

Richard Hall, Sr.

A brief story of the life of Richard Hall, by Marie L Watson.
Transcribed by Faye West, Edmonton, AB, 2010

“And even will I gather mine elect from the four quarters of the earth even as many as will believe in me.” D&C 33:6

“Behold it is my will that all they who call upon my name and worship me according to my everlasting gospel, should gather together and stand in holy places.” D&C 101:22

“And it shall come to pass that the righteous shall be gathered out from among all nations and shall come to Zion, singing songs of everlasting joy.”
D&C 45:69

“Who will gather her people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice and humble themselves before me, and call upon me in mighty prayer.” D&C 29:2

When the Elders of Israel set forth in these latter days according to the commandments of the Lord, to gather His elect from the four corners of the earth, young Richard Hall, a humble young man, proved to be among those whom the Saviour meant when he said, “My sheep shall hear my voice.” Richard heard the gospel message, believed, and hearkened to the voice of the Lord through his servants.

Richard was born 10 May 1817 at Woolley, Yorkshire, England. Woolley was just a small village, a chapelry, in the Parish of Royston. In its records are found the names of Richard’s family for a number of generations. His father was Joseph Hall, a stone mason born at Woolley. His mother was Harriett Barlow who was christened at Sheffield, Yorkshire, England. Woolley was also the home of Joseph’s parents, Joseph Sr. that is ... His father was a Joseph Hall, and his mother was Anne Dinnis, both christened at Woolley. The great grandparents were Joseph Hall and Elizabeth Rogers, christened at Woolley and Royston respectively. Prior to this the Hall family appears to have come from Breton Monk.

The village of Woolley was situated about five and one half miles south of the city of Wakefield, and together with the village of Emley contained 553 inhabitants when Richard was a boy. Here he learned the trade of stone cutting from his father and followed this trade for the rest of his life in England and later in America. These men were known as Master masons. They quarried, cut, and laid the stone.

Richard was the second of three known children in the family. Joseph, the eldest, was born 17 Sept 1815. Anne was born 22 Apr 1819, both at Woolley. Joseph married Hannah Maria Harley of Wakefield. Little is known of Anne. When Richard was twenty years of age he married Anne Boardley, also twenty. They were married 13 Nov (?) 1837. Anne was born at Heath, Warmfield Parish. Heath was a village situated on the Calder River, two miles east of Wakefield. They were married in the parish church at Warmfield. Two years less one day later a son was born to them on 21 Nov (?) 1839 at Heath Common, a rural district of Wakefield. He was named John.

Little is known of Richard and Anne’s early life. Recorded in the history written by his brother’s wife Hannah is the following account of their life at that time. She stated that the family were “dissatisfied

with religion as they found it there." She stated that "while talking of religion, Joseph, her husband's father, (and Richard's) made the prediction that they would yet find a church that would teach them the true gospel of Jesus Christ". Later through the Mormon missionaries they heard the true gospel and accepted it wholeheartedly. According to the Endowment House records, when Richard received his endowments he stated that he was baptized 10 Feb 1841. The place is yet unknown. He was but 24 years of age. He and Anne were baptized in a very interesting year in church history. For example, on 1 Jan the British edition of the Book of Mormon was published in Manchester, England. On Tuesday 19 Jan the Saints back in America were commanded to build a temple at Nauvoo. Sunday 14 Feb, four days after Richard's baptism, the London Conference was organized by President Lorenzo Snow. On Sunday 22 Oct Orson Hyde arrived in Jerusalem, ascended the Mount of Olives, and dedicated the land of Palestine for the gathering of the Jews. Just four years prior to this the first foreign missionaries of the church were called upon a mission to England. Early in June of that year Heber C Kimball and Orson Hyde were set apart for this calling. On 13 June 1837 they and the others set apart left Kirkland, and on 1 July they set sail for England and arrived at Liverpool 20 July. On Sunday 23 July they first preached the gospel, and 30 July they baptized their first converts at Preston, Lancashire. Less than four years later missionaries had found Richard and his family in the heart of Yorkshire.

It is not known when the family arrived at Tadcaster, Yorkshire, but on 24 Mar 1842 Joseph and Hannah's third child, Mary, was born there. On 15 Jan 1843 Joseph and Hannah Maria were baptized there by Elder Edward Redmon of Leeds. Richard's father Joseph and stepmother were baptized 16 Jan 1843 at Tadcaster, also by Elder Redmon. On 18 Jan 1843 Joseph stated in his record that Richard was also baptized by Elder Redmon. This was apparently a rebaptism as was so often done in those early days to renew their covenants. This same day there were eighteen members baptized into the church. On 22 Jan 1843 Joseph and Hannah were confirmed members of the church by Elder Redmon and Elder Milles from Bradford, Yorkshire and the same day his father and stepmother were also confirmed by the same Elders.

