

# SUSAN MORGAN and ARMENIUS MILLER NEELEY

By Marion Lofthouse Maxwell

My desire and hope when writing about our great grandparents, SUSAN MORGAN and ARMENIUS MILLER NEELEY is to give honor and pay respect to a precious pioneer couple who in their youth joined the Church of Jesus Christ of Latter-day Saints and came to Utah with their families. In addition, I would like to share the research found concerning them and validate as much as possible the data which is available to us today.

Susan Morgan's birth certificate and I quote it: "Registration District of Cardiff, Sub-District of Cardiff in the Counties of Glamorgan and Monmouth, year 1840, No. 393, When and Where born, Nineteenth October 1840, Whitmore Lane, Cardiff, Name SUSAN, Female, name of father, WILLIAM MORGAN, name of mother ELIZABETH Morgan formerly DAVIES, Rank of Profession of father, Hobler, Informant, Elizabeth Morgan, the Mother, Whitmore Lane, Cardiff, when registered, Twenty fourth November 1840". Family records, such as her Patriarchal Blessing and cemetery marker do not have this date. However, in as much as her mother was the informant a month and five days later, we will assume this indeed was her birth date.

Susan was the tenth and last child in this family. There are records which claim eleven children in this family. I would hope to validate the ten children by quoting verbatim the temple sealing of this family accomplished by Mary Morgan Rees, Susan's sister and eldest daughter (with the exception of Ann, half-sister who remained in Wales and died there) of William Morgan and Elizabeth Davies Morgan. The temple sealings of this family was completed in the Logan Temple and done on two separate occasions, the first one in 1885 and the second one in 1898.

First, I would like to give the birth dates of the parents. William Morgan, her father, was born 13 March 1797, Llanedeyrn, Glamorganshire, Wales. I have not been able to prove this. Her mother, Elizabeth Davies, was christened 20 August 1797 at the Builth Parish church in Breconshire, Wales. This parish record gives Elizabeth's father's name and his profession as earthenware on the four children christened at this Parish Church. Their names are Sarah 1791, John 1792, Joseph 1795, and Elizabeth 1797. We have a christening for a Simon Davies in a non-conformists church but cannot be absolutely sure it is him. We have not located the older children in this family to date.

Now I will try to prove or validate only ten children born to William Morgan and Elizabeth Davies, by quoting the sealings of this family which their daughter, Mary Morgan Rees did on two occasions, 1885 and 1898:

The Logan temple was dedicated the 17 May 1884. Mary wasted no time in taking care of her deceased loved ones. "Film #178,087, Logan Temple, Children Sealed to Parents, 5 February 1885. The first date by each name is their birth and the second date is their death date with all having ditto marks of Merthyr Tidwell, Glamorgan, Wales. The temple record states the following: "1 Mary Morgan Rees 5 March 1821, Merthyr Tidwell, Glamorgan, Wales, 2 Jane Morgan Rees, dead, April 1823, Jan 1852, (this has to be 1853, in as much as she was on her death bed in O. Dudley's house when she

was sealed to John Davis Rees, her sister's husband 28 December 1852 and she was endowed in the Endowment House 2 November 1852. 3 Betsy Morgan, dead, 1825, 1850. 4 Hannah Morgan, dead, 1827, 1855. 5 ch (child) William Morgan, dead, 1829, 1833. 6 ch (child) William Morgan, 2 dead, 1831, 1834. Susan Morgan Neely, dead, 8 Mar 1833, 31 Dec 1878. SEALED TO PARENTS William Morgan, dead, 1795, 1860 and Elizabeth Davis Morgan, dead, 1795, 1856. On the edge of the paper were the names of Marimer W. Merrill (president of the temple), John Jacobs, and Fred Theurer." I can't be positive on the spelling of these three. Mary Morgan Rees knew her brothers, sisters, and parents, and she did their temple work after their deaths which I feel makes this a primary source.

After the deaths of the remaining siblings Mary Morgan Rees completes the family sealings: "SEALING TO PARENTS, film #178,088, page 650, Logan Temple, 16 June 1898, Ann Morgan Evans b 24 Apl (April) 1819, no town, Carmarthen, Wales. Sarah Morgan Jensen born 1829 Cardiff, Glamorgan, Wales and David Morgan born 1831, Cardiff, Glamorgan, Wales, SEALED TO PARENTS, William Morgan, St. Mellons, Glamorgan, Wales and Elizabeth Davis Morgan, no town, Carmarthen, Wales. Mary Morgan Rees acting for mother." Mary Morgan Rees again is instrumental in getting their temple work completed. The above two sealings, the first in 1885 and the second in 1898 constitute the family. Our direct ancestor Susan Morgan Neeley died in 1877 and the Logan Temple was dedicated in 1884. We owe much to Mary Morgan Rees, wife of John Davis Rees, who did this temple work for her brothers, sisters and parents. Mary was valiant, faithful and dedicated to the gospel.

The following information is from more recent research which includes, Parish Registers, Bishop Transcripts, Welsh 1841 Census, Welsh 1851 Census, Cardiff LDS Branch Records, Civil Registration, Immigration and Shipping Records, Patriarchal Blessings, Endowment House Records, Logan Temple Records, 1856 Box Elder County Census, 1860 Brigham City Census.

