for his family. He was baptized for his father and other members of his family who had passed on. Then one night after several years of peace and quiet, a roaring creek awakened the family. William was away hauling lumber for a few weeks. When he returned he found mud and debris had washed away his crops, as well as his small, but comfortable home.[34]

Evadyna Henderson Hart spoke about his hard times on the tape she recorded:[35]

My great-grandfather, William Albert Beebe, crossed the plains and came to Utah with the pioneers, and Brigham Young called him (as he did many others) to go to Southern Utah and settle down there in the St. George country along what they called the Muddy. He was there for many years. They had lots of drouth down there--not much water; and they would settle on a little stream of water where they could raise a garden, and some fruit. Everything would be just beautiful in the spring, and they would be coming along just fine. (He was a blacksmith and also a teacher.) He would feel so pleased about how the garden and orchard were progressing, when all of a sudden, they would have a flood that would wipe everything away, and then they would be so poor and have such a hard time. Then he was able to get a better home, and get along financially better and the same thing would happen. And he had this repeated so many times that it became very discouraging for him. This happened to all of the saints down there, and they had a terrible time to raise crops and live. The rain wouldn't come and make things grow.

By now, he was broken in spirits and health. He had no worldly goods, but he was determined to move to new country, and begin anew. In the spring of 1884 he moved to Circleville, Piute County. The small one room home was destroyed by fire, while William was gone, by a "harmless" demented old lady whom the family was caring for temporarily.[36]

They moved into another small home with the things William brought on his last trip away, and with a few gifts from neighbors. They had cleared brush from 8 acres, plowed and sowed wheat, and just before the golden grains could be harvested a rain began to fall. By morning the rain was in torrents, and it continued to rain all day and all night. By daylight, they heard the sound all too familiar from their experiences with the Rio Virgin and Kanab Creek. They prayed for deliverance. They heard the animals fearful noises, and then the wall of flood struck the fields. Their wheat was buried in black mud. Again they were faced with poverty and beginning anew. "With the destruction of this crop, it seemed that grandfather's spirit was broken," says Laura Eva Beebe Swanson..."he became an old man almost overnight..." He became weaker and died Dec. 21, 1884 in Circleville. A month later, he was reburied in Kanab next to his son Will, son of the second wife, who died in his young manhood. When William died, the following obituary appeared in the Semi-Weekly Deseret News on Dec. 30, 1884:[37] DEATHS

BEEBE - At his residence in Circleville, Piute County, Utah, Dec. 21st, 1884, William Albert Beebe {Beebe}, born June 9, 1813, at Greenville, Green County, New York. He passed through the Nauvoo persecutions, and died as he had lived, strong in the faith of the Gospel.

ORIGINS OF THE BEEBE NAME AND LINE

BEEBE and its variants, BEEBY, BEABY, AND BEEBEE, are derived from a place named BEEBY, a village in Leicestershire, six miles from the city of Leicester, England, according to one authority. Another reference suggests that the name, indicating one who lived near a bee farm or apiary, was possibly of Scandinavian origin. The earliest authentic record of this family name is found in Bridges' "History of Northamptonshire, England" where mention is made of John BEBY, who on February 10, 1403, was master of the Hospital of St. Leonard's at Brackley. One John Beby, was an official of the church of St. John the Baptist, in East Farndon in 1411. The name of Ricardus Beby is found cut in the wood about the door in the church of St. Kyneburgs, Northamptonshire.

1. John (2) BEEBE, son of John (1) and Alice BEEBE, of Great Addington, England, was born about 1577, as he is believed to have been about fifty years old at the time of his marriage in 1627. He came from the village of Broughton, Northamptonshire, and was the yeoman class. In April or May, 1650, he sailed for America, but died during the voyage. His will is on file in Hartford, Connecticut. A portion of it follows:

"It being agreabl in Civil and religious Customs as requyered by God upon the occasion of his hand upon the sonnes of men as a fore-runner of death unto ye therefore to sett theyr hous in order; wherefore I John Beebe, Husbandman late of Broughton in the County of Northampton, being by Gods good hand brought on a voyage toward New England to sea, and there smitten by the good hand of God..., yet through mercy... in perfect memory and understanding; doe hereby; give and bequeathe; unto my seven children to say John Beebe, Thomas Beebe, Samuell Beebe, Jeames Beebe, Nathaniel Beebe, Rebecca, and Mary Beebe, all and every such monnyes and goods... to be equally divided....Further I John Beebe doe will and desyre that my Loveing ffriends mr. William Lewis and John Cole; be overseers of this my will;.... It was signed May 18, 1650, JOHN BEEBE; Witnesses were: WILLIAM PARTRIDGE and JOHN PARTRIDGE. He had over 73 pounds.

Research done by Eva Beebe Swanson, Salt Lake City, Utah, and sent to Evadyna H. Laurence.

We haven't yet proven, but assume that William Albert Beebe is a direct descendant of the above mentioned John Beebe, born at Broughton, Northampshire, England in 1577, who died on board ship May 18, 1650, when he and his children were coming to America. This John Beebe seems to be the forefather of all the Beebes in America. (Reference, "Hudson and Mohauk Valleys" Vol. 1, N.Y. 46, page 596.) Research by EBS.

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25. Peterson
26. Ibid.
27. Ibid.
28. Swanson
29. Ibid.
30. Remembrance passed on to E.H. Laurence.
31. Swanson
32. Ibid.
33. Jensen, 1:538
34. Swanson
35. Oral History of E.H. Hart.
36. Swanson
37. Ibid.; Obit. "Deseret News," Dec. 1884.