

## ARZA ERASTUS HINCKLEY

1826 - 1901

### FOREWORD

A few years ago I read the Biography of Arza Erastus Hinckley, my grandfather, written by my cousin Ross Clinton Hinckley, and some time later the brief account by Genevieve Porter Johnson. Since then I have come to wish I knew more about him, more details of his youth, his service in the Mormon Battalion, the Coalville and Cove Fort periods of his life, his mission to the Indians in Arizona, and his life in Rexburg. Now, my mother and all her brothers and sisters, who could have given me a great deal of interesting information about their father, are gone and have left only a couple of meager accounts of their childhood. I turned to the Historical Department of the Church and read some of the accounts of the march of the Mormon Battalion and also Lawrence C. Porter's thesis on Cove Fort. I also looked through the Hinckley information in the genealogical files of my sister, Vera Bowen Luke, of which I have been the custodian since she died. I have talked to the oldest living grandchild of each of Arza Hinckley's three wives, namely: Lovernia Hinckley Johnson in Hibbard, Idaho, Temperance Mason Davis in St. George, Utah, and Earl Stanley Paul in Ogden, Utah, all between the ages of 90 and 95 and therefore old enough to have known their grandfather.

Desiring to avoid "plowing the same ground again," I have used the biography by Ross Clinton Hinckley as a basis and have amplified it by filling in details of the Mormon Battalion and Cove Fort and a few other miscellaneous bits of information I have gleaned.

I have compiled this story with a desire to give my children an acquaintance with their great grandfather Hinckley and an awareness that lives like his, multiplied by tens of thousands of pioneers who ventured into the unknown, often at the risk of their lives, made it possible for us to have the kind of life that we live today in comparative ease, comfort, and security.

A year ago I learned that Earl Paul's younger brother Lynn has completed an extensive history of Grandfather and is negotiating to have it published. This story I have compiled may, therefore, soon become obsolete.

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Salt Lake City, Utah  
July 14, 1984

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On a midsummer day early in July of 1846, when thousands of Mormons were struggling to flee from the mob persecutions which had driven them from their homes in Nauvoo, Illinois, an officer of the United States Army was recruiting men from the Mormon camps in Iowa Territory for service in the War With Mexico. Among the early volunteers was a youth just one month short of his twentieth birthday bearing the somewhat uncommon name of Arza Erastus Hinckley. One may wonder who he was and how he happened to be at that place at that time.

Arza Hinckley's ancestors had lived in New England over 200 years since Samuel Hinckley left England with his family and landed at Cape Cod in 1634. Samuel's son Thomas Hinckley was the distinguished governor of the Plymouth Colony from 1680 to 1692. Arza's grandfather, Nathaniel Hinckley, was a captain in the War of 1812.

Arza was born Aug. 15, 1826, to Nathaniel and Lois Judd Hinckley in what is now Leeds County in eastern Ontario, Canada, and was named for his grandfather Arza Judd. His father, a victim of tuberculosis, was unable to care for his family and sent Arza to live with his grandfather Judd and his two older brothers to live with other relatives. His younger brother Ira remained with their mother. Arza was only five when his father died. As far as is known, he never again saw his older brothers. A few years later, by a quirk of fate, the Judds heard the message of the missionaries of the Church of Jesus Christ of Latter Day Saints and were soon converted. Arza was baptized at age twelve while his grandparents were traveling through Illinois. His mother also was visited separately by other missionaries and she and Ira were also baptized. The Judds moved to Missouri where Arza as a boy of twelve went through the Missouri persecutions of the Mormons by lawless mobs.

As mob violence increased against the Mormon settlements in Missouri, a guard was posted around the town of Far West for protection. Arza was one of the boys permitted to pass the guard each day to bring the cows into the town. As the Mormons prepared to defend themselves, they were soon far outnumbered by the mob. Joseph Smith, the leader of the Church, and several other leading men of the town were persuaded to meet the leader of the mob under a white flag of truce outside the town to discuss the situation, but found themselves treacherously betrayed into the hands of the mob. By further treachery and false promises the mob soon gained possession of the town. Arza recorded witnessing the male members of the Church being marched into the center of a hollow square and given the choice of renouncing their religion or signing over their property to the Missourians and leaving the state under the threat of death. When the Judds were driven out of Missouri in 1839, they with Arza settled in Illinois near Springfield where Arza, as the main support of his grandparents, raised 25 acres of corn the first year and 35 acres the second year.

In 1842 at the age of sixteen he went to Nauvoo, Illinois, the new city built by the Mormons on the banks of the Mississippi River under the leadership of Joseph Smith. He heard Joseph Smith preach many times and said it was "all inspiring." Following the martyrdom of Joseph Smith at age 39 at Carthage, Illinois, in 1844, Arza was present at the meeting in Nauvoo in which Sidney Rigdon claimed to be the rightful leader of the Church, but was not accepted by the people. In the spring of 1845 Arza began working on building the temple in Nauvoo. Under the pressure of bitterly increasing persecution, the Saints (as the members of the Church called themselves) began making plans under the leadership of Brigham Young to leave Nauvoo and go west to the Rocky Mountains. Arza and Ira went to Springfield in the fall to get an outfit ready to take their grandparents west with them, but at the last minute it was decided that they were too old and weak to endure long travel, so the boys sold the outfit and walked the 120 miles back to Nauvoo. By then, their

mother had died. Arza started west in the spring of 1846, driving a team for Joel Ricks who, unknowingly, was to become his future father-in-law. From the new settlement Kanessville (now Council Bluffs) he drove a wagonload of harnesses and featherbeds down to Missouri to trade for provisions. Returning to Kanessville, he helped ferry people across the Missouri River until he joined the Mormon Battalion.

The arrival of Captain James Allen in the temporary Mormon camp at Mt. Pisgah in southwestern Iowa in late June of 1846, with a request from the United States Government for 500 volunteers for military service in the War with Mexico, came at a time when large numbers of Mormons were struggling under great hardships to save themselves from the violence and hatred of the ruthless armed mobs who had driven them from their homes and farms in the Nauvoo area of western Illinois the previous winter. Their appeals to the United States Government seven years earlier for protection during the vicious mobbings in Missouri and now again in Illinois had fallen on deaf ears. It is little wonder that at first the people were reluctant to respond to the request of a government which had denied them their rightful protection under the laws of the land as American citizens, especially at this time when manpower was needed for the anticipated journey of thousands of people across the plains to the western mountains. But cash money was also needed for this migration for acquiring animals, wagons, equipment, and supplies. Brigham Young, who two years earlier had become leader of the Church following the assassination of the prophet leader Joseph Smith, recognized this military service as an opportunity to bring much needed cash into the migration preparations and encouraged the volunteers by promising them that not one would fall by the hands of the nation's foes and that their families would be cared for. Thus, with Brigham Young's cooperation, Capt. Allen began recruiting about July 6, 1846. Arza, having no one dependent upon him, readily volunteered and became a private in Company B.

The Battalion was mustered into service at Council Bluffs, Iowa, July 16, 1846, for one year, and departed July 20th on foot, headed for Fort Leavenworth, Kansas, some 200 miles away. Capt. Allen was raised to the rank of lieutenant colonel for his accomplishment in recruiting the Battalion. Accompanying the Battalion were 84 women and children comprising twenty laundresses and the families of some of the officers and sergeants who wanted to go to California. Also, they were joined by a few others who wanted to accompany the Battalion to California. They went first to Peter A. Sarpy's post, a government licensed merchant, eight miles south of Council Bluffs on the Missouri River, where they obtained some minimal equipment and supplies. One account states that without tents they camped out, sleeping on the ground, and reached Fort Leavenworth in ten days. Here they were issued flintlock muskets, ammunition, blankets, knapsacks, one tent for each six men, and given a uniform allowance of \$42. The men decided to travel in their own clothing and sent most of their allowance back to their families and to the Church leaders. The army pay for privates and also for laundresses was \$7 per month.

It is to be noted that the several accounts of the march of the Mormon Battalion do not always agree exactly on the dates of some of the events of the march, differing by one to three or four days in some cases. However, in those instances the dates mentioned herein are approximately correct and are sufficiently accurate for the purpose of this story.

At Ft. Leavenworth the weather was described by one man as "hot enough to melt cheese." Col. Allen, who was much liked and highly respected by the men, became very ill with a high fever, said by some to have been malaria.