William Morgan born 13 March 1797, Llanedeyrn Glamorganshire, Wales  
died 4 October 1861, Brigham City, Box Elder, Utah

Elizabeth Davies christened 20 August 1797 Builth, Breconshire, Wales  
died 27 December 1855 in Brigham City, Box Elder, Utah

Ann Davies Morgan born 24 April 1819, Llandovery, Carmarthenshire, Wales  
died 24 April 1895, Williamstown, Llantrisant, Glamorgan, Wales

Mary Morgan born 15 November 1822, Merthyr Tydvil, Glamorganshire, Wls  
died 29 November 1907

Jane Morgan born 23 April 1824, Cardiff, Glamorganshire, Wales  
Died 11 January 1853, Salt Lake City, Salt Lake County, Utah

Elizabeth (Betsey) Morgan born 11 Mar 1827, Cardiff, Glamorganshire, Wales. Death about 1851, lots of research with no results

William Morgan born 1829, Cardiff, Glamorganshire, Wales, burial of a William Morgan, 20 June 1830, age 1 year at St Mary's, Cardiff

David Morgan born 1 October 1831, Cardiff, Glamorganshire, Wales

William Morgan born 1833 at Cardiff, Glamorganshire, Wales, buried 23 November 1833, age 2 weeks. We have clearly sorted the births of the William Morgan, shoemaker and these two babies are not his.

Hannah Morgan born 1835, Cardiff, Glamorganshire, Wales, died 1855 in Brigham City, Box Elder County, Utah

Sarah Ann Morgan born 10 June 1837, Cardiff, Glamorganshire, Wales  
Susan Morgan born 19 October 1840, Cardiff, Glamorganshire, Wales  
died 31 December 1877 Franklin, Oneida County, Idaho

Now back to our direct ancestor Susan Morgan.

1841 Census, RG 1425, page 25, Cardiff District, Whitmore Lane (their residence), William Morgan, age 40, Labourer, Elizabeth Morgan, age 40, Mary Morgan, age 15, Elizabeth Morgan age 15, David Morgan, age 10, Hannah Morgan age 5, Sarah Morgan, age 5, Susan Morgan 8 M (months) and William Morgan, age 5 M (months). She was age 8 months on this census which was taken 7 June 1841. In as much as the birth certificate and her age on the census both are very close, I conclude this to be her correct birth date. Both documents are considered primary sources as the data given was very close to the actual event.

1851 Census, 2455, page 52, Parish of St. John the Baptist, Town of Cardiff, street was Horse Barracks, William Morgan, Head, Married, age 51, Hobler (occupation), Elizabeth Morgan, wife, marr, age 52, David Morgan, son, age 20, Hobler, Sarah Morgan, dau, age 12, Susan Morgan, dau, age 10, Scholar at Home. The occupation of the father on the 1841 census was Lab, meaning a Labourer. On the 1851 Census his occupation was Hobler. Descendent Melburn Beckstead Ellis states, "The address Horse Barracks and the father's trade as a Hobler let us know that he was a shoer of horses, or worked with horses".

I have studied the Cardiff LDS Branch Records, FHL #848,850 for this family and have been told that it is one of the best kept records for that time period. See William Morgan's, Susan's father, history for more details about this family. Susan was baptized 5 June 1849 by Thos Mathews, confirmed 7 June 1849 by Dd (David) Jones. There were only two or three people with the surname (Morgan) in the above LDS Branch Records that did not belong to this, our immediate family.

I will list the children and the births as we now have them: Ann born 24 April 1819; Mary born 15 November 1822; Jane born 23 April 1824; Elizabeth or Betsy born 11 March 1827; William born 1829; David born 1 October 1831; William born 1833; Hannah born 1835; Sarah Ann born 10 June 1837 and Susan born 19 October 1840.

Mary Morgan Rees, husband John Davis Rees, their two children and Mary's sister Jane Morgan came to Utah with Dan Jones in 1849, the first of his two groups.

Susan immigrated to Utah with her parents, William Morgan age 60 and Elizabeth Morgan age 58, brother David Morgan age 23, sister Hannah age 20, sister Sarah age 16 and Susan age 14 on the first ship load of saints that season which departed 4 February 1854. Their ship, Golconda, arrived in New Orleans, Louisiana on 18 March 1854, forty-two days from Liverpool. The master of the ship was S. W. Richards. There were 464 saints under the direction of Door P. Curtis. During the voyage meetings were held five times a week, in which the saints were richly blessed with the gifts of the Spirit, in tongues, interpretations, visions, revelations and prophecy.

Melburn Beckstead Ellis states: "They came with the help of the Emigration Fund and the story is that not one quarrel interrupted their journey to Utah."

The family settled in what we know today as Brigham City, Box Elder County, Utah. The first record we have of them here is: "Box Elder Fort, (later called the Old Fort 1852-1854), 979.242/B1 H2f, page 14, cabin #7 East side, MORGAN, William in the John D. Reese home, wife Mary. And if indeed this William Morgan is her father (because of time frame) we then feel confident mother Elizabeth, son David, daughter's, Hannah, Sarah Ann and Susan were there as well.

In 1855 Hannah Morgan died.

William and Elizabeth Davis Morgan received Patriarchal Blessings on May 17, 1855 from Charles W. Hyde in Brigham City, Weber County, (later Box Elder) #392,673. "William Morgan Son of Morgan Morgan and Guana Morgan born Parish of Llanaden South Wales March 1797". William was told: "your companion and posterity shall be blessed although you have had much trials and difficulties upon earth but in the end you shall have four Fold, in the Kingdom of Heaven."

