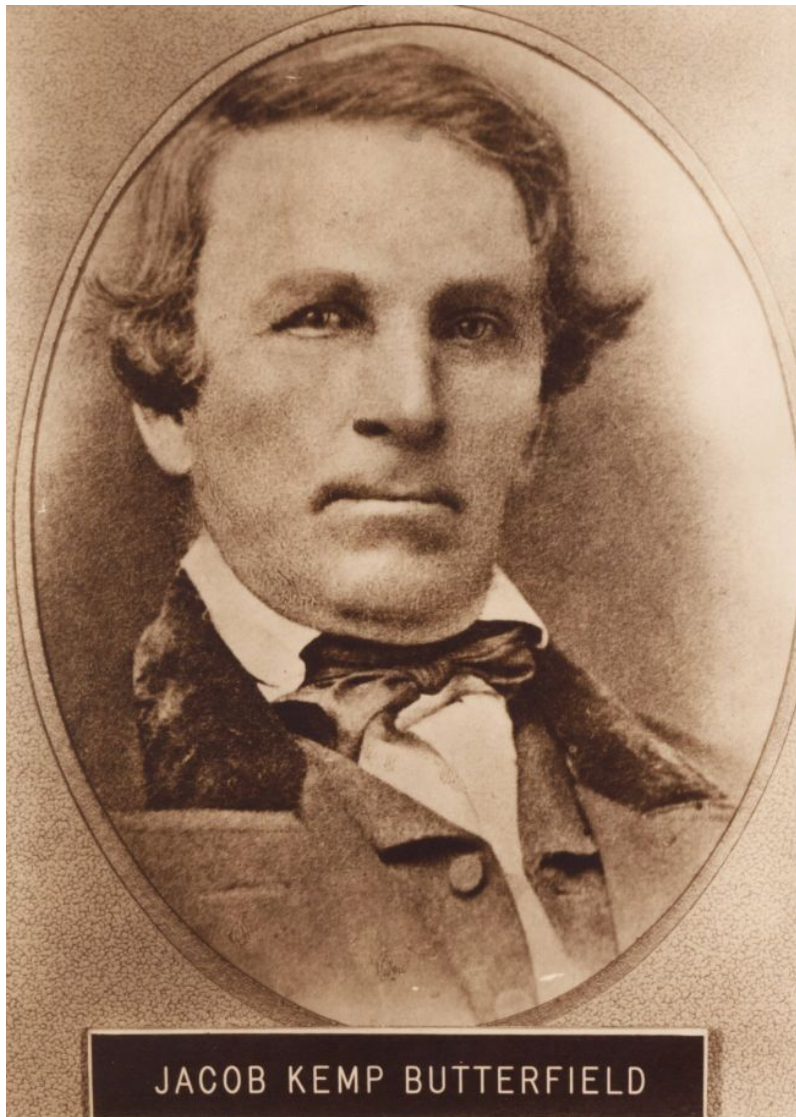


JACOB KEMP BUTTERFIELD A HISTORY

Compiled by Darryl Harris
July 2010



Jacob Kemp Butterfield was one of the first Butterfields to join the Church, and the only one to serve in the Mormon Battalion. He ultimately settled in Taylorsville, Utah, and left a huge posterity.

Jacob Kemp Butterfield's ancestry. Jacob was born 17 February 1813 in Farmington, Franklin County, Maine. He was the son of Abel Butterfield (born in 1767) and Persis Kemp, and they had a total of ten children. Jacob was the youngest of the children. The oldest, a sister named Persis, was born in 1793. Jacob Kemp Butterfield's uncle, Josiah Butterfield (a brother to Abel), became one of the Seven Presidents of the Seventy later in life, but more about that later.

Abel Butterfield – Jacob's father – was the son of Abel Butterfield, Sr. (born in 1742) and Mary Mercy Heald. Abel Butterfield Sr. was the son of Josiah Butterfield. The Butterfield line in American goes back to New England, so the Butterfields have a rich colonial ancestry. The first ancestor of Jacob Kemp Butterfield to immigrate to America was Benjamin Butterfield, son of Thomas Butterfield. Benjamin was born in St. John's Parish, Halifax, Yorkshire, England, about the year 1612, and married Ann Jundon in 1632. Benjamin and Ann sailed from Bristol, England, 23 May 1635, on the ship *James*, but did not get favorable winds. Three months later they landed at Boston on 17 August 1635. Two brothers of Benjamin sailed with them. Benjamin's name appears as a member of the Massachusetts Bay Colony in 1638 and later Benjamin and Ann Butterfield were among the early settlers of Woburn, Cambridge, and Chelmsford, Massachusetts.¹ Benjamin was the leader of a group from Woburn and Concord that settled the created the town of Chelmsford.