It was said by members of the family that Richard kept a diary of these early experiences, but that at his death it was lost, therefore we have to rely somewhat upon his brother's and his brother's wife's record for a few of their experiences. On 24 Apr Joseph wrote in his diary: "We left Tadcaster and went to Pocklington. I got work at Captain Duncomb's. Two miles from Pocklington we took a school room for our preaching house, and we had preaching every Sunday. We went out two by two into all the villages round about within two miles around Pocklington. Elder Henry Guerdon was our preaching Elder then. He left us and set off for America and then Elder George Eyre presided over us. He labored very hard both in preaching indoors and outdoors, but few obeyed the words of the gospel. I baptized three in Pocklington on 24 Aug 1844 and we left and started for Liverpool to make our way shorter and nearer to Zion. I left my wife and family near Wakefield with her mother and I, with my brother Richard, started for Liverpool on the 28 Aug 1844. We arrived at Liverpool about 1 Sept. We left there and went to the docks at the north end of Liverpool. On 1 Dec 1845 I was appointed to be foreman over about 50 masons and laborers."

Joseph was ordained an Elder 22 Nov 1843 before leaving Pocklington, under the hands of George Eyre. Joseph stated in his diary that his missionary work continued and that he baptized his brothers in law and five persons while preaching and working to get money to take them to Zion. On 23 Sept 1844 Joseph's son Joseph was born at Stanley, a suburb of Wakefield, at Hannah's mother's home.

At Liverpool, Richard and Anne's third child, Richard, was born 14 Feb 1846 and Joseph and Hannah's fifth child Hiram was born. Richard's second child, a daughter, Elizabeth Ann, had been born 23 Apr 1843 at Heath Common, Yorkshire. While living at Liverpool the following experience was recorded in the history of Hannah. It gives some idea of their experiences at this time. She said: "On one of the late President Wilford Woodruff's missions to England accompanied by his wife Phoebe and a number of Elders, no one at the church office in Liverpool had heard that the Elders were coming, because in those

days there was no telegraph nor cable. Mrs Hall (Richard's wife) dreamed that they were coming on a certain day, on a certain vessel, and that she should meet them, because there would be no one else. She told her husband the dream and he went to the church office to make inquiries. They knew nothing of it. However, on the day named she went down to the docks and was told that with the incoming tide the vessel would be in. As soon as the passengers came ashore Mrs Woodruff saw Mrs Hall and exclaimed: "This lady has come for us." What is the more remarkable, the two women, who had never seen each other, dreamed of this meeting on the same night."

While living at Liverpool, 3 May 1848, Rebecca was born to Richard and Anne. In 1849 Richard must have felt a need to renew his covenants, or maybe for some comfort and reassurance, for he was baptized again in Liverpool by Alfred Curdon and confirmed at this time by the same Elder. He was now about to set sail for Zion after working for five years on the docks. One can hardly imagine the expectations or uncertainties or anxieties he may have gone through facing such a great undertaking as was before him, leaving all behind that was dear to them, to sail away into the great unknown with your faith and hand in the hand of God, following the instructions of the men at the head of the church calling them to gather to Zion. He paid for the tickets for himself and his family, ticket number 10, 9 Aug 1849, for the ship *Argo*, to set sail 10 Jan 1850 for New Orleans, Louisiana, America. The record stated that his ticket covered himself, age 30 (he was 32), Anne, age 30 (32), John age 9, Elizabeth Anne age 7, Richard age 4, Rebecca age 1 ½, and Janet Cousins age 13, for whom a deposit of six dollars had been made. Who she was I do not know, but she sailed with the family. A notation on the Liverpool records stated that they were to be transferred to the ship *Berlin* but I find no record of the transfer. Other passengers that sailed on the ship *Argo* were Esther Brereton age 22, Sarah Brereton age 37 (later to play a part in Richard's life) and her daughters Elizabeth 12, and Sarah 10. This group sailed second class.

Richard's brother Joseph and family had sailed five months earlier, in Mar 1849, with his group on the ship *Hartley*, a sailing vessel with 220 saints on board. An interesting experience of Joseph's, being that we don't know any of grandfather Richard's experiences, was on 6 Apr shortly after leaving England, the ship stopped because there was no wind, and for three days the ocean was so quiet they could look down and see the sandy bottom, about 75 feet deep. Joseph and the company held conference on board the ship. They held it up on the deck and it was a very fine day and all of the priesthood, the Elders, Priests, Teachers and Deacons, members of English, Scotch and Welsh origin were there. "We held a meeting," he said, "and we agreed to unite in prayer and ask the Lord to cause the winds to blow and the next day to Lord answered our prayers." The conference lasted three days, Monday through Wednesday.