"Elizabeth Morgan Daughter of David and Jane Davis born town of Billt, Breakneckshire, South Wales August 3<sup>rd</sup> 1793". Her blessing states, "although you have had afflictions and have wept upon your Pillow but weep no more be of good cheer. You shall come forth in the morning of the Resurrection and shall come forth in Purity before the Father and your Raiment shall be white as snow and you shall have the desire of your heart in Righteousness."

Susan's mother Elizabeth Davies Morgan died 27 December 1855 in Brigham City and was buried there.

1856 Census, Box Elder County, William Morgan and David Morgan.

1860 Census, Brigham City, Box Elder, Utah, WM MORGAN, age 69, Male, born Wales, Blind, is living with John D. Reese and Mary (his wife) which is his daughter. Susan's father William Morgan lived with his daughter Mary and her husband John Davis Rees until his death 4 October 1861. William Morgan and Elizabeth Davis Morgan are buried in Brigham City Cemetery. We thank Josie Geddes Nielsen for organizing the purchase of a monument in their honor and placing upon their graves at the Brigham City Cemetery. Early cemetery records are not available.

#### AREMENIUS MILLER NEELEY

Armenius Miller Neeley was born on the 7<sup>th</sup> day of January 1836 in Danville, Vermillion County, Illinois. He is the fifth child of Lewis Neeley and Elizabeth Miller. His middle name is his mothers maiden name. Lewis Neeley, his father was born 4 October 1805 in Ovid, Seneca County, New York to John Neeley and Jane Kaiser. His mother, Elizabeth Miller was born 4 April 1808 in Coleraine, New York to Oliver Miller and Sopronia or Cynthia Nobles.

The marriage of Lewis Neeley and Elizabeth Miller takes place in Danville, Vermillion County, Illinois. And I quote: "I, V. M. Jones, County Clerk of the Court of Vermilion County, in the State aforesaid, (Illinois) and keeper of the Records

and Seal thereof, do hereby certify that LEWIS NEELY and BETSY MILLER were married on the 20 day of April A.D. 1828 by James Newell, J.P.

A book, entitled "History of Vermillion County, Illinois" written by H. W. Beckwith in 1879, has some mention of our Neeley and Miller families. I would like to quote from this book only the relevant and historical data of our family contained therein. He is speaking of the settlers names and he does state the following: "Oliver Miller settled on Stony Creek in section 14." Later he is talking about the 'Church of the Latter-day Saints in Salt Lake City'. From this we can conclude he is writing some years after the Nauvoo period. However, in my opinion, he does give us some credible information. And I quote, "The first preaching point (speaking of the Church of Jesus Christ of Latter-day Saint Missionaries) they made in Newell was at the house of Oliver Miller. Afterward they occupied the Eckler school house, and made appointments at Harrison Oliver's and Jehu Chandler's." Later he states, "Harrison Oliver, Louis Neeley, and Oliver Miller also embraced their doctrine and taking their families went to Independence, Missouri with the missionaries". We thank him for preserving this valuable information for those of us who descend from these two families, the Oliver Miller and Louis Neeley families. (1)

"By 1831, Lewis and Betsey, as Elizabeth was called, had already been visited by Orson and Parley Pratt who explained the gospel the them. Betsey's father, Oliver Miller, gave permission for these two missionaries to hold meetings in his home." (6)

Following are land records validating their place of settlements.

Danville Land District Volume 681, page 37: OLIVER MILLER, Edgar County, Illinois. East ½ of the south West 1/4 of Section 14, Township 20 North Range 11 West of the 2<sup>nd</sup> Principal Meridian 80, date of sale, March 9, 1825.

Danville Land District Volume 681, page 38: LEWIS NEELEY, Vermilion County, Illinois West ½ of the North West 1/4 of Section 20 Township 20 North Range 11 West of the 2<sup>nd</sup> Principal Meridian 80, date of sale November 15, 1830. Some of these old records were given to us by Ronald Bellamy, a great grandson of William and Mary Christina Neeley.

As the above information jumps ahead somewhat, we will return to Vermillion County, Illinois. The birth of the first child of Lewis Neeley and Elizabeth (Betsy) Miller, was Alanson Neeley 18 Apr 1829 in Vermillion County Illinois.

Next the records of births take us to Blue Mound, Dane County, Wisconsin. Here in Blue Mound, William Neeley was born 29<sup>th</sup> August 1830. "Our grandfather was born the very year that the Church was organized and was 16 months younger than Alanson. Alanson died before he was three years old." (6) He was buried 12 January 1832 at Blue Mound, Dane County, Wisconsin. Armenius Neeley was born 30<sup>th</sup> of April 1832 at Blue Mound as well and lived to 9 August 1832 about 4 months of age and he too was buried in Blue Mound, Dane County, Wisconsin. I can only imagine their trials and how these tragedies may have felt.

William Neeley was in Nauvoo as a young man and had a very strong testimony, living valiantly, which these dates perhaps came from, especially his own birth date.

History of Dane County Wisconsin discloses that settlers left in about 1833 due to Indian persecution. The Lewis Neeley

family was back in Vermillion County, Illinois. Births of Mary Jane Neeley 8 Oct 1833, Armenius Miller Neeley 7 Jan 1836, and Lewis Arnold Neeley about 1838 were all in or near Danville, Vermillion County, Illinois.

The Land Office in Nauvoo has records of Lewis Neeley owning land North of Nauvoo, Hancock County, Illinois. It is in the Dallas Township T7 Range 7 Section 2 SW 1/4 SE 1/4. My husband and I tried to follow this exactly and take pictures of this area. The next step is to go to the courthouse in Carthage, Hancock County, Illinois and look for land records and hope for dates of purchase and or sale of property.