The Battalion started the long journey to California about August 13th with 25 wagons, but without Col. Allen who was to overtake them as soon as he recovered. In a few days the colonel died and a young officer of the regular army, First Lt. Andrew Jackson Smith, followed and persuaded the Battalion to accept him as their

commander instead of one of their own officers. He turned out to be an arrogant tyrant, lacking in judgment and with no understanding of the limits of endurance of men and animals. He and the Battalion doctor made a great pair. Dr. George B. Sanderson was a quack from Missouri, an avowed enemy of the Mormons, whose sole treatment for the sick was doses of calomel and arsenic administered sometimes by force when the men rebelled against taking the medicine. He was heard to say that he would send as many to hell as he could, thus threatening the lives of all under his charge. The men soon found that there was hardship enough on the march without the tyranny and abuse of Lt. Smith and Dr. Sanderson.

Forced marches in the August heat with severe shortage of water and very little animal feed caused both men and animals to fail very fast. Sgt. Daniel Tyler related, "To add to the hardships of the men they were reduced to two-thirds rations, and through drinking brackish water many were attacked with summer complaint. Many of the feeble ones also suffered severely from cold and rain while on guard at night, as they preferred to bear their portion of camp duties while they could possibly do so, rather than make their condition known and have to take the doctor's drugs and abuse." For days their only fuel was buffalo chips. By August 29th, "the teams and men were continually failing on account of a lack of feed, water, and judgment on the part of our commander."

On August 28th, a woman named Jane Bosco died and on the 30th her husband John Bosco died. This elderly couple was traveling with Capt. Hunt's family to settle with the members of the Church in California.

One day Lt. Smith, abetted by Dr. Sanderson, ordered some of the sick men out of a wagon because they had not reported to the doctor. He threatened that if any man took any medicine without the doctor's orders he would cut his throat. He then turned to one of the men "and said that if he took medicine in the like manner again he would tie a rope around his neck and drag him one day behind a wagon." That evening the sergeants all "received orders to have the sick all report themselves next morning to the surgeon, or they would be left on the prairie." This was far different from the kind of leadership the men expected when they volunteered.

The Battalion followed the Arkansas River Sept. 11th to 17th. Here they had all the fish they could use, speared with swords and bayonettes, but had to use buffalo chips for fuel.

On Sept. 16th, contrary to the promise of Col. Allen, most of the families were detached and sent with a guard of ten men to Pueblo for the winter. That same day Alva Phelps died. The men were sure the doctor's calomel was what killed him.

On the 17th they travelled 25 miles "across one of the most dreary deserts that ever man saw, suffering much from the intense heat of the sun and for want of water. The grass not more than two inches high . . . and literally dried up . . . The teams also suffered much from the sand." Some of the men drank water from a buffalo wallow. They killed some buffalo for meat. The next day they traveled 26 miles through sandy desert without water until they reached Sand Creek at night. On the 19th they marched ten miles to a good spring, Cimarron Springs. The next day they marched ten miles to the Cimarron River which was completely dry, nothing but a bed of sand. There was good feed, but they had to dig wells for water which was described as "quite black." There was an abundance of buffalo, antelope, and deer. On the 21st they traveled 18 miles along the dry river. "No water, only by digging. The river runs under the sand, very warm all day and the men suffered much for water; but little grass in the bottoms and none on the hills." The next day they marched 15 more miles along the river; "very sandy and warm, men giving out by the wayside, mules also. Leaving some mules to perish by the way. Came to a large spring about noon." On the 23rd they covered 15 more miles. "Left one mule

and four oxen through the day. Roads very sandy; very stormy through the night and rained some. . . Wolves very noisy and bold." The next morning the buffalo chips were so wet from the storm that cooking breakfast was very difficult. They started late and traveled only ten miles and camped on the Cimarron which here had two or three feet of water, but buffalo chips were very scarce. They met a large company of traders going south to the Spanish settlements. On the 25th they traveled twenty miles through hilly and rocky country. "Met some teams returning from Santa Fe to Ft. Leavenworth. Came in sight of timber once again, but not enough to cook with, only a tree here and there. Camped at a good spring about 200 miles from Santa Fe."

Sept. 28th, "Traveled 12 miles; poor water and but little wood . . . plenty of antelope seen and killed." Sept. 29th, "Teams failing fast on account of scarcity of water and no feed. . . Sleep on rough cold ground with only one blanket and a thin tent to shelter from the cold."

Arza's brief account of the march mentions that he once traveled 60 miles without water.

His skill in handling horses and mules was demonstrated with a very obstreperous mule which was so vicious that it took several men to manage the job of putting on the pack saddle and pack. One morning as some of the men were debating as to who should do the packing, Arza said he intended to pack that mule that morning. He was met with derision and challenged to do it. He related that he tied her head down as low as possible and in such a way that she could neither bite nor kick nor get away. He said, "I picked up the saddle blanket in one hand, put the other on the rope on her neck. Then the war commenced. Spent all her fury kicking in the air whilst my blows landed in her flank. Now this lasted until we were both tired, but she cried out braying. I went then without another blow and put on the saddle and pack; then I said that I could set down on her heels and she would not kick me, so they had the joke on me. I had the mule to pack for the rest of the journey."

On Oct. third Lt. Smith decided to divide the Battalion and take the strongest men on a forced march to Santa Fe in order to arrive within the time limit set by Gen. Kearney. He left behind the sick and the lame, the poorest teams, the ammunition wagons, and cannon to follow as best they could. The first group reached Santa Fe six days later on Oct. 9th, the last 134 miles on short rations. The second group arrived Oct. 13th. The Battalion had marched approximately 900 miles from Ft. Leavenworth in 61 days, averaging about 15 miles a day.

At Santa Fe, Lt. Col. Phillip St. George Cooke took command of the Battalion. Here there were "proposals made for the women (mostly laundresses), the sick, the men who had families, and all those whom the doctor thought not able to perform the remaining part of the journey, to be sent to Pueblo, there to winter." By present day roads, Pueblo is about 270 miles north from Santa Fe, but in 1846 it was probably more than 300 miles.

The Battalion left Santa Fe Oct. 19th with only 54 days rations, although the pilot told Col. Cooke that amount was too little. Two days later they were put on three-fourths rations. The roads were very hilly and sandy. On Oct. 22nd they marched 15 miles and the men "had to push at the wagons nearly all day." By November first they were reduced to half rations. On November 7th it was noted that they "marched ten miles down the Del Norte River over small mountains, had to push much at the wagons and pull with ropes, taking one wagon at a time and placing as many men around it as we could get; mules giving out very fast." Especially in sandy areas the men had to help pull the wagons with long ropes, twenty men to a wagon. At the same time the men all had to carry their own blankets, knapsacks, and muskets. It is little wonder that both men and animals were nearly worn out. Arza endured the march quite well until he became ill with mountain fever.

On Nov. 10th, twenty-two days out from Santa Fe, 55 sick and worn-out men on the sick list, including Arza, were sent back to winter at Santa Fe, or if possible to go to Pueblo. Some tents were sent back and tent poles were abandoned to lighten the load. Muskets were to be used for tent poles.

For the sick detachment, in their sick and worn down condition the return to Pueblo was painfully difficult. The detachment had "not a well man in the lot fit for service." They had one wagon loaded with sick men and provisions which was hauled by two worn-out teams. Eight men couldn't even walk. "Those able to maneuver themselves had to push and pull the wagons up hills for hours at a time" on the way up the Rio Grande. In some of the Mexican towns through which they passed, "the local residents often refused to sell them firewood." At least three men died from exposure and exhaustion before they reached Santa Fe about December first.

One would expect they would be given proper medical care and kept in Santa Fe through the winter, but the Santa Fe garrison was composed of Missourians who still held an intense animosity against the Mormons. Instead of permitting the sick detachment to stay in the local hospital, the commanding officer at Santa Fe ordered them to proceed to Pueblo. Although he ordered the quartermaster to furnish the necessary provisions and transport, on the day before departure one account says the men could accumulate only 18 days rations and ten mules with pack saddles. Another account indicates that they had one wagon, four yoke of oxen, and five days rations. Although these accounts differ, certain it is that upon their departure from Santa Fe about December fifth, they had woefully inadequate food supplies and equipment for a journey of 300 miles through high mountains in the winter. On the third day ten inches of snow fell on them and continued until noon the next day. Arza later wrote that December wasn't so bad in Santa Fe, but in the high mountains as they neared Pueblo they struggled through snow from two to four feet deep. Arza was wearing only "a wool hat, a hickory shirt, blue drilling pants, and a pair of shoes and socks." He further said, "We found our shoes, socks and feet frozen together in some instances." They reached Pueblo just before Christmas on December 22nd. Arza mentioned that he had traveled 2,925 miles in 1846.