Continuing with Joseph and Hannah's account, at the same time wondering what Richard and Anne's experiences were, Hannah stated that "it was on the 12 Apr 1849 that we last saw land, land that was Ireland, and on the 28 Apr 1849, we saw the USA." Hannah was very ill on board ship and her baby Orson Spencer was born 15 Apr 1849, twenty minutes to nine o'clock in the morning, about 500 miles from New Orleans, and he died and was buried at sea. Richard and his family arrived at New Orleans and sailed up the Mississippi River, arriving at St Louis to meet tragedy and heartbreak. Joseph, his beloved brother, and family had arrived at St Louis at a time that an epidemic of cholera had broken out among the saints camped there. Joseph had helped many of the sick and finally had taken the disease and died, only three days after arriving in St Louis. He died 15 May 1849 leaving his 34 year old wife in a strange land, far from their destination, away from all of her loved ones in England, with her five children, alone and helpless. (Sometime later Hannah met and married Joseph Savage while in St Louis. Joseph was also a convert from Nottingham, England. He took Hannah and her family and left St Louis Apr 1861 for Utah where she raised a fine posterity for both husbands of faithful members of the church.)

Richard and his family stopped in St Louis for nearly two years. He worked as a stone cutter, owning and operating a quarry. While in St Louis sorrow and tragedy again struck him. His wife Anne gave birth to a

baby daughter, Martha, 1 Feb 1851, and eight days later, 9 Feb 1851, she and the baby both died. This left Richard alone with four children to care for. John was 12, Elizabeth (Lizzie) was 8, Richard was 5 and Rebecca (Becky) was 3. Later the same year he took his family and started for Utah. There were many companies of saints leaving for the mountains, an almost continuous train. The hardships they endured we do not know, but from the records of others they were sometimes beyond endurance, for many lost their lives. As for Richard, he started for the valleys west with a friend, travelling together. One had a horse and one had a cow, and between them they had a wagon, and with provisions and their families they started their long weary trek across a wilderness. He walked heroically the whole distance, wading rivers, crossing deserts, climbing mountains, enduring storms, heat, deprivations and countless hardships. His five year old son Richard, according to the family, walked bare foot across those plains, helping drive the cattle for the company. While enroute, Richard met a young woman in the company and married her, Eliza Brooks, from Birmingham, England. This happiness was short lived. They were married only two weeks and she died of cholera.

Richard arrived in Provo that same year, where he settled for about two years. In 1853 he moved his family to Manti, Sanpete County, Utah. When the Lord has a work for a person to do it seems that he guides their lives toward this end. After their arrival in Salt Lake City, the President of the church advised them with others in the group to go on south to Sanpete Valley and assist in the colonization of that area. Richard was a master mason and a carpenter by trade and the Lord was to build a temple in Manti. At this time Manti was new settlement, situated on the eastern side of Sanpete Valley about 125 miles south of Salt lake City, surrounded by broad fertile fields that comprised "that portion of the great 'granary of Utah'". Along the base of the mountain range which hems Sanpete Valley on the east is an underlying oolitic stratum, from which the finest oolite and grey sandstone was found. On one of these mountains of solid rock the temple was later built. Also the mountains furnished an abundance of native timbers "and all other elements of home and factory building." Here Richard was to make his home for the remainder of his life. Being now 36 years of age, he was about to embark on a new phase of his life which would bring him eternal blessing with the faithful and I am sure that because of his past training as a stone mason that the Lord was his guide. Wilford Woodruff, during the winter prior to the dedication of the Salt Lake temple said to the men labouring on the temple, "some of you may give out at night, but you will be here in the morning if you are faithful. You are not here by accident. You were ordained in the Eternal World to perform this work." Was Richard one of those fore-ordained for this particular work?

Life in the valley did not prove to be easy from the start. In a history of Manti it states that he, Richard, "passed through all the hardships incident to early pioneer life, including the Indian wars and the grasshopper plague." A brief outline of the war and the grasshopper plague might be interesting to some of his descendants. So briefly only – on 14 June 1849 a delegation of Ute Indians under Chief Walker had appeared in Salt Lake City and asked Brigham Young for colonists for Sanpete Valley, to teach the natives how to build homes and till the soil. An exploring party led by Joseph Horn and Chief Walker came through the Salt Creek Canyon and reached the present site of Manti 20 Aug 1849. They were treated royally by the natives and upon their return to Salt Lake City reported conditions favorable for colonization. A company of fifty families from Salt Lake City and Centerville was organized and started late in the fall for Sanpete Valley under the leadership of Isaac Morelrey, Seth Taft and Charles Shumway. They arrived at the present site of Manti 22 Nov 1849. However Walker was not entirely honest in his request for white settlers. He and his band were a continual source of trouble for the settlers, culminating in what is known as the Indian War of 1853. The Indians did not appreciate the evidences of civilization and made all the trouble they could by stealing cattle and attacking defenceless herders and travelers. One historian wrote that while pleading for white settlers this hypocritical chieftain simply wanted more victims to slaughter .