L.D.S. Church records reveal to us that Joseph Smith began to live in Commerce on 10 May 1839. (6) Our Neeley family was now living in Nauvoo, with the births of four children: Harriet Neeley was born 10 Sep 1839, Lewis Neeley born 1 Aug 1841, John Neeley born 29 Jan 1843, and Hyrum Smith Neeley born 7 May 1844. There are records that the last two were born in Hillsboro, Montgomery, Illinois. "I do not know where she found the information as to where they were born. She and Orpha Stohl knew grandfather William Neeley very well. They may have asked him where the two little brothers were born." (6) The birth of Hyrum Smith Neeley was just prior to the prophets martyrdom. The four children were all blessed in the Blue Mound Branch which is just a few miles North of Nauvoo. They were blessed 27 July 1845. (Membership Records of Mound Branch 1845-46 #001917, #1307584 (10).

"Nauvoo expert, Jim Kimball, for the Church Historical Society in Salt Lake City, Utah states that any area near to Nauvoo may have been written by the family as Nauvoo. We do feel that Lewis Neeley, Senior did want to be near the Prophet Joseph and the other members of the Mormon Church." (6)

"Jim Kimball told us that he felt that meetings were not held on a regular weekly basis as they are now. He said that most of the area Mormons went instead into Nauvoo and met with other Saints. He told us that the minutes were kept on any paper they had at hand. Since keeping church records was new to many of them, and the Church had not formed a plan to keep records, they used whatever paper was at hand. This is so with the Mound Branch records which we will copy. These records were kept on some paper from an old Almanack." (6)

The terrible persecution continues in Nauvoo. Beloved Prophet Joseph Smith and devoted brother Hyrum Smith were killed at the jail in Carthage. The following month, their brother Samuel Smith died from injuries suffered in his horse ride from Carthage ahead of the mob. We are eternally grateful for this great prophet and his precious family.

The older brother William Neeley and an older sister Mary Jane Neeley to Armenius Miller Neeley often recalled in the later years of their lives and the sad events of those days in Nauvoo. Both knew the Prophet intimately and revered and honored him. I have heard each bear that same testimony. (Meltrude Hunsaker Stohl, writings dated 1948) On Thursday morning, 8<sup>th</sup> August 1844, about two months after the martyrdom of the Prophet, a great congregation of Saints were assembled at the grove in Nauvoo. At this meeting, a leader was to be appointed to assume the head of the Church, and the anxiety of the people was at a high pitch. Sidney Rigdon was the first speaker. There were some who thought he should take the Prophets place. He spoke at great length. Then Brigham Young arose, and when he spoke the congregation could not have been more startled had the Prophet risen from the dead. It was not only the voice of the Prophet that they heard, but it seemed in the eyes of the people, that the Prophet himself stood before them, thus it was that the Lord gave the Saints a testimony that left no doubt in their minds, that Brigham Young was the man chosen to

lead them. (One Hundred Years of Mormonism, p 376)

Armenius Miller Neeley's parents received their endowments in the Nauvoo Temple 6 February 1846. President Brigham Young's journal shows how anxious the Saints were to receive these ordinances: "Such has been the anxiety manifested by the saints to receive the ordinances (of the Temple), and such the anxiety on our part to administer to them, that I have given myself up entirely to the work of the Lord in the Temple night and day, not taking more than four hours of sleep, upon an average, per day, and going home but once a week.

"Elder Heber C. Kimball and the others of the Twelve Apostles were in constant attendance but in consequence of close application some of them have had to leave the Temple to rest and recruit their health". (History of the Church, 7:567).

Persecution against the Saints increased in January 1846. Early in February 1846, President Young announced that ordinances in the temple would cease so the Saints could leave Nauvoo. However, those who had not yet received the ordinances were not willing to depart. President Young recorded the following on 3 February 1846:

"Notwithstanding that I had announced that we would not attend to the administration of the ordinances, the House of the Lord was thronged all day, the anxiety being so great to receive, as if the brethren would have us stay here and continue the endowments until our way would be hedged up, and our enemies would intercept us. But I informed the brethren that this was not wise, and that we should build more Temples, and have further opportunities to receive the blessings of the Lord, as soon as the saints were prepared to receive them. In this Temple we have been abundantly rewarded, if we receive no more. I also informed the brethren that I was going to get my wagons started and be off. I walked some distance from the Temple supposing the crowd would disperse, but on returning I found the house filled to overflowing.

Looking upon the multitude and knowing their anxiety, as they were thirsting and hungering for the word, we continued at work diligently in the House of the Lord. Two hundred and ninety-five persons received ordinances" (History of the Church 7:579).

NAUVOO TEMPLE ENDOWMENT REGISTER, film 1033997, page 316: Lewis Neeley, priesthood Seventy, born 4 Oct 1805, Ovid, Seneca, New York, Temple Ordinance Dates 6 Feb 1846. Elizabeth Neeley, female, born 4 April 1810 (with a note at the bottom stating 4 Apr 1808 - slg record) born Coloraine, New York, Temple Ordinance Dates 6 Feb 1846. On microfilm, 183,372, pages 417- 418, one can see the time, 11:30 p.m. and 11:40 p.m. the beginning of their sacred temple ordinances for Lewis (father) Elizabeth (mother) and their son William. Imagine, just before midnight.

Grandson Orville Neeley states Armenius was baptized in 1846 by John Smith. February of 1846, the Latter-day Saints were forced to leave the beautiful city of Nauvoo because of persecutions. Armenius Miller Neeley would have been very close to 10 years of age if we have his birth date correct. They no doubt left when the body of the saints departed. The next we hear of them for sure was at Florence, Douglas County, Nebraska. This was known as Winter Quarters.