At Pueblo each group of eight or ten men built a log cabin and the remainder of the winter was spent in relative security and comfort with not much to do other than hunting, and with their provisions supplied from Bent's Fort. Arza made a pair of buckskin pants after "tanning the hides the old style in soft soap." He said that since his enlistment he had gone down to "126 pounds, a living skeleton." By trading with the Indians the men each acquired a horse.

In the meantime, Col. Cooke and the main body of the Battalion pushed slowly westward and after a tremendous struggle under most arduous conditions over desert and mountains, through enemy territory, arrived in San Diego Jan. 29, 1847, having completed a march of over 2,000 miles to the Pacific. At the end of the trail they had only five of the original 25 wagons. Col. Cooke in his congratulations to the Battalion said, "History may be searched in vain for an equal march of infantry." Twenty-two men had died during the long march. However, they had not once been fired upon by an enemy, thus fulfilling Brigham Young's promise.

The following May, the two sick detachments, plus the laundresses and families who had wintered in Pueblo, traveled northward to the Platte River, intending to meet Brigham Young and go west with him, but they found he was a few days ahead of them so they followed his trail to the Salt Lake Valley, arriving July 29, 1847, where the soldiers were discharged penniless and with only enough provisions for a few days. One of Arza's first jobs was the molding of the second 400 adobe bricks made in Utah.

In the early fall, Arza and a group of men started back for Winter Quarters

with very scant rations. He said he got a few meals from westward bound emigrants and supplemented his diet heavily with roots and rose buds. He probably meant rose hips (rose seed pods). They also encountered Indian troubles and had many of their horses stolen. From Winter Quarters he went down to Platte County, Missouri, and found his brother Ira. It is believed he intended to go to Ft. Leavenworth, Kansas, to learn a trade. His daughter Frances said he learned the cooper trade. Three years later in the spring of 1850 he returned to Salt Lake City with a freight wagon train. Ira also journeyed to Salt Lake City, but with a different wagon train.

In view of Arza's experience as a teamster and his skill in handling horses and mules, it is not surprising that by 1851 he was driving a Church team. Before long he became a foreman under Daniel H. Wells in charge of Church stables, the horses and mules, the teams and teamsters, the wagons and carriages, of which there were a goodly number, and became Brigham Young's personal teamster. By his own account he "travelled first to last with Pres. Young in his visiting and organizing different settlements of the Saints in the valleys as a Minute Man and body guard near 5,000 miles." For ten years he had charge of the guard at President Young's office one night a week, "was in the city police seven years, and a cavalryman in the Minute Men for 17 years." His daughter Frances said he built the first bridge over the Jordan River without nails and also the first rock home in Garfield.

In 1856 the handcart method of travel across the plains was commenced for the benefit of people who wanted to go to Utah, but didn't have the means to buy covered wagons, oxen, and horses for the journey. Walking all the way, the travelers pushed and pulled wooden handcarts loaded with their baggage allowance of 17 pounds per person, a total distance of about 1300 miles. As this method had never been tried before, there were inevitably some errors of judgment which resulted in serious problems. Many of the carts were too hastily built of unseasoned wood; the leaders underestimated the amount of provisions required; and both leaders and travelers overestimated their physical endurance and the speed at which they could travel. The first company, delayed somewhat by handcart breakdowns and fatigue, ran short of food many days before reaching their destination and had to be met by a relief wagon train of which Arza was a part. This occurred Aug. 31st at a place known as Deer Creek. Arza's account briefly and modestly stated, "I went out and met the first handcart company 400 miles and traveled in with them." According to others, when he saw some of the elderly handcart people becoming very tired, he had them get in his wagon and drive his team while he took their place pulling the cart. They reached the Valley Sept. 26th. In the company was 18-year old David Bowen whose son "Frank" would marry Arza's daughter Minnie 47 years later.

The fourth and fifth companies under J. G. Willie and Edward Martin did not leave Florence, Nebraska, until the latter half of August. By the end of September, after costly delays and being slowed down, they found themselves trapped in the deep snow and blizzards of an unusually early and severe winter in Wyoming, with food supplies almost gone, without adequate clothing or blankets to keep warm. People were dying almost daily from exhaustion, starvation, and freezing as temperatures dropped to eleven degrees below zero. One account states that the Church leaders thought no handcart travelers would attempt to start out from Florence that late and were unaware that any handcarts were on the plains. On Oct. 6th, less than two weeks after the arrival of the first handcarts, in a general conference meeting of the Church, a messenger brought the news to Brigham Young of the desperate plight of the handcart people. He immediately dismissed the meeting and called for volunteers to go to the rescue of the handcart people. The next day 16 wagons started rolling out loaded with food and supplies. Brigham Young went out on this trip a few days later with Arza as his driver. When they reached Canyon Creek, Pres. Young became so severely ill that Arza had to drive him back to Salt Lake. Arza soon started out again with his friend Dan Johnson, each driving a four-mule team pulling wagons loaded with relief supplies most of which were contributed by the people of the city. Each took turns breaking trail on the snow-covered roads. At Fort

Bridger they were detained for a few days by a raging blizzard.

In the meantime, some of the advance relief wagons, plodding through deep snow and very cold weather, found the Willie handcart company on the Sweetwater River east of the Continental Divide on Oct. 21st. There were over 400 people in lamentable condition from starvation and freezing. Nearly 50 had died, but relief had come in time to save most of the company. A group of wagons then continued on another hundred miles eastward in bitter winter conditions in search of the Martin company and the two wagon trains that were further behind them. The problem was that they didn't know where the handcart company was.

As for Arza, when the blizzard at Ft. Bridger abated, he and Dan Johnson moved on. The second day out from Ft. Bridger they met two companies of wagons on their way back to Salt Lake City. Among them was Ephraim K. Hanks, a Battalion chum of Arza's. They had been out as far as Pacific Springs without finding the handcarts and had concluded that they had gone into a camp for the winter or had perished. Arza states very briefly, "But after making some propositions they went on to camp (not far away) and waited there until they heard of the carts, then went after them." What actually happened was much more dramatic. Another account relates that when Arza learned they had given up looking for the carts he said, "I will make a proposition with you. There is a good place to camp just a short distance from here. You go on and camp and wait until you hear about the carts, and Dan and I will go on to find the carts." When asked why he thought he could find the carts when they hadn't been able to, he replied, "Brigham Young sent me out to find the handcart folks and I will find them or give my life trying to find them." They agreed to camp and wait while Arza and Dan went on. After the wagon companies had made camp, Ephraim Hanks became troubled. He remembered the voice he had heard one night a few weeks previously, calling him by name and saying, "The handcarts are in trouble and you are wanted. Will you go and help them?" He determined to follow Arza. When he caught up to Arza and Dan, Arza told him that he had hoped he would follow them.

The mules Dan was driving were Brigham Young's and were not accustomed to hard work in cold winter weather and one had died a couple of days earlier. At Arza's suggestion it was decided that Dan should take the mules back to the shelter of Ft. Bridger and Ephraim Hanks would hitch his horses to Dan's wagon and continue on with Arza. How many days they pushed on together is not stated, but one afternoon they decided to stop and give Arza's tired mules a rest while Ephraim took his horses and went buffalo hunting to have some meat to give the handcart people when they were found. After hunting a long time he killed a large buffalo cow. By the time he had skinned it and cut the meat off the bones and loaded it on his pack horse, it was quite dark. He happened to notice at some distance toward the east a light twinkle and then another. As he rode toward them, more lights came into view. He soon realized he had found the Martin handcart company. With shouts of joy the people ran toward him. When they saw he had some meat they began to beg him for a piece, saying, "Please give me a little; my children are starving." He turned the meat over to Edward Martin, the captain of the company, and explained that there were two wagonloads of provisions a short distance away that he and his partner would bring to them in the morning. Then about ten o'clock he hastened back to Arza who by then had become fearful that Ephraim had become lost, but who was elated at the good news. Early the next morning they moved on to the handcart camp where they were received with great shouts of joy. Unloading the wagons at once, they distributed flour to each family and quilts for the sick. This was at Ice Springs on the Sweetwater River. The camp spot was afterwards known as Martin's Cove.