The immediate cause of the commencement of hostilities was the unfortunate interference of a white man, Mr Ivy, who saw an Indian beating his squaw and, angered at the brutal incident, struck the Indian

who died from the effects of the blow. Chief Walker and his brother Arropine made an immediate attack upon the whites. However, this was not the first real cause, merely a pretext for the beginning. There were other causes at work inciting Walker to hostility. One Pedro Leo and a party of Spanish Mexicans were in Sanpete Valley trading horses for Indian children, firearms, etc. He held a license to do so from the Governor and Superintendent of Indian Affairs for New Mexico, but he had no license or authority for Utah. It was against the law in Utah to move Indian children from Utah. It was kidnapping in the eyes of the law. Those traders were also purchasing arms and ammunition for the purpose of supplying the Navaho Indians and Utes in exchange for mules, blankets, etc. To furnish arms and ammunition to Indians to fight against the United States was treason. However, the Mexican slave traders continued their traffic in Indian children and firearms in Utah. One of them had a following of a band of 150 Yampa Utes, a portion of the savage hordes that two years later followed Chief Walker in his destructive raids upon the settlements of southern Utah. These traders were forced by law to go to Governor Brigham Young for license to trade in Utah. He refused to license them, stating that they could not buy Indian children for slaves. The Spaniards promised to go home. Some did, taking with them horses and mules as they went. Some of the slave traders stayed and were parties to the war, stirring up the savages against the Utah settlers.

In Jan 1855 Walker, so long a terror to the whites, died; but by then he had become convinced that the Mormons were his friends, and among his final words were those of advice to the tribe to live at peace with the settlers and not molest them. Arropine, his brother, made a treaty of peace after Walker died, but his insincerity was fully illustrated in his failure to keep it. The warriors continued their depredations. Arropine and his braves were sullen and often made threats of an outbreak if more beef and biscuits were not furnished them immediately. The trouble continued. In 1855 Arropine's demands for more beef, flour, clothing, etc continued and by March of 1855 the Indians camped around Manti began to be very quarrelsome and insulting when in the presence of colonists, and many threats were made indicating the desire for some pretext for war. On 9 April, when John Lowry Jr. and others had a quarrel with Jake, one of the Chiefs, about some cattle the Indians had boasted of stealing, this was considered sufficient provocation for open hostilities. Chief Blackhawk hurriedly assembled his warriors for another conflict.

During the summer of 1853 a stone fort was erected for the protection of the people and their property. The walls were built by cooperative effort, each man having a certain portion to erect according to his ability to perform the labour required. Richard helped build these fort walls. The people were told to all move inside the fort.

In October 1853 the first census showed that Manti contained 647 men, women and children. A history of Manti states that "this little band of hardy pioneers battled Indians and grasshoppers and cared for visitors from Salt Lake, and militiamen from the north who tendered their services to guard the homes and herds while the settlers gathered their crops and hauled sufficient wood for the winter." All parties engaged in wood hauling, herding and other outside work were armed, one half standing guard while the other half worked. A guard was kept at a little mill near the mouth of Manti Canyon to prevent an attack from the Indians until sufficient flour could be made for their winter supply. Later the miller and the guard and another were killed by the Indians who escaped, later to return and burn the mill. This was a sample of their tribulations. The Manti history continues, "while the Indians under Chief Walker were driving away cattle, killing people and in every way harassing the colonists at every opportunity, a greater foe came unexpectedly from some unknown source and threatened immediate starvation to every family in the city." The grasshoppers entered the fields and gardens and greedily devoured every species of vegetation except a wild spinach or "pigweed" that sprang up at the foot of temple hill. The women and children collected the weeds and cooked them for food, while the men battled the grasshoppers. All crops were nearly destroyed during 1855 and 1856 by these pests, causing much disaster and privation, but, says the history, "the noble band withstood the pangs of hunger and poverty and overcame all obstacles." In 1857 a bountiful harvest cheered the then disheartened colonists and

peace and contentment once more settled over the people. The settlers located upon their several city lots and began making improvements according to their limited means.

