

## History of William West

Emma Jean Jacob Duke

Transcribed by Faye West, July 2008

From a copy received from the Daughters of Utah Pioneers

William West (1) and his wife Hannah Winterton had nine sons and two daughters all born at Borrowash, England. He was born in Borrowash on 24 March 1787 and died there 2 December 1848 at the age of 61. Hannah Winterton was born in Borrowash on 4 August 1788 and died at the home of her son Elijah in Bolehill, Derbyshire on 19 July 1864 at the age of 76. She was the daughter of Henry Winterton and Lydia Bailey.

William West (2), the eldest son of William West and Hannah Winterton, is the subject of this brief historical sketch. He was born on 3 February 1808 at Borrowash, Derbyshire.

William's (2) first wife, Hannah Twig, died on 20 January 1844 at Borrowash, leaving a family of small children. They were Matthew Henry West who later married Naoma Summerfield; Lydia West who married James Stevenson; Harriet West who married George Wheeler; and Sarah West who married Edward Morgan.

For the next four years William had to depend on a housekeeper to take care of his family. In 1848 his father died and his mother Hannah Winterton West came to live with him and help manage his family. Susan Craig, the housekeeper, still remained with them to help with the work.

For some time he and his father and brothers had worked in a textile factory; they were known as frame workers. They made white knitted stockings for women. William soon learned to make ladies silk gloves and was moved from the stocking frame to this new phase of work. On one occasion Jesse, a younger brother, was absent because of illness and Henry George came to work in his place. He was a Mormon Elder and taught these boys the Gospel. At this time there were no Mormons in Borrowash. David and John were the first to be baptised; these baptisms were performed in the Derwent River. One day after work they went with Elder George down to the Derwent River, even though they had not discussed this with anyone. David said that when he came downstairs with a small bundle of clothes his wife said, "Are you going to be baptised tonight?" After the immersion they were confirmed members of the church and received the Holy Ghost right there on the river bank in the glow of the setting sun. This baptism took place on 20 June 1848. They were ordained Elders on 20 August 1848. According to the Derbyshire record, it was only a short time until the whole family, except Henry, was converted to the church. The West's were the first people in this part of the country to join the church. The record also shows Susan Craig, William's housekeeper, was baptized by John West in 1848.

Elijah became president of the Bolehill Branch and William was made president of the Borrowash Branch in 1853. He served in this capacity until his release in 1854, just prior to leaving for America. It is interesting to note that his records of ordinations and baptisms were kept in a small pocket notebook in his own handwriting. This notebook is now in the possession of Josephine Webster of Heber, Utah, a granddaughter.

By this time the Church in Utah had established a perpetual immigration fund. Converts could borrow money to pay their passage and pay it back in instalments after they became established in Utah.

Bookings for passage on the sailing vessel *Charles Buck* must have been made well in advance of a sailing date. This was probably necessary because of the increasing number of converts who wanted to come to Zion and the availability of money for passage. William's bride of a few weeks was booked in her maiden name, Ann Cook. Many years later John West, second son of William and Ann, made the final payment to the immigration fund for money borrowed by his father for passage of his family, his newly acquired bride, and the little daughter of Susan Craig, called Elizabeth.

Because we know so little about Grandmother's early life, I shall include a few notes here and there; from December 1854 her life parallels that of her husband, so that I shall continue to write their lives together.

Ann Cook was born on 21 July 1824 in Draycott, Derby, England. She lived with her father John Cook and her mother Mary Hudson Cook in a tenement house (apartment house) in St James Lane until she was 30 years old. This same apartment had been rented and occupied by her father's family for three generations. Ann's mother explained to her why she had a red birthmark at the nape of her neck. The house abutted the sidewalk and they lived in the front apartment on the second floor. The only shrub was a currant bush which grew high on the front wall. A bunch of luscious red currants hung on the vine just out of reach from their second storey window. Ann's pregnant mother stood day after day looking at and longing for the beautiful red berries. When Ann was born she was distinctly marked – a bunch of red currants at the nape of her neck.

Few educational opportunities were available to the working class of people at this time. Children learned to read in Sunday School; their text books were the Bible and Hymn Book. The Cook family belonged to the Church of England until their conversion to Mormonism. Anne's sister Harriet must have had further training for she later became a school teacher.

At an early age Ann went to work in a thread factory. For fifteen years she sat on a high stool and watched the cotton yarn wind from the shuttle to the bobbin. Her responsibility was to twist the broken ends together whenever the thread broke. Imagine the monotony and the lack of inspiration of those years! Yet, she was lucky to have steady work. Most girls could hope for little else than to be domestic servants. John Cook, Ann's father, kept the furnace fire in a big factory. For forty years his fire never went out. At the end of a long day he banked his fire and returned the next morning before five o'clock to start it up again. Months at a time he never saw daylight.