1846 list of Nauvoo immigrants, Armenius Miller Neeley is with his sister. They no doubt made it to Winter Quarters in Nebraska.

“Saints at Winter Quarters urgently needed a gristmill to grind their wheat and corn into flour. During March community members pooled their labor to complete the mill and the dam that they had started in October 1846 on Turkey Creek, Nebraska. Diarist Hosea Stout wrote on 6 March that the dam water was rising due to melting snow and “was like to brake...so all hands turned out to the dam.” Part of the mill dam did break away. John D. Lee wrote of the event that “if (we) could get about 100 men on the morrow I think the dam might be secured and that the mill will start by morning.” On 20 March, Hosea Stout wrote with obvious satisfaction: “Today the mill started and promises well. It runs beautifully grand, does a good business.”

The mill ground 10 or 11 bushels per hour, a higher rate than the average for mills of that day. Customer demand was so great initially that people had to wait hours and sometimes days to have their corn and wheat milled into flour.

Most of the Saints camped by the Missouri River had been homeless for 10 months, some up to 13 months. Summer season had brought malaria and various mosquito-borne diseases to the ill-sheltered refugees. Chilling spring rains, summer heat, and autumn cold had taken heavy tolls on the hundreds of tired, strained, and improperly fed travelers. Winter had brought new diseases among the camps, including scurvy and consumption (pulmonary pneumonia).

John R. Young, nephew of President Brigham Young, then but a boy in Winter Quarters, later recalled that “our house was near to the burying ground, and I can recall the small, mournful trains that so often passed our door....The scurvy was making such inroads among us that it looked as if all might be sleeping on the hill before spring.”

On 17 March, John Smith, the Prophet Joseph Smith’s uncle, wrote in his diary, “We have had and still have considerable sickness among the Saints, who suffer with a disease called the black scurvy, said to come in consequence of people not having sufficient vegetables to eat; many have died among us.

Today’s Winter Quarters Cemetery, located on the west side of the Missouri River at the site of present-day Florence, Nebraska, a part of Omaha, contains memorials and monuments dedicated to the many Latter-day Saints who died that deadly winter of 1846-47 and later. A sexton’s list of burials identifies 286 deceased into 1847, a high toll. Counting the other LDS encampments on both sides of the Missouri River, the death toll by May 1847 could have exceeded 500. More than half of the deaths were infants or children.” (2)

Armenius Miller Neeley was eleven years old when his mother Elizabeth Miller Neeley died February 2, 1847, eight days after the birth of Elizabeth Ann who was born 25 January 1847. She is buried at the Winter Quarters Cemetery, Florence, Douglas County, Nebraska, along with her newborn daughter who soon followed her in death on 3 August 1847. Both are in the same grave, #73 which is located on the south side of the cemetery. But to date we have not found where Armenius’s two younger brothers are buried. They are John Neeley born 29 January 1843 in Nauvoo, died 7 December 1848 and Hyrum Smith Neeley born 7 May 1844 in Nauvoo, died 18 October 1847/1848. We can only guess that because father Lewis Neeley was on the East side of the Missouri River, the boys may have been buried there. See his history for details of his calling in that area .

Next was their coming to the Valley of the Great Salt Lake. Searching has been done to determine the company, which



does not clearly validate their names in the companies. One descendent reports Armenius Miller Neeley age 14 born 7 Jan 1836 in Illinois, Wilford Woodruff Company. Harriet Neeley age 11, born 10 Sept 1839, Nauvoo; John Neeley age 6 born 1844 Nauvoo, was in Wilford Woodruff Company. We feel John was deceased.

Armenius Miller Neeley crossed the plains with his sister in the 5<sup>th</sup> Company which was the Ezra T. Benson Company. Journal History 31 Dec 1849. Supplement page 11. His father Lewis Neeley remarried and came to the Utah Territory in 1850 in Captain Walls Company.

Thorough searches have been made to locate the pioneer company Armenius Miller Neeley came to Salt Lake with. Family states he came in the Ezra T. Benson company in 1849. He is not listed in the roster of this company. Searches were made in each one of the 1849 companies with NO RESULTS.

We also searched the 1850 Census for William Neeley, Mary Jane Neeley, Armenius Miller Neeley with NO RESULTS.

1850 Census of Davis, Utah Territory, Roll #M432\_919, page 8B, image 21, family 98, Samuel Parish, 59 (or 52) Male, born Calif., Real Estate 345 owned, Fanny Parish, 55 female, Ireland, Priscilla Parish 18, dau, female, Calif, HARMENUS MILLER, age 14, Male, born Illinois. We have wondered if this is our Armenius Neeley but it may have been his mother, Elizabeth Miller's, nephew, son of Armenius Miller her brother and not our Armenius Miller Neeley.

1850 Census Utah Territory, Great Salt Lake, Roll M422\_919, page 17 A, image 145, Benjamin R. Hulse (or Huler), age 35, Male, Carpenter, Real Estate 75, Jane Hulse, age 32, female, born New York, Adelia Hulse, age 3, female, born Missouri, HARRIET NEELY, age 14, female born Illinois.

We do not have valid records of the group he came with or him on the 1850 Census. Family records does say Armenius came to Brigham City with his sister Mary Jane.