In addition to the loss of their crops by grasshoppers, a severe drought later in 1856 covered the land. During this period a great number of cattle died on the ranges from the severity of the winter, which lessened the food supply. In these times of scarcity in the valleys means were taken to supply those who were unable to get food. A fast day was proclaimed for the church on the first Thursday of each month and food was saved and distributed among the poor. So liberally did the members of the church save and give that no one perished for want of food. A note of interest is that in the year 1853 the President of the church, Brigham Young, sent out word to all the church that a famine was to come and that every family in the church was to put away for storage one bin of wheat. Many obeyed, many did not. Three years later the famine hit. Brigham Young and Heber C Kimball had put away a number of bins of wheat to take care of their large families. When the famine hit they caused their own families to go on the very shortest rations in order to feed the many who did not obey. The record states that they fed about 20,000 people.

In an article published by the First Presidency 29 Oct 1855 concerning the tribulations of the settlers, they wrote, "but withstanding these hard times...a general spirit of contentment and a desire to do right extensively prevailed and although they found the people with their crops almost entirely destroyed by the ravages of the grasshoppers, rendering their hard exertions and the labours of their hands fruitless, still we heard not a murmur nor repining nor complaining, but rather a firm and determined reliance upon the Lord."

At this time Richard must have felt a need to re-dedicate his life to the Lord, for he had his family all re-baptized on 17 Jun 1855. Richard was baptized by J Richey, and confirmed by W Chapman on this date. A historical notation states "that seems to be a kind of standing ordinance for all LDS who immigrate to the West from the First Presidency down, all are re-baptized and set out anew by renewing their covenants."

Another means of comfort taken by Richard, to no doubt help him along his way, was his Patriarchal Blessing, received 16 June 1854 at Manti City, by Isaac Morely. His lineage was stated as Joseph. Recorded in vol 15, page 76. On this same day John, his eldest son, and Elizabeth, his daughter, received their Patriarchal Blessings at the same place by the same Patriarch, John of the lineage of Ephriam, recorded in vol 15 page 78 and Elizabeth of the lineage of Abraham through Ephriam, recorded in vol 15 page 79. Sixteen months after his rebaptism, Richard travelled to Salt Lake City to the Endowment House, and on 9 Oct 1856 he had his own endowments, and had his wife Anne sealed to him. He also had his wife of two weeks, Eliza Brooks, sealed to him, and a new wife, Sarah Brereton, a widow, also endowed this day, sealed to him. She had two daughters Sarah Bell and Elizabeth Roylance (their married names) sealed to Richard.

Richard worked hard at fulfilling the calling he had to help colonize the Manti area. He helped build many of the stone buildings there, including the Co-Op store and the large meeting house. He, John Crawford, and N Beach built the first saw mill located in Manti Canyon.

Concerning Richard's family: In 1856 an English convert, William Maylett, arrived in Manti. William had been orphaned at the age of eight and for the next three years was compelled to do odd jobs to earn his board. When eleven years old he entered the racing stables and became a famous jockey in England. He quit the turf when he joined the LDS Church. In 1844 he became a travelling Elder. In 1853 he emigrated to the USA, settling at Keokuk, Iowa. From 1853–1856 he kept the church membership together there, and became engaged in a large wholesale and retail store. He came to Utah with an ox team, paying the way for eight others in the Captain Merrill Company. He was sent by Brigham Young to Sanpete, where he located at Manti. He was again sent to Keokuk 23 Apr 1857 and he, with two others, harnessed and

hitched themselves to their carts to travel. There they did various kinds of missionary work until 1858, when he was called home to Manti. Richard's eldest daughter, Elizabeth, married him as a second wife, 12 July 1861. In 1862 Maylett was counselled by Brigham Young to start a dairy in Manti and see whether good butter could be made in Sanpete. He started and built up a business on his own ranch making it quite profitable for about twenty years, keeping 20-30 cows all the time. He acquired a fine ranch of 40-50 acres five and one half miles northwest of the city. Elizabeth received her endowments in the Endowment House in Salt Lake City on 7 Nov 1865. Being married as a plural wife at age eighteen apparently did not agree with this young girl. She had had many hardships already in her life. Maylett history states that she died childless. Members of her family said she was very unhappy, becoming rebellious and leaving, hurting her father. She wandered away from place to place and little is known about her. Mother [Leticia (Price) Litchfield] said Grandmother [Anna Maria (Hall) Price Hall] told her that "Lizzy" married again a time or two and had a little girl, Theresa, who died very young and Mother gave me a lock of her hair and a little dress of hers that has been kept in the family. Elizabeth died at age 52 at a mining town called Marysville, 20 Apr 1895. Her body was shipped from Pocatello, Idaho back to Manti to be buried by her family in the Manti cemetery. A yellowed letter passed down by the family, written by a husband – Uncle Van Keltz – to Richard, her father, gave details of her death and the cost of shipping the body to Manti. Elizabeth had beautiful auburn hair I was told.