The conversion of Jacob Kemp Butterfield. Most of the following information was obtained from a history written by Olive Jane Butterfield, a daughter. Jacob was converted to the Church of Jesus Christ of Latter-day Saints while living in Maine. Except for Jacob's brother, Abel (named after his father), the Butterfield family was Methodist. The reason Abel – only two years older than Jacob – gave for not joining the Methodists was, "They were not like the primitive church in the days of the Savior."

Jacob and Abel's father, Abel Butterfield, was a strong athletic man until he had what they called "numpalsy". He became an invalid and remained so for twelve years. The boys were obliged to hire out and help make a living for this large family. While working about 20 miles from home they met two Mormon missionaries, one named Henry Jacobs. They presented the gospel to Jacob and Abel, who recognized the truth as soon as they heard it. Abel was the first Butterfield to be baptized into the Church. Abel purchased a Book of Mormon and left for home to tell his father what he had done. He did not know how his father would feel toward his joining this new religion. He did not say anything that night. He took the Book of Mormon and went to bed.

The next morning, about 4 a.m., Abel's father called him and said, "Abel, the Gospel you have joined is the true Gospel and the Book of Mormon is a true record for I have seen it." Abel at once went downstairs and his father repeated the same over again to him and told him an angel had stood before him and showed him the book and also telling him, "My son, turn no man away from your door hungry, lest you turn away angels unawares."

¹ <http://www.usgennet.org/family/butterfield/families/>

Soon after this, about the year of 1834, Jacob again heard the gospel preached by John S. Boynton and Josiah Butterfield, his uncle. Jacob was baptized by his uncle, Josiah Butterfield, on 20 May 1834 at Saco (York County) Maine. Jacob was confirmed a member of the Church by John Boynton on 30 May 1834. Jacob was ordained a priest at a conference in Saco, Maine, by Jared Carter in September 1836.

Jacob and Abel left to join the Saints in Kirtland, Ohio. Jacob was given his patriarchal blessing under the hands of Patriarch Joseph Smith Sr. He remained in Kirtland until the fall of 1837 doing the best he could to earn a living. Jacob and Abel served a mission together, traveling through the states of Ohio, Indiana, and other localities. On 26 February 1837 Jacob and Abel went to Dearborn, Ripley County, Indiana to their brother Asa's home. While there, Abel bought a piece of land and worked in the summer making whiskey barrel staves. Jacob taught school during the winter, preaching at every opportunity and baptizing some.²

Josiah Butterfield, Jacob's uncle, joins Church. Meanwhile, Jacob's uncle, Josiah, also joined the Saints in Kirtland. Josiah was born 13 March 1795, at Dunstable, Massachusetts, to Abel and Mary Mercy Heald Butterfield. Josiah married Mary "Polly" Moulton on October 30, 1819. The couple spent the 1820s in Maine, where John F. Boynton and a missionary companion baptized him in 1833. Josiah relocated to Kirtland, Ohio, in 1834, where he worked on the Kirtland Temple. There he also became a charter member (and stockholder) of the Kirtland Safety Society. At the age of 42, he was set apart as one of the seven presidents of Seventy on April 6, 1837. He functioned simultaneously as a member of the Kirtland High Council.

Josiah and Polly had three children: William, born in 1821 and died at age three; Martha, born in 1824 and died at age eight; and Josiah II, born in 1835 and died in 1880. Polly died on 28 September 1840 in Bear Creek, Illinois.³

After Polly died, Josiah Butterfield married Margaret Lawrence Majors, a mother of two daughters, by her previous husband, Mr. Majors. She was born in Ontario, Canada, in 1800 and died in Salt Lake City in 1852. This union produced another three children: Don Carlos Butterfield, born in 1842; born in 1844 and lived only one year; and Edward L. Butterfield, born in 1846 in Nauvoo and died in 1924 in Salt Lake City.