This takes place in Brigham City: "Armenius was singing with a group of carolers at Christmas time when he heard a sweet voice in the crowd and said she is the girl I want for my wife. He fell in love with Susan's (Morgan) voice before he met her." (4)

Yes this is the story in the family that he heard a beautiful singing voice which he loved, this was Susan Morgan from Wales. He married her December 8, 1856. I will quote the Brigham City Ward Record, film #25,810, Marriages, page 63, "1856, Dec 8<sup>th</sup>, married in Brigham City, Box Elder County, ARMENIUS NEELY and SUSAN MORGANS by President Samuel Smith. Armenius Neely was born Vermillion County, State of Vermont Jan y 7 1836. Sugsan Morgans was born in the County of Glamorgan, South Wales, England, Nov 8, 1841. Witnesses: William Morgan, David Morgan, and William Neely".

William Morgan was likely her father, David Morgan was most likely her brother and William Neeley, Armenius's older brother. The journal of their son Jonathan Harvey Neeley has 22 Dec 1856 as their marriage date. The entry is written for the marriage to Susan Morgan and immediately following in the same hand writing with the shade or darkness of ink is the marriage of Armenius to Cynthia Malissa Russell Clark in 1881. It appears the entries were made in 1881, which is

25 years later, therefore the Brigham City Ward record would be a more primary source, written on or near the time of marriage.

Melburn Beckstead Ellis states Armenius was good looking with black curly hair, blue eyes and played the violin for dances. Susan loved to dance and sing.

Their first child, Armenius Miller Neeley, Jr. was born 30 September 1857 in Brigham City, Utah. Orson David Neeley followed 23 Dec 1859 in Brigham City as well.

Orville Neeley states Armenius was ordained a Seventy 20 February 1859 by Simeon A. Dunn.

“In April 1860, several families from Lehi, Utah County, and other places, arrived in Cache Valley and decided to locate where Hyde Park is now situated.

The first families who arrived on the spot and remained were those of Robert Daines, William Hyde, Armenus Neely and Anthony Metcalf. Robert Daines was accompanied by his wife’s cousins, Elijah and George Seamons, making six men in the party. They were the first actual laborers in the settlement.

A cold spring of water now at the west end of Hyde Park and flowing under the present paved highway, became the central place for the camp. William Hyde set the stake for the settlement and then left to make preparations to move his family and belongings to the new settlement in Cache Valley. The land was unsurveyed and covered with bunch grass. The settlers selected their pieces of land and began to plow it, but it was very hard because of the tall wheat grass.

July 1860, about sixteen families had located at the new settlement. Apostle Ezra T. Benson and Peter Maughan organized the Ward and appointed William Hyde as Bishop. The settlement was named Hyde Park in honor of Bishop Hyde. The people began to build their houses but until that time they had lived in their wagons and temporary dugouts. Some of the first meetings were held in the Metcalf dugout. The first houses were built on Center Street just west of the present Inter-Urban railroad station, mostly to the lower end to be near the spring. The houses were built close together in fort formation for mutual protection against any Indian raids. In 1861 and 1862, a military organization was effected to give better protection.

In 1860 the land was staked off as well as an irrigation canal from Summit Creek to the north a distance of three miles, and from the Logan River, a distance of five and one-half miles. The Logan-Hyde Park Canal was not available that season. The next season more settlers came and by the united effort of all, the Logan-Hyde Park Canal was completed and the water was taken to the small farms and saved the crops of the people. Like the other settlements, this was a great undertaking and accomplishment for the few settlers at Hyde Park. The canal was built with ox teams, plow, go-devils (wooden drags in V shape) and much hand labor. In 1863, a combination meeting and school house was built of logs and stood southwest of the present Inter-Urban Station.” (3) p.103-104

Isabell Dora Neeley was born to Armenius Miller and Susan Morgan Neeley 26 June 1861 in Brigham City, Utah. Followed by Lauretta Geneva Neeley 14 April 1863 in Franklin, Oneida County, Idaho. Melburn Beckstead Ellis states:

“In April the baby, Laretta, was born and life seemed to turn more peaceful. Grandmother (Susan) wanted a new dress, she and grandfather drove by wagon to Brigham City for a calico dress.”

Susan Morgan and Armenius Miller Neeley received their endowments and were sealed for time and all eternity in the Endowment House in Salt Lake City 19 October 1861.

“During the spring of 1864 the Indians had been giving little trouble for some time, and the settlement of Franklin was rapidly growing and the people deemed it advisable to move out of the fort. The town was surveyed and the people built on their lots that were allotted to them by the presiding authorities.

All went well and peaceably with the little colony, as it now began to take upon itself the appearance of a civilized town and shake off some of its frontier appearance. The summer was favorable and abundant crops were harvested. During the fall, however, an incident occurred which could have been very serious for the settlers.

About 1,000 Indians on a migration and hunting expedition were going through the valley under the leadership of Chief Washakie. These Indians were a peaceful band and quite friendly with the whites. They camped for a short rest in the river bottoms north of Franklin. While there, some of their young warriors came to Franklin. Some of them secured some liquor from two of the local citizens. One of the Indians became drunk and began to run his horse up and down the street shouting and trying to run over everybody he met. He knocked a woman down, Mary Ann Alder, and tried to trample her to death with his horse. Ben Chadwick, who was driving the horse power for a threshing machine near by, got a pistol and shot the Indian in the neck, wounding him. Chadwick made his escape. This enraged the Indians and they immediately went on the war path. Chief Washakie seized Samuel Handy, at whose place the threshing was being done, and nearly beat him to death with the butt of a pistol. Washakie tried to shoot Handy but his pistol was empty. Handy's wife tried to interfere but Chief Washakie knocked her down and tried to tear her clothes off her and would have killed her if another chief, named Alma, had not interfered.