In 1865, tragedy again came to Richard's life. His seventeen year old daughter Rebecca (Becky) was not feeling well one day, sat outside on the damp lawn, caught cold and passed away. This was very upsetting for her father. I was told that while her body lay in the casket in the parlour that she appeared to her brother Richard bringing comfort to him.

A few months later Richard Jr., age twenty, was married to a Manti girl, Anna Maria Singleton. They were married 5 Mar 1866 at Manti. The same year, John, now twenty-seven, was married in the Endowment House in Salt Lake City to Almyra Tuttle of Manti. Richard Jr. brought to the family three grandchildren, while John brought twelve. John was a farmer, stock raiser and wool grower and prominent citizen in Manti. He was also fond of teaming and made three trips to the Missouri River for merchandise and immigrants. He also freighted to the mining towns of Utah and Nevada. He took an active part in the Blackhawk War. He owned a 50 acre farm, a residence in the city, was a stockholder in the Central Wool Co, and owned 2500 sheep. He served as a deputy county collector for twelve years and treasurer for eight years. He died at the age of 87 in Manti. Richard Jr. worked with his father in the trade of mason. Desiring that he would follow the trade, his father quite thoroughly trained him. However, young Richard had other ideas. He had become very fond of horses and desired to become a blacksmith. There were some differences with his father over this, but in the end he went to work in a blacksmith shop, which trade he later carried to Canada with him, setting up the first blacksmith shop in Magrath, Alberta. He was later to put to use his knowledge of the trade his father had taught him, helping to build the community of Magrath, using his knowledge of stone work and in the quarries. Richard Jr. also spent much time freighting with his brother. He also made a number of trips back over the plains carrying supplies and immigrants and had many an interesting tale to tell of his experiences. He owned his own home in Manti and he experienced all of the hardships and experiences of the rest of the family. His life was one of hard work, and little opportunity for anything else. He moved with his wife and family to Magrath and here three years later he was injured and passed away 3 June 1905. He left his wife and three daughters, Anna Maria (Mrs Ether Edwin Price), Rebecca Letitia, and Lavinia Viola (Mrs Carl Poulson).

Richard, as was the custom at that time, was concerned over Becky's future in the eternities, so 22 Nov 1869 he had her sealed to Michael Jensen, a resident of Manti. He had his children all baptized, John being baptized in England before leaving there. The law of plural marriage had been given to the church by the Prophet Joseph Smith. In the Book of Mormon Jacob taught his people "For if I will," sayeth the Lord, "raise up seed unto me, I will command my people. . ." At this time it was a commandment in the church and certain priesthood holders were being instructed to take more wives by Brigham Young.

Only about three percent of the most righteous and able of the men were directed to live this law (although many more took the privilege unto themselves). Brigham Young instructed certain men living worthy lives to take into their homes as wives the single women and converts coming into the valleys that they might have the blessings of eternal marriage and raise up a righteous posterity. This law also Richard obeyed. On 17 Jan 1870 at the age of fifty-three, he was sealed to twenty-three year old Catherine Jack, a Scottish girl, in the Endowment House in Salt Lake City. This day he also had sealed to him a sister of his wife Sarah, Catherine Brereton. This was the beginning of another new phase of his life. At the age when most men, who have their families raised and married, wished to retire and relax somewhat from the cares of life, Richard, like many others at the time, began raising another family. He and Catherine had seven children, Joseph, Mary Rosella, Frederick William, Katie Bell, Thomas Douglas, James and Jessie. Joseph was born 11 months after their marriage and Jessie was born when he was sixty nine, he being well over eighty when they matured. He died at the age of eighty-six before the last three were married.

The Endowment House was a temporary structure to serve the people until temples could be erected and there were no facilities in it for the sealing of living children to their parents. Therefore the time came for temples to be built. Ground for the Salt Lake City temple had been dedicated 14 Feb 1853, the year Richard had arrived in Manti and on young Richard's birthday, but the temple was not finished and dedicated until 1893. A site was dedicated in St George, Utah 9 Nov 1871, the site being formerly dedicated by the Nephites. One Mormon writer records the following concerning the erection of the St George temple: "The residents of St George experienced a similar surprise when, a few years earlier, the same inspired leader (Brigham Young) visited that community for the purpose of dedicating a temple site. At that southern city two sites had been approved by the local brethren. Both of these sites were on an eminence which, like the site at Nauvoo, provided an appropriate location for a temple. When President Young visited the proposed sites, he requested that his teamster conduct the party to the lowest place in the valley, a veritable swamp, infested with marsh grass and cattails. Pointing out the marsh to the brethren, he explained that the temple must be built at that place because the Nephites had previously dedicated that very site for the erection of a temple, but had been unable to bring their hopes to a full fruition.