Ann Cook was baptised on 17 December 1848. This was about the time that the William West family joined the church. I am assuming that it was through church association that she met my grandfather William West. They were married on 17 November 1854 and sailed for America on 17 January 1855. William's brothers David, John and Jesse had preceded him to Utah.

The ship *Charles Buck* left Liverpool with 402 Saints on board. Passengers were required to bring their own food and bedding. The sea was rough and they encountered many storms. Cholera broke out on the ship and a number had to be buried at sea. Food had to be rationed and many were ill. Grandmother told of one woman whose baby died and she carried it with her, wrapped carefully in a shawl, for three days to keep the ship's officer from knowing that it was dead – she couldn't stand to have it lowered into the sea. Richard Ballentine was in charge of this group of Saints on this voyage. The ship moored at New Orleans on 14 March 1855 – at least eight weeks on the ocean under very trying conditions.

They crossed the plains with the fourth company of immigrants. There were 402 Saints with 45 wagons; this would average about 9 people with supplies to a wagon. Simple arithmetic indicates that most of them walked a good bit of the way.

When the company arrived at Mormon Grove, Grandmother was exhausted from privation and too much walking. Her baby was born under an umbrella which was held over her to protect her from the rain. This occurred on 3 May 1855. She was left in such bad physical condition that she suffered from it the rest of her life. The baby was so small that he could have been put under a quart cup. Grandfather's silk handkerchief served as his shawl. They said he could be put in a man's overcoat pocket.

This tiny premature baby, christened William Alma, lived to be a big man who died at the age of 53. He had married Eleanor Dickerson and they raised a fine family – Howard, Junius A, Myron, May, Blanche, and Leona.

This pioneer company arrived in Salt Lake on 25 September 1855. Grandfather had fifty cents and Grandma had two black silk dresses and a bustle stuffed with white silk gloves. Grandma pulled her dresses apart and sold the silk row trimmings – a yard at a time. She also de-bustled her bustle and sold the gloves. They lived at Uncle Jesse's place until they could get accommodations. Harriet, Lydia and Sarah soon found work and were self-supporting. Grandfather worked at whatever he could get to do. On 7 October 1855 they were re-baptized in the Sixth Ward in Salt Lake City. This was not unusual for immigrants but the church soon discouraged the practice.

After two years in Salt lake they moved to Pleasant Grove. Their stay there was short. John Henry was born in Battlecreek (first name of Pleasant Grove) on 23 October 1857. Grass farther south looked greener and they moved to Goshen. All I know about their stay in Goshen is that my mother, Mary Ann, was born there on 11 March 1859 and Aunt Emma Lavina was born on 3 June 1860. Their location in Goshen indicated that they lived in a "dug out" – many early immigrants had this experience.

Upon their return to Pleasant Grove Grandfather acquired a square block east of town and built a large log room on it. They must have lived in this house for several years because my mother told me how the virgin soil was bedded with fleas. They hung their blankets out each morning and the kids picked the fleas off the woollen blankets and put them in water. The floor was of packed clay covered with fresh sand. The brooms were made of sage brush tied in a bunch. The walls were whitewashed every week or two. During good weather most of the cooking was done on a stove in the dooryard and often beds were made on platforms outside the house. Isabell was born in Pleasant Grove on 24 November 1861 and Joseph Thomas was born on 26 March 1864.

Grandfather soon had his acres planted to fruit trees and always kept a sizeable garden. The fruit was dried on scaffolds, covered with sheets or netting to keep the flies off, and when completely dry, stored in sacks to await the annual trip by horses and wagon to the Salt Lake market to be traded for staples and dry goods. Vegetables were harvested and put into shallow pits lined with straw to keep for winter – always potatoes, cabbage, carrots, and parsnips as well as winter apples were kept this way. Hay and grain were brought in from the "north field" to be stored in the barn. A hand operated molasses mill provided a way to squeeze the juice from the sugar cane. Brown sugar and molasses were used for sweetening and to make candy.

Life was hard and luxuries were scarce, but family participation and unity of interest and effort made for happiness and good times.

As soon as finances would permit, Grandfather built a big two storey soft-rock house. There were eight rooms and a big cellar. This was really a treat.

Friends of the children were always welcome to come to the West home. Grandfather would gather the nicest peaches and the best melons to treat them. At Christmas time each member of the family received a new pair of home made knitted stockings, the choicest apples, molasses candy, and if very lucky – an orange. Homemade balls and rag dolls for the youngest. The young people could have candy pulls and invite their friends. Apple bobbing was a favorite game. Prune cake was the favorite of Christmas. Rice pudding with raisins a very special treat, and on every birthday – a jelly cake.