This is the story of the finding and rescue of the Martin company as related by Arza's daughter Luna Ardell and is undoubtedly the way he told the story to his children years later. It is strange that Ephraim's version of the event, written many years later, makes no mention of his partner, his old Battalion chum, but indicates that he pushed on alone and singlehandedly found the handcarts. His story

received much publicity later and has often been quoted by later writers, whereas Arza's story was never published.

The plight of the Martin company was pitiful beyond belief -- much worse than the Willie company. They had expected to replenish their food supplies at Fort Laramie, Wyoming, but found no supplies there because no one expected any more people would be crossing the plains so late in the year. Their flour ration had been reduced to only a quarter of a pound per person per day. They didn't even bother to try to make bread with so small an amount, but simply mixed it with water and drank it. They had nothing else. Children had been eating bark off the willows. There were deaths every day or every night. In the sub-freezing weather some days they couldn't drive their tent stakes into the frozen ground, nor could they dig graves for the dead. Many of them were sick from starvation, freezing, and utter exhaustion. Some who helped bury the dead one day died the next day. They simply could go no further and all they could do was pray fervently for help. Some had frozen fingers, toes, and feet to the point that amputations became necessary.

Word was sent with all haste to the relief wagons waiting back on the trail. The company was too weak to travel for two or three days, but resumed travel on November 9th. On the 12th some of the relief wagons reached them. Arza mentions that from the day the carts were found, he and Ephraim spent much of their time administering to the sick. The sick were put into the wagons and as they met more wagons more people were put into the wagons until all were finally riding and their carts were abandoned. On November 30th, the emigrants, in many relief wagons, entered the Salt Lake Valley, but for some their suffering was to continue throughout life. The death toll in the Willie company had been 67 and in the Martin company about 150 out of 576 souls. One of the survivors, when he occasionally met Arza thereafter, would put his arms around him and call him, "my saviour."

Arza was then thirty years old.

In the meantime, Arza had married Amelia Woodhouse, a 19-year old girl from Yorkshire, England, three years earlier on March 1, 1853. Their first child lived only two days. On February 18, 1857, in Brigham Young's office, he married as a second wife Temperance Ricks, the 21-year old daughter of Joel Ricks, the man for whom he had worked as a teamster in 1846. She had driven an ox team across the plains at the age of eleven. Their first child lived less than two months.

Arza was of a religious nature and recorded in his diary his ordination as a Seventy in the 27th Quorum of which he became one of the presidents. His brother Ira was also a member of that quorum.

In 1857, President James Buchanan, acting upon false reports by unscrupulous self-seeking men who reported that the Mormon people were in rebellion, decided to wrest control of the territory from Brigham Young and the Mormon leaders and appointed Alfred Cumming of Georgia as territorial governor in place of Brigham Young. He dispatched an army of federal troops from Ft. Leavenworth under command of General Albert Sidney Johnston (who later was killed in the Civil War as a Confederate general) to accompany Governor Cumming to Utah and enforce the appointment. As the army approached Utah, Brigham Young and the Mormon leaders resolved to impede their progress by every possible means short of actual battle. Arza was a member of the reorganized Nauvoo Legion under Gen. Wells which built breastworks at the mountain passes. Raiding parties succeeded in burning the supply trains and also Ft. Bridger where the army had stopped for the winter. The army suffered intensely from cold and hunger. In the early spring of 1858, as Governor Cumming and Gen. Johnston's sorely harassed and bedraggled army were permitted to approach Salt Lake Valley, at one point where they stopped at night, a group of Mormon soldiers including Arza built a great fire on the side of the mountain, then marched in front of it two by two. Then as each pair of soldiers went out of sight, they quickly doubled back and marched

past the fire several more times to impress the governor and the army.

At the birth of her fifth child, Amelia died Jan. 3, 1861. It was fortunate that Arza had a second wife to become the mother of Amelia's children. It was typical of the times that Temperance weaned her own two-month old baby Joel, according to her daughter Ella, in order to nurse Amelia's new baby, who, however, lived only nine and a half months. Two months after Amelia's death, Arza married Mary Christina Heiner, a 24-year old girl from Germany. Her first child lived less than two years.

During 1861, according to Arza's account, he distributed telegraph poles from Deep Creek back to Lookout Mountain for the new transcontinental telegraph line. In April, 1862, he joined Lot Smith's company of mounted volunteers who were called to protect the telegraph line from the Indians. When Daniel H. Wells went on his first mission to England in 1863, Arza was entrusted to continue looking after his business while he was gone. In 1866 he was a commissary sergeant in the cavalry unit that went to southern Utah to put an end to the Black Hawk War.

One day in 1863 as Arza and a 14-year old boy were coming out of the mouth of Parley's Canyon with some sheep, they met a wagonload of troops who were going up the canyon to get some wood. The bitter feeling which the federal troops still held toward the local people was manifest once more. One of the soldiers jumped down, struck the boy who was a little ahead of Arza, and knocked him clear off the dugway road. The soldier soon joined the boy, as a result of a well-directed blow from Arza. "Ten of those northern braves then rushed upon him. Three of them he knocked down, but they were too many for him and they beat him in a most shocking manner." Arza records that "one of them remarked that they were a brave set to jump on one man and beat him to death." Although Arza didn't die, he was a long time recovering and said that he suffered from the effects the rest of his life.

In late July of 1866 Arza went out across the plains again as captain of a relief wagon train to meet and assist the westward traveling Mormon wagon trains who had had some of their cattle stolen by Indians. One such train was the William Henry Chipman company which started their journey westward July 13th. When they were about 382 miles from Salt Lake, Indians stampeded their cattle and they lost over 100 of their strongest oxen and six or eight riding horses. Thus weakened, the progress of the train became dangerously slow and their food ran out. For several days the only food for 375 emigrants was whatever wild game their hunters could bring in. Arza's relief train found them just in time to rescue them from absolute starvation. This company included ten-year old Brigham Henry Roberts (who grew up to be a very prominent figure in the Church) and his older sister Polly. The biography of B. H. Roberts says, "this was near the Big Sandy River, about 196 miles from the Valley on September 3rd, a day that seemed bleak and hostile. The relief train was led by Arza E. Hinckley, a man of seasoned compassion who . . . had served in the Black Hawk War. The forty sacks of flour out of his wagons were bestowed like heavenly manna on the company." This particular reference also states that he "had been a nine-year old teamster with Zion's Camp," but this statement can hardly be correct because Zion's Camp was in 1834 and Arza's grandparents didn't meet the Mormon missionaries until about 1836 and Arza was baptized in 1838 as they were traveling through Illinois.

After Arza's return to the Valley he resumed superintendency of Daniel H. Wells' business. He was then forty years old.

Death was a frequent visitor among the Hinckley children. In 1865, Amelia's second child Arza Erastus Woodhouse Hinckley died at nine and a half years of age. By 1868 only two of Amelia's five children were living; only two of Temperance's five were living; and three of Mary's four were living. Infant deaths in those pioneer times were common and were often attributed to "bowel trouble." Temperance wanted to move away from Salt Lake City in hopes of finding a more healthful

locality. The opportunity came and Arza moved to Coalville in Summit County about 40 miles east of Salt Lake City, evidently in connection with the Church coal mines in that vicinity.

Arza's brother Ira, in the course of carrying out several construction projects on appointment by the Church, had moved to Coalville in 1862 and remained there until 1867. Apparently he then asked Arza to take charge of family interests in Coalville.

In February, 1868, upon the recommendation of Brigham Young, the Territorial Legislature appointed Arza Erastus Hinckley probate judge of Summit County. He finished out two years of the unexpired term of his predecessor and then was re-appointed for four years more. According to the historian Andrew L. Neff's "History of Utah 1847-69" this office had considerable power in the county government. "General management of county business was entrusted to the county court which consisted of the probate judge and three selectmen who conjointly possessed the power and authority of county commissioners of today, supplemented by additional prerogatives." Accordingly, the county court had jurisdiction over: first, conservation and disposition of timber; second, water privileges for irrigation as well as other purposes; third, districting the county for roads, precincts, schools, and other purposes; fourth, levying and collecting taxes; and fifth, submitting to the people ways and means for caring for extraordinary expenses. After Judge Hickley's first court session on April 3rd, the Deseret News commented, "An adjourned session of the probate court of Summit County was held on the 3rd inst., at Wanship, the Hon. Judge Arza Hinckley presiding. A few whiskey cases and one for gambling were disposed of as the 'law directed.' The new judge, though very unassuming and modest in his style, shows determined inclination to have the laws obeyed and things move along according to 'Gunter.' Success to him."