"It required months to drain the swamp, and with special machinery, resembling well drilling machines, drive tons of rock into the boggy soil to prepare a suitable foundation. Despite the vast amount of labour required to make this site suitable, Utah's first temple was erected where the Nephites had planned to build." (Cecil McGavin, *Mormonism & Masonry*, pp 156-157)

"President Brigham Young had written to Robert Gardner, president of the Stake High Council. In his letter he expressed a wish that a temple be built in St George. Also that Brother Gardner select a few leading brethren and, as a group, to visit sites where it might be best to build a temple. This they did, visiting spots each thought might be best. They could not agree, and so informed President Young.

"President Young, arriving later, somewhat impatiently chided the brethren and at the same time asked them to get into their wagons, or whatever else they had, and with him find a site.

"To the south they finally stopped. 'But Brother Young', protested the men, 'this land is boggy. After a storm and for several months of the year no one can drive across the land without horses and wagons sinking way down. There is no place to build a foundation.' 'We will make a foundation,' said President Young.

"Later on while ploughing and scraping where the foundation was to be, my horse's leg broke through the ground into a spring of water. The brethren then wanted to move the foundation line twelve feet to the south, so that the spring of water would be on the outside of the temple. 'Not so,' replied President Young, 'we will wall it up and leave it here for some future use. But we cannot move the foundation.

This spot was dedicated by the Nephites. They could not build it (the temple), but we can and will build it for them.' To this day the water from that very spring is running through a drain properly built for it." (Kirk M Curtis, *History of the St George Temple*, Thesis, Brigham Young University, 1964, pp 24-25)

Men with Richard's trade of master mason and builder were needed. He spent at least three years working there helping to build this beautiful temple. It was dedicated 6 Apr 1877. On 25 Apr the same year a site was dedicated in Manti for a temple. Richard and family were there at the dedication and groundbreaking. Brigham Young borrowed Richard Jr's shovel to break the ground. The shovel became a family treasure until someone stole it. Here again Richard was called to labour. He worked on the temple from the beginning, the digging, quarrying of the rock, and the building of it for at least seven years. The family attended the dedication, his granddaughters, Richard Jr's daughters sang in the choir, and with others had the privilege of hearing the heavenly choir which sang at the dedication. It was a great sacrifice for the people to build their lovely one million dollar temple. It was built high on a mountain of solid rock, of the same native white oolite stone, quarried from within a few hundred yards of the site. It required the labour of the most skilled artisans obtainable. J Hatten Carpenter of Manti said of the Manti temple, "Events connected with the site of the temple have increased my faith greatly. After some discussion by certain of the church leaders, ground was broken for its erection 25 Apr 1877, by President Young. He stated that the Angel Moroni had dedicated this spot for the erection of a temple and on this site it shall be built. The wisdom of this site has been fully vindicated in the years that have followed. A natural spring to the east was in readiness to provide water for the grounds and for use inside the temple. Years ago, parties endeavoured to appropriate the waters of the spring but failed. Providence intervened, as its waters were needed for the sacred edifice. As years have lapsed the volume of flow has increased as extensions required more water."

Heber C Kimball said, "President Brigham Young said the temple should be built on Manti stone quarry. Early on the morning of 25 Apr 1877 President Brigham Young asked Brother Warren S Snow to go with him to the temple hill. Brother Snow says, 'We two were alone. President Young took me to the spot where the Prophet Moroni stood and dedicated this piece of land for a temple site and that is the reason why the location is made here, and we can't move it from this spot and if you and I are the only persons who come here at high noon today, we will dedicate this ground.' President Young passed away before the temple was completed. It was dedicated 21 May 1888. The Millennial Star later carried an account of the heavenly voices heard singing at the dedication, and of some of the saints seeing the spirits of President Brigham Young and President Taylor and M Grant and others in the temple and the heads of some of the speakers were surrounded by a halo of heavenly light during the services. The saints enjoyed a heavenly feast extending throughout the three days and many shed tears of joy while listening to the testimonies and admonitions of the servants of the Lord (God). There can be no question but that God has accepted the Manti temple at the hands of his saints and will bless all who have in any degree assisted to build it."