Church attendance was first on the family agenda. Meetings were held in the morning and afternoon. People came from Lindon, then called 2<sup>nd</sup> Ward, and from Manila or 3<sup>rd</sup> Ward. Grandfather never failed to bring two or more people home to dinner. Sometimes Grandmother was at a loss to know how to make the vitals go far enough. She must have been ultra modest for there was always milk, bread, butter, eggs, stewed fruit and vegetables.

The children of the family always had “Sunday clothes”. Best shoes and clothes were worn only on Sunday and for special occasions. If circumstances made it impossible for Grandfather to have clothes appropriate for Church he would take his Bible to the hills or some other secluded spot and read during the time of service. Grandmother hardly ever went to the morning service. She prepared dinner and then went to the afternoon meeting. The important thing is that Sunday was a very special day and Church Service was a very important occasion.

Grandfather was public spirited and was a good church worker. For many years he was choir leader and often sang with small groups. He arranged for special occasions, one of the best of which was probably the Fourth of July in 1857. A parade headed by William Frampton’s brass band included Capt. Sam White and his infantry. At the patriotic program held in the bowery Bishop Henson Walker and Hyrum Winters were the speakers. Music was furnished by the choir under the direction of William West.

The Fort wall was built to include several square blocks. This area included most of the homes, but the William West home was several blocks east of this enclosure. There were occasional Indian forays and the adult males were assigned guard duty at the Fort. In spite of the fact that his family was located away from the confines of the wall Grandfather took his turn as guard at the Fort. One night in mid-winter change of the guard took place and he started towards home. The snow was so deep that the fences and shrubbery were entirely covered. He faced a vast white blanket in the moonlight. The snow was wet and heavy and by the time he saw a small flickering light in the distance he was almost exhausted. If it had not been for this beacon light which Grandmother, in her anxiety, had placed in the window he would probably have frozen to death in his bewilderment.

Grandmother, Ann Cook West, was a calm peaceful person whose spirit, though severely disciplined by deprivation and hard work, was never crushed. She was the strong silent type who loved peace and a cultural atmosphere. She never dominated but was always there when real help was needed. She made a home for several children besides her own. Maroni (Rhoni) Moore, son of John Moore and Emma Cook, her sister, was left an orphan when he was a very small boy. He made his home with the West family until he was a grown man.

In 1874 Grandma's father John Cook and her sister Harriet Cook came to Utah from England. They came to Pleasant Grove to live with William and Ann. William married Harriet in polygamy in 1875. Grandmother agreed to this marriage because of her belief in the sanctity of plural marriage.

Harriet was very small and had a crooked shoulder, presumably the result of a fall she had when she was a baby. She was very intellectual and pretty well trained scholastically for the period. She taught beginners and first grade in the old log house which Grandfather had converted into a school room. Harriet was quite defensive and did not always contribute to the tranquility of the home.

Just before noon on 8 June 1878 Grandfather came into the house from working in the garden and lay down on the lounge. He told Grandmother that he was sick with a pain in his stomach. He called his daughter Mary and said, "Take off my boots then go to the drugstore and get me some paregoric." When she came back he had passed away.

Grandma lived and maintained the family home until her death on 18 May 1888. She depended on John to manage affairs for her and to supervise the farming and disposal of produce. He remained single until 27 December 1888. He married Alice Lomax of Salt Lake and brought her to Pleasant Grove. The house was divided – John and his family occupied the east side and Isabell and Emma, who were deaf from birth, lived in the west side. This was according to Grandmother's wishes – she felt that because of their handicap the girls needed someone on whom they could rely. The property was divided with this thought in mind. On 11 December 1889 Isabell married Hugh Jacobs, a fine young man she had met at the Deaf and Blind School.

Emma lived with them most of her life. She remained single and died 11 July 1929. She was sealed by proxy to Hugh Jacobs on 15 May 1952. Isabell lived to be 89 years old. She died 10 October 1950. Her husband died suddenly several years before (15 June 1937).

Mary Ann, my mother, married Nielson T Fenton on 10 September 1879 and became the mother of ten children, eight of whom lived to maturity.

Joseph West, Grandfather's youngest child, married Annie Hanson, reared a large family and died 30 November 1939 in the west side of the big house which his father built in Pleasant Grove.

A special comment should be made about Isabell and Emma. They kept a well organized home with all of the refinement and beauty available. Personal care, ethics, and good conduct were their special interests and were carefully taught to their children. Aunt Em helped to care for Isabell's children with the same love as did their mother, and the children loved and respected her as they did their mother. Aunt Isabell and Uncle Hugh were married in the temple and although both were deaf they were given the promise that none of their posterity would be deaf.

West, Tom, Florence, and Emma Jean all have families and because of this promise have never anticipated trouble of this kind. Bill died of influenza while in the US Army in 1918.

Mother always spoke of her mother and father with special love and respect for the sacrifices they had made and the beautiful values of life so unselfishly taught to their children.