Arza headed a committee which successfully petitioned the Legislature to move the county seat from Wanship to Coalville. His accomplishments while in office were summarized by his daughter Frances Hinckley Roskelly as follows:

"He found the county deeply in debt, with five illegal toll gates on the highway, no public works, the county warrants almost worthless, and the court in ridicule. There were outlaws who were testing the officers to see how much they would permit. The county was in a disorganized state. Judge Hinckley had officers appointed and succeeded in bringing the court into respect; collected tax of the railroad; frustrated a design to break the city charter of Coalville; spent \$8,000 on roads and bridges; rid the county of toll gates; built public works worth \$8,000; and the warrants were as good as any money. He left the county out of debt, with resources due. The Union Pacific Railroad gave the county credit for having the best order of any county on the road."

It is also said that he established much of the irrigation law of the county. Also, a courthouse and jail were built.

In the summer of 1869 he survived an attack of smallpox. In September, 1879, he located water and a new town site at Mound Valley.

Arza sometimes took contracts to do some of the work on the railroad as the first transcontinental railroad was being built down through Echo Canyon in Summit County. On one contract held jointly with another man, when the work was completed the partner went to get the pay and was never seen again. Arza had to pay the workmen from his own resources.

By 1874 when his term expired his family had moved to the tiny community of Grass Creek a few miles northeast of Coalville. This town no longer exists and is now part of a private ranch, though there used to be a railroad spur to the town,

probably for hauling out coal. Arza was then foreman of the Church coal mines and was assisted by his wife Temperance who weighed the coal taken from the mines.

The family continued to grow. Temperance bore two children in Coalville and two in Grass Creek. Mary bore three in Coalville and one in Grass Creek

When Coalville Stake was organized in 1877 Arza was ordained a High Priest and appointed to the High Council a month before his 51st birthday.

The reason that his brother Ira Hinckley had left Coalville in 1867 was that he had been called by the Church leaders to go to the Church ranch at Cove Creek in central Utah and build a fort known as Cove Fort. He sent a request to Arza to come and help him, so Arza and his oldest son went down and helped build the fort. Upon its completion Ira managed it for several years and his family lived at the fort. In 1877, however, he was called to be president of Millard Stake of the Church and, apparently for that reason, subsequently found it necessary to leave Cove Fort. Later that year Ira persuaded Arza to move his family to Cove Fort to succeed him as manager. For a short time, Ira's family apparently remained there also.

Cove Fort, located 185 miles south of Salt Lake City, was a little more than halfway between Salt Lake City and St. George. It served as a way station and overnight stop for stage coaches and other travelers and was a telegraph station as well as a U. S. post office, and provided protection from possible Indian hostilities.

The fort was built of stone in the form of a hollow square, 100 feet on each side, with thick walls 18 feet high and a large strong gate so as to be defensible in case of an Indian attack. All the living quarters were inside with six rooms on the north wall and six rooms on the south wall, all with fireplaces. Three attempts were made to dig a well, going as deep as 100 feet, but without success. To supply the Fort with water, a portion of Cove Creek was diverted into the Fort, filling a cistern and flowing out the other side of the Fort into a watering pond for the livestock. Sometimes Cove Creek dried up in the summer and water was hauled from Cove Spring two miles away. Outside the Fort there were pig pens, a blacksmith shop, a small log house, and a barn. The barn had stalls for 27 horses, and usually twelve to fifteen were stabled there, requiring great quantities of hay.

The Fort included a cattle ranch, hay fields, a wheat field, an orchard, a herd of milk cows, and a garden plot. In addition to these responsibilities, the manager's family had to care for the stage coach horses and those of other travelers. In the haying season there was as much as 75 tons of hay to be hauled in from the fields and stacked outside as well as inside the barn. Great quantities of firewood were required for the winter.

Arza's youngest daughter Minnie held a very unpleasant memory of life in the Fort. She was only five when they left, but only once did she ever go back to visit it. She said it was usually overcrowded and her mother was terribly overworked doing the housekeeping and cooking for the travelers as well as her large family. Besides the usual butter making, they made their own soap and candles which the girls learned to do as they grew up. They also made their own vinegar, sausage, yeast, and cheese. They sun-dried quantities of apples and sugar-dipped rhubarb which was like candy to the children. Certain it is, there was plenty of work for everyone. It was strictly a pioneer life. Yet, some of the older children recalled some of the pleasant times they had playing together, but only after the work was done. Joel, who was seventeen, loved to hunt, both small game and big game. He made his own bullets by melting down pieces of lead foil which occasionally came to hand. On summer evenings there were family songfests, often accompanied by Joel on his Jew's harp. Arza later purchased an organ which added to the music enjoyment of the family.

The household, when they went to the Fort, numbered three adults and fifteen children ranging in age from just a few months to twenty years. The next year the oldest, Ira Nathaniel, was married, but continued for a while to live at the Fort. Incidentally, he was always known throughout his life as Lon. His mother had wanted to name him Alonzo. She persisted in calling him Lon and the whole family took it up so the name stuck.

Two stage coaches stopped each day, one from the north and one from the south. The passengers were fed while the horses were exchanged. In the spring of 1878, meals were being served not only to Arza's large family, but also to stage drivers, stable boys, hired girls, a telegraph operator and some sulphur miners. Temperance served as doctor, nurse, and pharmacist, using the home remedies of the day. The beds had straw ticks. The two spare rooms were always full of travelers. Sometimes some of the children had to give up their beds to extra travelers and sleep on their straw ticks on the floor.

Several different years they had to battle hordes of crickets and grasshoppers. Luna Ardell related that in 1879 they were "so bad we all went out to fight them. One day Father (Arza) fainted. Lon tried to get him to go in, but the crickets were so close to the lucerne (alfalfa) that he told Lon he could not quit. Lon worked so hard that he was exhausted. And wasn't I glad when we got them turned!"

Each fall there was the annual cattle round-up for the Church herd and the herds of the several other ranches in the area, with all the extra work entailed in that activity. Men came from all over to assist in the drive, greatly overtaxing the facilities of the Fort. Many men had to sleep in wagon boxes. Huge supplies of food had to be prepared in advance to feed them all.

There were numerous Indians in the vicinity and many Indians passed through the area as they traveled back and forth. Indians made arrows and baskets along the banks of Cove Creek. In the fall, Indians came up from the south bringing blankets and buffalo robes to trade. The white people always saved some horses to trade with them, often their most obstreperous animals. The Indians didn't mind if the horses were untractable because they knew how to handle them. Both Ira's and Arza's families always followed a policy of being friendly and helpful toward the Indians. One or both of the two families hired some of the Indian women to help with all the household work. Silas had some Indian playmates. When a beef was butchered, often a front quarter was given to the Indians, perhaps with a sack of flour. Thus peace was maintained with the Indians and there was never an attack upon the Fort. Ella said that during Ira's and Arza's occupation of the Fort they never had any cattle or horses stolen by Indians. However, the story is told, but can't be verified, that during a certain time the children were given strict instructions not to go outside the Fort alone. According to family tradition, one of the little girls ventured outside one day and soon was chased and caught by some Indians. Tradition does not say whether she was one of Ira's or Arza's children. Some men in the Fort jumped on their horses and gave chase and the Indians soon let her go. It was believed that the Indians meant no harm, but were just having a little sport with a badly frightened little girl.

The nearest church was in Kanosh, named for the friendly Indian Chief Kanosh who lived there, about 20 or 25 miles north of the Fort. When they attended church in Kanosh it was a lengthy trip by horse and wagon. They had to arise at four o'clock in the morning to take care of their livestock and get all the chores done and drive the distance to Kanosh in time for the ten o'clock meeting which lasted until noon. It is not surprising that, according to one of the daughters, they often held their own Sunday church service in the Fort.

In 1879 Mary Christina's health failed and Arza moved her to St. George hoping

the warmer climate would help her, but she died there in October, leaving to Temperance the enormous responsibility of mothering fourteen children. In 1880 Mary's five-year old son Harvey died in October; Amelia's daughter was married in November; and the last child of the family was born to Temperance in December.