Franklin D Richards said, "When we dedicated the temple at Manti, many of the brethren and sisters saw the presence of heavenly or spiritual beings, discernable only by the inward eye. The Prophets Joseph, Hyrum, Brigham and various other apostles that have gone were seen, and not only this, but the ears of many of the faithful were touched and they heard the music of the heavenly choir."

We know that Richard was a part of all this. We can only guess at his personal experiences or feelings, but feel that the Lord directed the life of the young man in far away England, and guided him to the place where his particular talents could be used and his spiritual experiences we wish we did know. That life was difficult for him during these years was confirmed by his son Douglas, as he related to me some of the experiences and hardships they had. Richard's pay during those years of work on the temples was 'tithing script' which was used in the valleys by the saints in those early years. The pay was not high, barely affording the bare necessities of life. During this time when food or clothing were needed, they received from the common store house, or from the tithing script which was traded for the goods. Often

they traded, say, a bushel of wheat to the tithing storehouse for the things needed. There was a great sacrifice in worldly materials for which, on the great payday of the Lord, those persons will be rewarded in full for their works and sacrifice on earth in assisting in building up the kingdom here upon the earth. In the history of Manti it stated "that grist mills were erected, together with saw mills, churches, school houses, granaries, everything that goes with an expanding civilization, numerous enterprises, co-operatives and otherwise, were begun to meet the needs of the people." Richard, as stated in the earlier history, was in the midst of it all. He was also a carpenter. In the cold of the winter he would go into his small shed which he used for woodworking and make window and door frames, etc.

He owned a half block of land on the main street, a very choice piece of property, and on it he built a large rock house for himself on the north corner. The rock for the house was taken out of the temple hill before the temple was built. After marrying Catherine he built a smaller home on the south corner for her. He and "Grandma" lived in the larger house, the house with the "comfortable parlor with the homemade carpet of many beautiful colors on the floor, which his grandchildren looked forward to seeing. When we were allowed in this room." The grandmother was very proud of her carpet that she had made, and carefully kept the children out most of the time.

Catherine's home was also built of rock, on the same plan as the other one, only not as large. This became a problem as her children grew toward maturity. As Douglas said, "All of us crowded into the small house." Therefore as this family grew older he felt the need of a larger place for them and also the need to give them something to do. He was getting older. "He acquired a splendid farm adjoining the town of Manti on the north, just west of the temple, and built another home there, the house being just west of the fairgrounds." This house was built after he was seventy years old, and his sons Joe, Will, Douglas and Jim helped to build it. The family were now very happy to get into their new house where there was plenty of room, even though the first winter they didn't have the plaster on the walls. It was cold, but as they had lots of pine logs for the stove and fireplace, they "got along all right," as his daughter Bell told me. The front part of the house was built of rock, but the back was adobe. There was no brick at this time and nearly everything was made of rock. In later years the owners had it stuccoed white and it was a very lovely house Bell said.

Richard was always a lover of children and built swings in his little orchard for them on the farm and encouraged the young ones to come and play. This trait he passed on to his own son Richard Jr.

In February 1887, when he was seventy-one years of age and Catherine's children ranged in age from six months to seventeen years, the Edmund Tucker bill was passed outlawing polygamy in the USA; 'unlawful cohabitation' the government called it. United States Deputy Marshalls were sent throughout Utah raiding the saints and arresting men with more than one wife. On Wednesday, 22 June 1887, Manti was raided by the deputies and on the same day Richard and John Buchanan were arrested on a charge of unlawful cohabitation. Richard's daughter told me that during the raid, or it may have been other raids, that he had to hide with other men in the mountains and his family took food to him each day to keep him from being arrested. The record doesn't show how long he was in prison. Other accounts of these raids show that these men and their families suffered considerably.

After the temple was dedicated, he had his wife Ann's endowment work done for her on 12 June 1889. He was also advanced in the Priesthood, being ordained a High Priest. A history of Manti stated: "Mr Hall, although past eighty years of age, is quite active and in the many years of his residence in Manti he has built up a reputation for truth and honorable dealings that will stand as a monument long after he has passed away from the scene of the action." He lived until he was eighty-six years of age, dying ⁵ Sept 1903. He left for his posterity a great heritage in the gospel as well as his personal qualities which he possessed, and the Lord said, "For he that is faithful and wise in time is accounted worthy to

¹ His tombstone says 8 Sept and his obituary refers to "Tuesday evening"; in 1903, Sept 8 was a Tuesday. flw

inherit Mansions prepared for him of my Father." D&C 12:4 "And if thou art faithful unto the end thou shalt have a crown of immortality and eternal life in the mansions which I have prepared in the house of my Father." D&C 81:6

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An account of Catherine and her children should be added by her descendants.