Shortly after this marriage, a conflict arose between Butterfield and Joseph Smith, Jr. over the Lawrence estate, from which Butterfield was set to benefit. Smith represented the two daughters' position. Smith wrote on March 28, 1843, that Butterfield "came to my house and insulted me so outrageously that I kicked him out of the house, across the yard, and into the street." Josiah became disaffected and was excommunicated on October 7, 1844. Jedediah M. Grant took his place in the Presidency. Josiah Butterfield was later rebaptized and received his endowment in the Nauvoo Temple on January 20, 1846, although he did not travel west with the Mormon pioneers. By 1853, he was on his way to California when he visited his nephew, Thomas Butterfield (namesake of Butterfield

² <http://marlenebeanteague.com/butterfield/jacob-kemp-butterfield-biography/>

³ New Family Search records

Canyon), at Fort Herriman, and affirmed his continuing faith in Mormonism. On his way to California, he met and married Clarinda Cram Walker in Salt Lake City, Utah on March 27, 1853. They had six children: Chauncey Commodore Butterfield, born in Salt Lake City in 1854; Mercy Ann Butterfield, born in Salt Lake City in 1855; Clarinda Butterfield, born in Watsonville, California, in 1857; Charles Lincoln Butterfield, born in Watsonville in 1860; John A. Butterfield, born in Watsonville in 1863; and Rosa L. Butterfield, born in Watsonville in 1868.



Josiah Butterfield

Josiah Butterfield died March 3, 1871 in Aromas, Monterey County, California, and is buried there with Clarinda.⁴ Aromas is not far from Watsonville, which is a coast town in Santa Cruz County.

According to New Family Search, Josiah's youngest child by his first wife, Polly, named Josiah II, also ended up in California. He and his wife, Nellie, had five children.

⁴ http://en.wikipedia.org/wiki/Josiah_Butterfield

Jacob's first marriage. Now, back to Jacob Kemp Butterfield. On 19 March 1840, Jacob married his first wife Louise "Louisa" Walker, born in Ohio, the daughter of Alexander and Louise Walker. Jacob continued teaching school until the fall of 1840 when he started for Nauvoo on board the steamboat, *Boston*, with his wife and child, and his wife's parents. While living in Nauvoo, Jacob and Louisa had three daughters— Persis Amanda Butterfield, born in 1841 and died in 1844, Mary Elizabeth, born in 1842, and Sarah Lucinda Butterfield, who was born and died in 1845. Sadly, toward the end of the Nauvoo period in the history of the Church, Jacob's family was broken up by his wife's parents. Apparently the Walkers were tired of the hardships. They took Louisa and her only living daughter, and went back east again. Ironically, Louisa stayed with the Church. She married Edson Barney in 1847 and her and her husband settled in Sevier County, Utah. She died 15 April 1888 and is buried in the Annabella Cemetery, Sevier County.

Jacob leaves Nauvoo, joins Mormon Battalion. Early in 1846, Church members began leaving Nauvoo because of persecution. Jacob Kemp Butterfield hired out as a teamster, driving a team for a "Brother Farr" to Council Bluffs, traveling back and forth to Iowa and Missouri, hauling supplies. When the Mormon Battalion was mustered in July, Jacob volunteered and served in Company A. At 6-2, he was the tallest man in the Battalion and had auburn hair and grayish-blue eyes; he enlisted early, because he became a member of Company A.⁵ Olive Jane Butterfield remembers listening to him many times as he related his experiences in the Battalion.⁶

We learn the following about his service in the Mormon Battalion from the book by Ricketts and other sources: He was placed under guard for not keeping up with the faster pace, probably because he was sick; this took place on Friday, Oct. 2, 1846, in what is known as the Valley of Tears, in New Mexico. He is listed as one of the men who reached California (appendix C). When the Battalion was released in July 1847, each man received \$31.50, with which they bought horses and mules. Jacob Kemp Butterfield traveled north with other former soldiers and worked for Captain Sutter at Sutter's Fort near present-day Sacramento. He tanned cowhides and made wagon tongues. In the spring of 1848, all the Mormon Battalion men who had worked for Sutter completed the term of their employment contract. Most of the men were organized under a company headed by Daniel Browett; but Jacob Kemp Butterfield was not included in any of the lists. A few of the men organized themselves into a pack train (meaning they rode mules, and packed on mules, and did not take any wagons). I believe Butterfield came to the Salt Lake Valley in a pack train. The family history says he arrived in the Salt Lake Valley on May 12, 1848. The men organized under Daniel Browett, pulling wagons, did not arrive in the Salt Lake Valley until October 6, 1848.

Letters that Jacob wrote to his family, both while in Kirtland, during his service in the Battalion, and even later years, have been preserved. Copies are available from some of the Butterfield descendants. Olive Jane states that after arriving in the Salt Lake Valley, Jacob raised a little corn and potatoes up Red Butte in the Sixteenth Ward. She says that

⁵ Norma Baldwin Ricketts, *The Mormon Battalion* (Utah State University Press, 1996), pp. 15, 19.

⁶ History of Jacob Kemp Butterfield, by Olive Jane Butterfield Brown, Oct 7, 1941.

the next year he farmed city lots and was called to go to Sanpete, Utah. In 1850 he bought land in the big field in Taylorsville, Utah and taken up other land through the years.