Arza's daughter Ella recalled that Temperance used to have the children stop their play and come together for a while each day while she taught them from memory from the McGuffey Reader, including reading, spelling, and doing figures. Some of the children had the good fortune to attend Brigham Young Academy under Dr. Maeser in Provo, Utah, for a year or two soon after its founding. This was the entire school system from grades to college. In general, schooling was brief and intermittent for the older children, but as the younger ones reached school age schools were more accessible.

In 1881, Temperance's oldest son Joel Ricks Hinckley, who had learned telegraphy at the Fort, became the railroad station agent and telegraph operator in Franklin, Idaho. In March he married a girl from Franklin. On Oct. 27th he was shot and killed by masked robbers bent on stealing a payroll. One account is that he refused to open the safe; another is that he was washing his hands and was a little slow obeying the robbers. Because of bad wintry weather Temperance was unable to go to the funeral, as there was no road open from the Fort to the train. Arza had to make the first part of the journey on horseback.

When Arza was on a visit to Salt Lake City in 1882, he was called on a mission by the Church to the Indian tribes of Arizona. His father-in-law, Joel Ricks, who was living in Logan, Utah, offered to care for his family while he was away. So on November 5th he loaded his family and belongings into wagons and started for Logan. Each night they stayed with friends. After three days it started to snow and the rest of the trip was stormy and cold. His family remained in Logan until he returned from his mission. Minnie related that for the first year they lived in two rooms behind a store "and Mother had a struggle to keep the wolf from the door. . . We children had to go barefoot during the week to save our shoes for Sunday." The next year Grandfather Ricks bought a three-room adobe house for them in the lower part of the town. Minnie gave a glimpse of the family's condition of deprivation when she said, "When we became sick Mother gave us ginger tea, and for food, cornmeal gruel. It was almost worth getting sick to get cornmeal gruel instead of white flour mush which was the regular diet. However, it takes an expert to make flour mush without lumps in it." Yet, one advantage was that again some of the children had a brief opportunity to go to school at Brigham Young College (grades through college) in Logan. Two of the girls, Luna Ardell and Martha, were taken to Morgan, Utah, to live with their Heiner grandparents.

Arza went to St. George, Utah, to meet the man who was to be his missionary companion and they traveled to Fort Mojave (pronounced Mo-hah-vay), Arizona. They met two sub-chiefs who accepted their offer to send white families to live among them and teach the men farming, the women housework, cooking and sewing, and the children reading and writing. They then went to Mesa, a Mormon settlement on the Salt River, and arranged to have some white men and their wives appointed to go and live among the Indians as missionaries. This was typical of their efforts among the Indians of Arizona. The nature of their missionary work is further reflected by an entry in Arza's diary summarizing a day's activity. On a Sunday he wrote that he visited the Pima Indians at Jonesville (now Lehi) and told them he was a traveling missionary from Utah, going to all the Indians in Arizona to see where the Elders might have further opportunity to visit them and "to have them all become good friends and brothers; to have them quit quarreling with each other and with the whites; never to kill, only in self defense; to be kind to all; to be one with each other; to learn to build houses." He and his companion also told them that they could teach them the principles of the Gospel from time to time and that they would visit them again before leaving the area.

On another occasion his diary noted that they told the Indians they wished to send missionaries among them to "teach their children how to read and write and talk our language so they could read to them the Book of Mormon. They (the Indians) are filled with joy. They express great desire for us to come and teach them." Arza at times lived with the Indians as he worked among numerous tribes including the Mojave, Navajo, Hopi, Apache, Pima, Maricopa, Walapai, and other tribes.

At one time the Indians near Mesa complained that white men had driven them from their lands. Arza investigated and took testimony. A bishop's court was held in which the whites were ordered to pay money to the Indians. On another occasion when visiting the Maricopa Indians south of Phoenix, Arza related that he and his missionary companion were impressed more than usual to talk about the spirit of peace. During their visit a messenger came from the Pima Indians asking the Maricopas to join with them to go and liberate some of their men held prisoners in Phoenix. The chief told the messenger his people would not join them. He told the messenger to go and tell his people not to fight. Arza said, "We were then satisfied that our visit had warded off a serious war."

Arza and the local Church leaders obtained permission from the Indian agent to set up a grist mill on the reservation near Mesa. They also built a bowery to house their native school at Jonesville. While Arza was working as a missionary in the Salt River area, fifteen Indians were baptized. He was greatly loved and respected by the Indians. When the Papago Ward was organized early in 1884, consisting chiefly of Pima and Maricopa Indians, Arza Hinckley was ordained bishop of the ward. For the rest of his life he always dealt kindly with the Indians and he taught his family to do likewise. Temperance never turned away any Indians who came to her door.

After his mission, as he was returning to Logan in 1884 with the intention of moving his family to Arizona, Arza stopped in Salt Lake City to report his mission to the First Presidency of the Church. Unexpectedly, President John Taylor gave him a call to move his family instead to the tiny new community of Rexburg, Idaho, which had only recently been settled by Temperance's brother Thomas E. Ricks upon a call from the Church. For a short time at first it had been called Ricksburg.

That fall as Arza was leaving Logan on his way to Rexburg to make preparations to move his family to the new town, he met his 12-year old son Silas who was walking home from his job out of town and invited him to go to Idaho. They drove off, to be gone all winter, without returning home to get his clothing or let his mother know where he was going. Traveling in a wagon with a team of horses, they passed through much unsettled country, camping along the way, sometimes chasing coyotes from their camp.

In Rexburg they stayed with Temperance's sister-in-law, "Aunt Tamer" Ricks. According to Minnie, her father took up a sizeable piece of land. He and his son Silas spent the winter cutting logs along the Teton River and building a two-room log house. In the spring of 1885 Arza moved his family from Logan to their new home in Rexburg, a journey of two weeks. Arza had real estate in Summit County, Utah, which he traded for livestock. Silas and his brothers drove the horses and cattle while Arza took the household effects in wagons. Temperance went by train as far as Market Lake, now Roberts, about 20 miles west of Rexburg. As soon as they were settled, Arza went to Morgan, Utah, to get his other children who had been living with their Heiner grandparents.

Life was especially difficult at this time for Arza and Temperance with eleven children in their two-room log house. Many, many years later the youngest daughter Minnie, in describing their condition said, "Unbelievable, and thinking back now I would say impossible, but there we were, three in a bed and I slept in the foot of Mother's and Father's bed." Then she added, "At that time there were whole families in a one-room dugout, so we were not the worst off." That summer some of the girls slept in a tent and Rhoda lived out on a dairy farm to milk cows. Minnie also said, "Father partitioned off half the kitchen to store the grain in, and the

boys slept on the grain. The men had to build on another log room in a hurry for there were cold winters there then."

According to Minnie, the first few winters in Rexburg were nightmares. She said, "I remember the green wood Mother tried to burn to cook with and when she mixed bread at night she couldn't keep it warm enough to raise, and sometimes it even froze. Potatoes froze and we froze and everything froze. . . We would have to warm our feet in the oven." She also described the severe winters when the snow drifted so deep it covered the fences and she could walk to school "cross-lots," walking over the fences on the snowdrifts.

The first years were years of great poverty. There was no employment for the older girls, which caused them to be discontented. Some idea of the conditons of hardship in which the family sometimes lived is afforded by the recollections of some of the children which they related many years later. The boys went to the fields day after day with just bread in a sack for lunch. At one time the family lived for two or three weeks on frozen potatoes. Minnie said, "Potatoes are bitter when they freeze, but we had to eat them." She also told about a time when for many weeks the only flour they had was potato flour. She said, "Sometimes we didn't even have flour for bread, then it was all potatoes and skimmed milk, for Mother had to sell butter to buy a little sugar and salt. The first years we were there all the fruit we had was red currants and gooseberries and, when we could afford it, a few dried apples from the store. In the winter we lived mostly on . . . plain boiled beans which Mother had raised in the garden." Temperance raised a large garden each summer and also raised chickens.

It is noted that one of the older girls, Mary Louisa, married in 1883 at age eighteen while Arza was on his mission. In 1885, a few months after the family moved to Rexburg, Ella married at seventeen. In the next two years Luna Ardell and Rhoda married at eighteen. Although early marriage was not unusual, one may wonder whether the stringent living conditions at home may possibly have had some influence on their marrying so young, but there is probably no one now living who would know. The other girls didn't marry until age twenty-one to twenty-eight.