Robert Hull was captured and held as a prisoner on a knoll about a quarter of a mile from town. The Indians danced around him with their tomahawks and knives and threatened him. Bishop L.H. Hatch, with Armenius Neeley as interpreter, and Alexander Stalker, went to the Indian camp and Hull was liberated and came to town. Bishop Hatch and his party had to remain, however, until the Indians could get Chadwick, who had shot the Indian. Chadwick had escaped and was miles away. The Indians held a short council and finally let the prisoners go home.

As soon as the trouble began, Wm. L. Webster mounted the best horse in the town and started south through all the settlements to notify the minute men. By night they began to come into Franklin with their guns and ammunition and by day-break more than 300 armed men were in the town. The Indians, through their scouts, soon learned that the minute men were assembling and they began to pack up and send their squaws and papooses across Cub River and started them out for Bear Lake Valley. Next morning peace was made with the Indians for four beeves (cattle or steers) and twelve sacks of flour. The two men who sold the Indians liquor had to furnish the beeves and the community the flour.

During the argument that took place at the peace meeting one of the finest examples of eloquence that is characteristic of

the highest type of the American Indian, was made by Chief Washakie. His theme was, "Put your self in my place." The Chief brought home to the Christian the beauty of the 11<sup>th</sup> commandment: "Do Unto Other as You Would that they should do to You." In his brief speech was a temperance lecture besides. He said, "Until the white man came there was no fire water and the Indian was sober; your people sold fire water to my people and made my warriors crazy. If my people had sold fire water to your braves and made them drunk, how would you feel about it? Would you like to see him shot down like a dog because he made a fool of himself? Will the White Father put himself in Washakie's place?"

Samuel Handy was robbed by the Indians of everything in the way of clothing, food, cattle, chickens, and about everything on the place which they thought they could use. The threshing machine belonged to Joseph Hendricks and it was robbed of all belts, tools, and anything the Indians thought could be used. The treaty was made and all was well with Washakie's band and the whites again. This was the last trouble the Red Man ever gave the citizens of Franklin." (3)  
page 142-143

"An important factor in the preservation of peace between the settlers and Indians was the scrupulous adherence by the settlers to the principles of right and justice enunciated by Pres. Brigham Young in neither infringing upon the right of the Indians nor suffering them to disregard those of the whites with impunity." (3)

I would like to quote what my grandmother Neeley (Rachel Maria Neilson Neeley, wife of Jonathan Harvey Neeley who is a son to Armenius) told me about Armenius Miller Neeley who was her father-in-law. First I shall state what she said about above Indian problem. "An Indian shot and killed a woman named Mrs. Alder. Immediately after the incident happened a white man pulled a gun and shot the Indian. The woman died, the Indian made it back to his camp. The Indians came back and captured the first white man they found and said they would keep him and kill him if the Indian didn't live. Armenius went to the camp and tried to get them to let the white man go. They tied him to the stake and was having a war dance when an Indian squaw reached out with her knife and cut down Armenius's sleeve but did not cut his arm. They let them go because the Indian got well."

It is difficult today to understand what they experienced. But we do know they sacrificed and built what we now enjoy.

My grandmother also told me that when he grew to manhood, he went on a mission among the Indians. Later, he was an interpreter to them as well and he took a great part in making peace between the Whites and the Indians.

She said he traded two oxen for a violin and he played this violin with George Marshall on the Constan and George Gamble played the guitar for many dances that they had. The extermination of the Indians at Battle Creek was also in his life. He was there and his job was to bring the wounded soldiers back to Franklin. She said he moved to Franklin, Idaho in 1863 and had a significant role in making peace with the Indians.

"While grandmother was expecting her first child to be born in Franklin, the terrible war with the Shoshone Indians on the Bear River was fought. Grandfather was a peacemaker with the Indians. He spoke their language and worked toward keeping peace with them through the settlements of Cache Valley. But at this time hatred had erupted full force, travel was always risky but now it was suicidal. The Indians had stolen more cattle and bad feelings existed everywhere. His picture and stories of his pioneering deeds are on display in the relic hall in Franklin, Idaho.

A quote from Church Chronology and the History of Orrin Porter Rockwell, Colonel Patrick E. Conner with Orrin Porter Rockwell and about two hundred troops, defeated a band of Shoshone Indians, numbering over four hundred in a ravine on Beaver Creek, near the Bear River twelve miles north of Franklin. About sixteen soldiers were killed, many wounded and some two hundred and twenty-five Indians killed, including Chiefs Bear Hunter and Lehi. Mother said that she remembered grandfather telling about helping to load the dead and wounded at Franklin in sleighs in order to get them to Camp Douglas in Salt Lake as soon as possible. History reports even the butchery at Mountain Meadows paled in comparison to this battle. (4)

William Lewis was born 7 May 1865; Jonathan Harvey born 2 September 1867 and Lorenzo Hezekah 8 June 1869. All three births were in Franklin.

5 Dec 1870 Armenius Miller Neeley and Susan Morgan Neeley received Patriarchal Blessings. Susan was told, "The Lord hath heard thy prayers, and knoweth the secrets of thy heart, and will reward thee for the trials through which thou hast past. Armenius was told, "Thou shalt confound the wisdom of the wicked and set at naught the councils of the unjust".