Jacob marries again. Remember Jacob Kemp Butterfield had been single since just before the Nauvoo exodus. Now that he was back in the company of the Saints, he courted and married. On 20 October 1850, at the age of 37, he married Sarah Jennings Hayes, who was also 37. They were married in the Endowment House in Salt Lake City by Heber C. Kimball. Jacob and Sarah were

A history of Sarah Jennings Hayes was written several years ago by Olive Jane Butterfield Brown, one of Jacob Kemp Butterfield's children. Most of the following information is taken from that history, plus documentation from New Family Search. Jacob's new wife, Sarah Jennings Hayes, was born 14 April 1813 in Dover, Kent, England and died 17 March 1900 in Salt Lake City. She is buried in the Taylorsville cemetery. Sarah had previously been married to William Wellington Hayes, born 15 July 1815 in Dover, Kent, England. Sarah and William had three children: George, Martha, and Sarah.



Heber C. Kimball sealed Jacob Kemp Butterfield to his wife, Sarah Jennings Hayes, and also to Sarah Hayes, Jacob's third wife.

According the history written by Olive Jane, Sarah Jennings Hayes was converted to the Church in England, but her husband, William Wellington Hayes, was not. William and Sarah owned a little home and store in Dover. Sarah made the decision to travel to America in order to be with the Saints. She left her husband and oldest child, George, and

emigrated to America with her youngest daughter, also named Sarah. Her second oldest daughter, Martha, died in infancy in England in 1839, the year she was born. Sarah and her daughter traveled to America on the ship *Brooklyn*, departing 4 February 1846 (according to the book, *Pioneer Women of Faith and Fortitude*, Volume One). They traveled by wagon to Council Bluffs, Iowa. Although she had been baptized in England, Sarah was rebaptized in 1848 after her arrival in the Salt Lake Valley.

Another source (Millennial Star, Vol. X, p. 104, 300), as quoted on a Family Group Record, states that Sarah and her daughter sailed on the ship, *Sailor Prince*, that departed Liverpool on 9 March 1848 and arrived in New Orleans on 28 April 1848.

Olive Jane states that the home that William and Sarah lived in – in Dover, England – is still standing (according to a friend who visited Dover a few years after WWII).

Jacob's union with Sarah Jennings Hayes produced two children, twins, named Joseph and Martha, who died in infancy. No other children were born to the couple. Perhaps Sarah developed a problem of some kind and could no longer conceive.

Jacob marries for third time. Anxious to have posterity, on 28 February 1855, Jacob married the daughter of Sarah Jennings Hayes – who was also named Sarah. This Sarah, as explained above, was born in England on 17 July 1840. At the time of her marriage to Jacob Kemp Butterfield, Sarah was four months shy of her fifteenth birthday. This marriage also took place in the Endowment House and was also performed by Heber C. Kimball, pictured above. This union produced thirteen children: Sara Jane (died at 8 years), George Henry, Lydia Ann, William Wellington, Olive Jane, Albert Jacob, Franklin Abel, Asa Kemp, Elizabeth Elvie, David Ensign, Andrew Dodd, Zina May, Rhoda Rosala.

Olive Jane records that Jacob's first home in Taylorsville was built of logs but that a new one followed, built of adobe, and had seven rooms. The structure still stands in Taylorsville (at the time she wrote the history). Olive Jane states that the new home was a seven-room adobe structure, and that the Butterfields had a large orchard, sheep sheds, corrals, and a windmill. Olive Jane was the first child born in the new home.

In her later days, Sarah Jennings Hayes (grandmother to Olive Jane) was known as "Granny," and that she "was of a jovial nature, with a loving and kind disposition. We remember her in her last days wearing a night cap and a knitted shawl above her shoulders. She loved to pick fruit, card wool, cook, sew, knit, make candles for light, and do whatever task came before her."

More than thirteen years later, Jacob took yet another wife. On 14 November 14 1868 he married Ellen Barrass, daughter of William and Mary Barrass. This ceremony was also performed by President Heber C. Kimball in the Endowment House. At the time of this marriage, Jacob was 55 and Ellen was 34. She was born on April 1, 1834, at Shepshead, England. To this union were born four children: Levi, Reuben Edward, Elijah Alma, and Charles Mortimer.

Jacob Kemp Butterfield passed away at his home in Taylorsville 18 November 1889 at the age of seventy-six. He is buried in the Taylorsville, Utah, cemetery (see photos below).