Arza had claims to a large amount of land and thought at first he would be able to do quite well, but he lost most of it. He lost one farm to land jumpers. In another instance, because small farms did not usually qualify under the homestead laws, the local leaders asked trusted men to "prove up" on quarter sections of land composed of several small farms so that legal title could be obtained, then deed the small farms back to the claimants. In Arza's case, the trusted man refused to turn the farm back to him and he thus lost a second farm, along with several other men. Thereafter it is not known whether he still owned any good farmland.

There doesn't seem to be much information now available on what Arza did to provide a livelihood for his family. Although not notably prosperous as a farmer, he helped build up the town in other ways, including supervision of some of the road building. Also in Rexburg, irrigation was essential and several canals had to be built to carry water to the farms. When the Rexburg Irrigation Company was founded in 1890 Arza became a member of the Board of Directors.

During these times the non-Mormons in Idaho were openly hostile to Mormon settlers. There was a general crusade by federal marshals and the courts against the Mormons because of polygamy. Arza tried to warn his polygamist friends whenever he learned that federal marshals were coming after them. The anti-Mormon politicians persuaded the Territorial Legislature to enact a law requiring of all voters an oath that they were neither polygamists nor members of a church teaching polygamy, thus effectively depriving all Mormons of the right to vote. In Rexburg, anti-Mormons soon gained control of the town and for a short while changed its name to Kaintuck, accord-

ing to Lorin A. Hinckley. They were a rascally lot and contrived ways to enrich themselves at the expense of the taxpayers, the great majority of whom were Mormons, but who were powerless to stop the graft. The right to vote was not regained until after polygamy was discontinued and Idaho was admitted to the Union as a state in 1890.

In 1886, one year after arriving in Rexburg, Temperance was appointed by the new stake president Thomas E. Ricks (her brother) as president of the Women's Relief Society (the womens organization within the Church) over a far-flung rural area extending from Rexburg east to Jackson, Wyoming, and from Blackfoot, Idaho, north to Lima, Montana (just over the Montana state line). Her responsibilities required her to travel by horse and buggy to visit each local Relief Society organization in all the principal Mormon communities in this wide area, which she did faithfully even though she still had several children living at home. She often took one or another of her daughters along with her on those trips. They would go out in one direction for a week and return for a rest. Then they would go out in another direction for a week or longer and return to rest. They continued in this manner through the summer until all visits had been made. This traveling could be done only in the summer because of the severity of the winters. She held this position for 17 years. Her daughter said, "It was a big thing in Mother's life."

Arza obtained a small military pension of \$8 a month for his service in the Mormon Battalion, but according to Lorin Hinckley he first had to qualify by re-marrying Temperance because the government officials considered their first marriage illegal.

In 1887 at the age of 61 Arza Hinckley was ordained a patriarch in the Mormon Church and thereafter devoted much of his time in fulfilling the duties of that office. He even made a study of English grammar to be able to use proper English in blessing the people.

Rexburg land records disclose that a 2½ acre lot 330 feet square in Block No. 6 on the southwest corner of the intersection at Second South and Third West was deeded to T. Hinckley on January 12, 1890. The deed included another lot in Block 3 on Fourth South. On the same date the entire ten acre Block No. 46, diagonally across the street from the lot in Block 6, was deeded to Arza E. Hinckley. These deeds were apparently original land grant conveyances. It is believed that the large lot in Temperance's name on Second South was not the site of the two-room log house built by Arza and later enlarged to four rooms, to which he moved his family nearly five years earlier. However, the small house thereon, which is the one remembered by all the grandchildren, became their home for the rest of their lives. The grandchildren also remember that some time later they owned a small orchard across the street to the north. As for the ten acres of Block 46, it is not now known whether Arza ever tried to farm it. He turned 64 that summer.

Sometime during the ensuing year Arza sold a city lot and bought an organ. This could have been the other lot on Fourth South, included in Temperance's deed. His youngest daughter, after twelve lessons which were paid for by Temperance's chickens, became the organist for the Sunday School at age fourteen and later for the church services of her ward.

One of Arza's daughters credited him with planting numerous trees in Rexburg.

In 1893, he and Temperance journeyed to Salt Lake City to attend the dedication of the Salt Lake Temple which had finally been completed after forty years of construction.

In his last year or two, Arza's pension was increased to \$12 upon his petition based on hardship and his painfully deteriorated health which rendered him unable to work.

The grandchildren now living who are old enough to have known their grandfather remember him as a kindly old gentleman with a full beard who loved his grandchildren. He liked to have them sing and dance for him. And they delighted in visiting him and their grandmother. They don't remember that he had an occupation or operated a farm, but then a child of eight or ten years of age doesn't notice such things. Lon's daughter Lovernia remembers that when Lon butchered a beef or a pig he usually took some meat to his father, and often a sack of flour along with it. Arza had a fruit orchard and Temperance took care of a large garden. They had a berry patch and a large pasture. They raised chickens, pigs, and a few calves. Temperance traded eggs to the store for credit. Withall, it was a very frugal existence.

The grandchildren remember that their grandfather was confined to his bed for a long time. He suffered great pain from a very relentless physical ailment the symptoms of which point toward prostate gland trouble. The doctors said he couldn't be helped without an operation, but he was too old to have one. So for "three long years he lived a living death" with Temperance taking care of him.

In his last year, Arza and Temperance deeded the ten acre Block 46 back to the trustees of the Village of Rexburg on April 19, 1900, "for the use of said Village." They had held it for ten years. The price recited in the deed was \$250, but it is not now clear whether that was the actual market value of the land or just a token amount stated for legal reasons. It has long been the belief by some members of the family that Arza donated the block to the town. As the grandchildren were growing up the undeveloped and uncultivated block was known simply as The Square. Now it is a very attractive city park.

The family was large, as polygamous families usually were. The children all lived together as one big family except when Mary's two daughters lived with their grandparents while their father was on his mission. Arza always treated his children with fairness and impartiality. He loved them with a deep affection, but his was not a demonstrative nature. In his old age he felt he had made a mistake in not being more demonstrative in showing his true affection for his family. His daughter Frances has said that she heard him express regret several times that there was not as much union between members of his family as he desired. This may have been only an outward appearance because the children, growing up in the shadow of hard working but undemonstrative parents, may have taken their cue from them and were likewise reticent in showing their love for each other. Arza felt he had spent too much time away from home with the "public" and not enough with his family. The youngest daughter Minnie always gave the impression that no distinctions were made between half-brothers and sisters and full brothers and sisters and that mutual respect and affection generally prevailed among them. Indeed, one of her favorites was her half-brother Frank. She always spoke of her half-brothers and half-sisters with the same tone of interest and respect as she did of her full brothers and sisters. The same attitude and feelings were exhibited by her other brothers and sisters. According to Lon's daughter Lovernia, the youngest boy Nathan often walked the five or six miles from Rexburg to Hibbard to spend the week-end with the family of his oldest half-brother Lon and then walked back to Rexburg Sunday evening. None of the grandchildren now living remembers ever hearing of any serious friction among Arza's children. As they married they became so widely scattered throughout the West that some of them seldom visited each other thereafter and some of the grandchildren never met each other.

The family numbered 23 children of whom eight died under ten years of age and one was killed at age twenty-one. Also, at Cove Fort Mary had a pair of premature still-born twins who were never given names. It is noted that after 1865 only one child failed to reach maturity. There were 84 grandchildren of whom several died as children.