Eli Davis Neeley was born 5 May 1871 and dies the same year; Ezra Elias Neeley born 5 June 1872; Mary Myriam born 19 September 1874; and Sarah Jane Neeley born 14 Sept 1876 and death came to her the same year. All four were born in Frankin, Oneida County, Idaho.

"They are among the pioneers who first settle in Franklin, Idaho. They made their home in what was later called Nashville, up Cub River a short distance northeast of Franklin. One church calling he had was that of Indian interpreter. He did some work for the telegraph company— that of keeping the line to the East in repair, which was a hazardous job in the wintertime. My father, Armenius M. Jr., told me that the company had a small house on the top of the mountain to hold repairs, equipment, and also for a place for shelter and food for those who took care of the line. On one occasion he had accompanied his father and they had to hunt sometime for the little house by poking sticks down through the snow. They found it and had to descend some distance to get through the door." (5)

1870 Census, Oxford, Cache County, Utah #553,109, NEELEY, ARMINUS, age 32, Male, 9 in the household, Farmer, birth place Ill., wealth of \$300.00. 214 City Oxford, County Cache, contained 4 pages total, RW 300. The original census was so light, it was not legible, the above is the index.

Mother Susan Morgan Neeley gave birth to baby Susan Neeley 31 Dec 1877 in Franklin, Oneida, Idaho and the mother Susan died that same day. She was buried in the Franklin Cemetery. The headstone is flat on the ground and is in the north east part of the cemetery.

"My mother was only three years old. A younger sister born in 1876 had died soon after birth and now baby Susan (was only) one hour old. They were too young to have known their mother, but mother remembered from her father's stories of his happiness with her mother and their family." (4)

1880 Census, Fraklin Precinct, County of Oneida, Idaho, FHL 1,254,173, T9-0173, p. 15, ED 25, folio 274C, Arminus Nally

(Neeley), age 45, born Maine, Dora daughter age 19, Orson son age 20, William son age 16, all three born Utah. Harvey son age 14, Ezra son age 10, Susie daughter age 6, Sallie daughter age 2, and these last four born in Idaho. Our records do not agree he was born in Maine. His son, William was born in Idaho as well.

1900 Census, Franklin Precinct, Oneida County, Idaho, Armenius Neeley, born Jan 1836, age 64, marr, born Ill., occupation Farmer, read, write, speak English, all three yes. Owned home, free mortgage farm. Cynthia M. Neeley born Sept 1835, age 64, wife, So Carolina. Ezra Neeley, son, June 1872, age 27, single, Idaho, father born Ill., mother born Wales, Farm laborer. Susie Neeley, daughter born Dec 1877, age 22, single, born Idaho, father born Ill., mother born Wales.

“During these years grandfather bought a farm up Cub River Canyon, just a few miles from Franklin and the children grew up there, playing in the canyon, fishing in the river, singing together. Mother said they were still a little afraid of the Indians and once when they sighted several Indians riding up the trail to see their father they hid in the cornfield thinking that they would not be seen. When the Indians arrive they told Mr. Neeley about his papooses in the corn. Grandfather farmed, hauled, milk, and raised honey bees. He was bitten by a rattlesnake while picking chokecherries and survived. He gave each 160 acres: son Jonathan, daughter Loretta, son Orson, and son Armenius Jr.” (4)

“Two of the younger sons filled missions for the Church of Jesus Christ of Latter-day Saints. They were Jonathan Harvey and Ezra Elias. Grandfather assisted all he could in taking care of Harvey’s farm (he was married) as well as his own. After Ezra (single) returned from his mission about 1904, Armenius bought a house and lot in town and left the farm where we grandchildren had liked to visit so well to eat sweet apples (a luxury in those days) and hear Grandfather make sweet music on his violin. He always seemed so kind and gentle. He was a faithful follower of Jesus Christ.” (5)

Deseret Evening News, October 3, 1908, page 29: “Pioneer passes away at Franklin on Monday 28 September 1908. Armenius M. Neeley, of the early settlers of Franklin, died quite suddenly. He was apparently in good health at 5:00 p.m. Shortly after that time he was taken ill with a severe pain in the region of the heart and died about an hour after. He leaves a wife, four sons and three daughters. Funeral services Friday.” Speakers at the funeral were T. H. Durrant, C. W. Hobbs, William N. Daines and President G. C. Parkinson and J. S. Geddes. “Having learned the language of the Indians, he was very useful in the early settlement of Cache Valley, acting as Indian interpreter on many occasions, when such services were needed.” (5)

Both Susan Morgan Neeley and Armenius Miller Neeley are buried in the Franklin Cemetery, Franklin County, Idaho. Susan’s grave and monument is in the north east part of the cemetery and Armenius is in the more western and central south part with the words : Pioneer of Idaho, Friend of the Poor and Peacemaker with the Indians on his monument.

Franklin was the first permanent settlement in Idaho. Franklin County was organized in 1913.

(1) H.W. Beckwith 1879, HISTORY OF VERMILLION COUNTY ILLINOIS.

- (2) ENSIGN, March 1997, pages 56-57 by William G. Hartley.
- (3) AN EARLY HISTORY OF CACHE COUNTY, Logan FHC, U.S. Utah Cache H2  
Hm pages 103-104; 142-143.
- (4) granddaughter Melburn Beckstead Ellis (Mary Myriam's daughter)
- (5) grandson Orville Neeley (Armenius Miller Neeley Jr.'s son)
- (6) Neeley history on Film #1307584 at the Family History Library SLC.
- (7) Mound Branch Records, near Nauvoo, 1845, #001917, SLC FHL.