The family of Arza Erastus Minckley is listed below:

Children's Names	Birth Date	Birth Place	Name of Mother	Date of Marriage	No. of Children	Death Date
Amelia Ellen	22 Dec 1853	Salt Lake	Amelia	--	--	23 Dec 1853
Arza Erastus Woodhouse	15 Jun 1855	"	Amelia	--	--	27 Jan 1865
Ira Nathaniel	15 Mar 1857	"	Amelia	23 May 1878	10	21 Dec 1919
Lois Ann	28 Feb 1859	"	Amelia	24 Nov 1880	1	27 Aug 1938
Lois Eleanor	17 Sep 1858	"	Temperance	--	--	4 Nov 1859
Joel Ricks	5 Nov 1860	"	Temperance	7 Mar 1881	1	27 Oct 1881
Daniel Hamner	3 Jan 1861	"	Amelia	--	--	16 Sep 1861
Heber	7 Jul 1862	"	Mary	--	--	29 May 1864
Annie Eliz. Ricks	13 Jan 1863	"	Temperance	--	--	12 Oct 1864
Mary Louiza	28 Aug 1864	"	Mary	5 Apr 1883	8	8 Oct 1935
Lewis Edwin Ricks	27 Apr 1865	"	Temperance	--	--	29 Oct 1867
Martha Adelgunda	13 May 1866	"	Mary	10 Jun 1892	1	19 Oct 1952
Ella Clarinda	17 Sep 1867	"	Temperance	24 Jun 1885	7	30 May 1954
Luna Ardell	18 Mar 1868	"	Mary	20 May 1886	10	19 Feb 1945
Rhoda Adelaide	6 Nov 1869	Coalville	Temperance	28 Dec 1887	11	18 Oct 1937
John Heiner	15 Mar 1870	"	Mary	13 Jun 1906	6	28 Apr 1944
Silas Ricks	28 Jan 1872	"	Temperance	13 Nov 1895	10	20 May 1950
Frances Amelia	18 Feb 1873	"	Mary	13 Jun 1900	7	29 Mar 1942
Franklin Arza	18 Feb 1873	"	Mary	6 Aug 1902	--	8 Sep 1943
Arthur Seymour	30 Apr 1874	Grass Creek	Temperance	19 Dec 1900	7	26 Feb 1920
Harvey	10 Jul 1875	"	Mary	--	--	27 Oct 1880
Minnie Mary	8 Mar 1877	"	Temperance	2 Sep 1903	5	17 Oct 1966
Nathan Roy	20 Dec 1880	Cove Fort	Temperance	Unmarried	--	24 Oct 1938

Total children 23; total grandchildren 84

Upon his death in his 75th year, which occurred at his home in Rexburg on his wedding anniversary, February 18, 1901, Minnie said it was the first time she ever saw her mother cry. "She just threw her apron over her head and cried."

The speakers at his large funeral all spoke of his sterling worth, his faithfulness to God, his integrity and trustworthiness, his lifelong labors in the Church, the many trying scenes through which he had passed, and that he was always ready and willing to fill any and every call made upon him by Church leaders. His obituary commented, "His life since coming to this (area) has been spent in building up the country and, as a Patriarch, visiting and blessing the people. So great was his love for the people that he would often neglect his private interests to seek the good of others. On his dying bed, surrounded by his numerous family, he bore to them a strong and faithful testimony to the truth and divinity of the great work of God, as restored through the Prophet Joseph, his dying words being, 'I know that the Gospel is true.' He was ever loyal to his country's flag . . . and always looked upon his service to his country as a soldier as among his highest honors."

Of his forty grandchildren at the time of his death, thirty-one were then still living. Forty-four more were born afterward.

It was arranged for Temperance to receive \$8 a month of her husband's military pension, so in her last years she had a little cash. This was later increased to \$12. She was released from her Relief Society responsibilities in 1903. That same year she also saw the last of her daughters married. She lived on in her old home until October 5, 1916, with her youngest son Nathan who never married. She sometimes provided a home for some of her grandchildren who needed a place to live in Rexburg while they attended the Academy, now Ricks College. She never had running water, indoor plumbing, electricity or a telephone in her home throughout her

entire life.

Arza's daughter Frances commented that his life was one long stretch of pioneering with almost constant exposure, privation and hard work, by which "more than one desert was converted into a garden for others to reap the benefit." Genevieve Porter Johnson, a great granddaughter, observed that "Arza Erastus Hinckley lived to see the Church exodus from Missouri, and from Illinois to the West, and to see the settlement of many parts of the West, and he played a part in all of it."

It would be difficult to estimate the number of lives that were saved by his unflagging efforts on his relief and rescue trips out on the emigrant trails of Wyoming and beyond. As he moved through life he left in his wake a host of friends who held him in highest esteem. He forgave the soldiers who beat him nearly to death and the men who cheated him out of his land in Rexburg, saying that he would leave the matter in the hands of the Lord.

Arza Erastus Hinckley lived at a time and in places and under circumstances which afforded him but little opportunity for schooling, but he was a man for the times and filled a useful niche in the saga of the Mormon pioneers and, above all, raised up a righteous generation.

Joel Hinckley Bowen  
Son of Minnie Mary Hinckley Bowen  
Salt Lake City, Utah  
July 14, 1984

Addendum:

Since this story was written, the following information has come to hand:

The Ketchum Keystone, a weekly newspaper published in Ketchum, Idaho, in the issue of Friday, Jan. 12, 1883, carried the following news item: "Mooney, the murderer of Joel Hinckley, the telegraph operator at Franklin, Idaho, on the 27th day of October, 1881, swung on the gallows at Malad City, Dec. 29, 1882. He was first sentenced to hang on January 20, 1882. An appeal was taken to the Supreme Court which Court decided against him. Governor Neil then reprieved him until the 29th of December, on a petition asking for a commutation of his sentence to imprisonment for life."

The Deseret News, Salt Lake City, Utah, April 6, 1986, carried the following news note:

"100 Years ago: The Deseret News reported on April 7, 1886, that Congress had recently passed a bill giving a pension of \$8 per month to surviving soldiers who served in the Mexican war. Members of the Mormon Battalion were among those eligible for the benefits."

Lynn Paul became ill and died without completing negotiations for the publication of his rather voluminous biography of Arza Erastus Hinckley. However, a copy of the manuscript has been given to the Historical Department of the Church.

REFERENCES

Inasmuch as this story of the life of Arza Erastus Hinckley is drawn heavily from the unpublished "Biography of Arza Erastus Hinckley" by Ross Clinton Hinckley and partially from the brief account by Genevieve Porter Johnson, there are listed below the references cited by each of them, followed by a list of additional references drawn upon by the compiler of this story.

1. References cited by Ross Clinton Hinckley:

Diaries of Arza Erastus Hinckley in possession of Ross Clinton Hinckley.  
Sgt. Daniel Tyler: A Concise History of the Mormon Battalion in the Mexican War.  
Henry W. Bigler: Journal, as published in the Utah Historical Quarterly.  
Brigham H. Roberts: A Comprehensive History of the Church, vol. V, pp. 106-110.  
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Arza E. Hinckley's petition for a soldier's pension.  
Journal of the Legislative Assembly of the Territory of Utah, 17th year.  
Andrew L. Neff: History of Utah 1847-69.  
Journal History of the Church, 3 April 1868, p. 1.  
Andrew Jensen: Summit Stake  
" " Maricopa Stake, Papago Ward  
Interviews with Silas Hinckley  
Certificate of missionary appointment of Arza E. Hinckley in possession of  
Ross Clinton Hinckley  
Rexburg Irrigation Company: Articles of Incorporation dated 1890.  
Bancroft's Works: vol. xxxi, a footnote.

2. References cited by Genevieve Porter Johnson in addition to eleven of the above:

Family Vital Records.  
Frances Roskelly.  
Silas Hinckley: Memories of His Father.

3. Additional references consulted by the writer, Joel H. Bowen:

Lorin A. Hinckley: Arza Erastus Hinckley and Ira Nathaniel Hinckley Descendants and Ancestors.  
I. Parnell Hinckley: Ira Nathaniel Hinckley (in the Historical Dept. of the Church).  
Frances Hinckley Roskelly: Arza Erastus Hinckley, unpublished biographical sketch.  
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Lawrence C. Porter: A Historical Analysis of Gove Fort, a thesis (in the Historical Dept. of the Church).  
Family Group Sheets of three wives of Arza E. Hinckley, compiled by Vera Bowen Luke.  
Notes collected in the genealogical files of Vera Bowen Luke.  
Minnie Hinckley Bowen: Remembrances, compiled by Vera Bowen Luke.  
Recollections of remarks and comments by the writer's mother, Minnie Hinckley Bowen.  
Merle W. Wells: Anti-Mormonism in Idaho 1872-1892.  
Newspaper obituary.  
Conversations with Earl Stanley Paul, Ogden, Utah; Lovernia Hinckley Johnson, Hibbard, Idaho; Temperance Mason Davis, St. George, Utah; Lorin A. Hinckley, Salt Lake City, Utah; Lynn Paul, Fergus Falls, Minn.  
Land records of Rexburg, Idaho.  
Bur. of Pensions, Arza Erastus Hinckley, copies in possession of Pamela Mason Brower.