Jacob Kemp Butterfield's brother, Abel Butterfield. Jacob Kemp Butterfield was not the only member of his immediate family to convert to the Church and settle in Utah. His older brother, Abel Butterfield (named after his father and grandfather), born 1 December 1811, came west with the Saints as well. He died 26 February 1886 in Santaquin, Utah. He married Caroline Sprout. Abel and Caroline had ten children: (1) Avoline Inez, born in 1842 in Nauvoo, and died 1876 in Spring Lake, Utah; (2) Persis, born in 1845 in Winter Quarters but died less than two years later, (3) Charles Robert, born in 1847 and died in Albion, Idaho, and buried in Oxford, Idaho; (4) and Caroline, born in 1852, and died in California in 1943.

The death of the third child, named Charles Robert Butterfield, is tied into the history of Idaho, and more specifically to the history of McCammon. This notation is found on the Cox Stewart family web site.⁷ It deals with the death of Charles. There was an employee of H. O. Harkness of McCammon by the name of P. Pleasants, who had married Rose Butterfield of Oxford, against the wishes of Rose's father, Charles Robert. The web site quotes a newspaper article regarding the incident surrounding the death of Charles:

- “Pleasants left the employ of Harkness and was gone about three weeks. He came back two weeks ago, and cashed a check. It was a forged one, purporting to have been given him by H. O. Harkness, George C Parkinson, and Superintendent of the Oxford Cooperative store, being the victim. Pleasants left for parts unknown, his wife remaining in Oxford. About a week ago, his wife left, as she was thought, without it being known to meet her husband. But she was followed by her father incog., he having been appointed a special Deputy Sheriff. The girl got off the Central Pacific Train at Kelton, and took a private conveyance to Keogh's ranch on Raft River. Her father, Charles Butterfield, took the stage to Albion, the County seat of Cassia County, and there met Pleasants, and arrested him with the assistance of the Sheriff of Cassia County, Mr. Stokes. Pleasants was searched, but no fire arms were found on him. Butterfield had a shotgun held on Pleasants. While the Cassia County Sheriff went to procure irons, Pleasants was in the act of striking a match to light a cigarette, drew a pistol from his boot and came down on Butterfield, ordering him to take down the gun. Butterfield fired at Pleasants, blowing the top of his head off. Pleasants fire at the same instant, inflicting a mortal wound on Butterfield. Pleasants died instantly and Butterfield lived but a few hours.”

The posterity of Jacob Kemp Butterfield. Jacob has a large posterity, owing to the fact that he had a total of four wives through the years and in those days families were large.

⁷ http://coxstewartfamily.org/tng/getperson.php?personID=I329&tree=cox_stewart_main

Through his first wife, Louisa Walker, Jacob had four children. Persis Amanda Butterfield, born in 1841, died in 1844. Sarah Lucinda Butterfield died in infancy, born in 1845. However, Mary Elizabeth Butterfield, born in 1842, lived. Mary Elizabeth married Nathaniel Prentiss Worden in about 1859. Mary Elizabeth was the third of four wives of Nathaniel. They settled in Pima, Arizona, where they are buried. Nathaniel and Mary Elizabeth had three children: William Wallace Worden, born 10 April 1860 in Parowan, Utah; Albert Eyienus Worden, born also in Parowan on 20 June 1862; and Prentiss Perry Worden, born in Parowan on 11 May 1867 (he lived only two years). Apparently Louisa Walker was pregnant with a fourth child when her parents made her leave Nauvoo and Jacob. Church records (in New Family Search) show that while living with her parents in Middleton, Ohio, Louisa gave birth to Nellie Butterfield about 1846. Nellie married Linas Stubbs on 24 December 1872 while still living in Middletown, Ohio. Perhaps Nellie stayed in Ohio with her grandparents even though her mother went to Utah after she married William Worden. At any rate, Nellie and Linas Stubbs had five children: Florence (1873), Bertha (1874), Elmer (1875), Lillie (1876), and Hollie (1877).

As mentioned earlier, Jacob married for the second time after his return to the Salt Lake Valley after serving in the Mormon Battalion. He married Sarah Jennings, born in England in 1813, making her about the same age as Jacob. Church records show a child born in 1850, born to Jacob and Sarah Hayes (the daughter of Sarah Jennings). But Sarah Hayes was only ten years old at the time, so it makes sense to assume that this child, named Elijah, was the child of Sarah Jennings. Elijah apparently died early, perhaps at birth. Later, Sarah produced twins, born in 1851, but they both died, perhaps immediately. Perhaps there were complications, because Sarah did not produce any more children.

Four years later, on 28 February 1855, Jacob married Sarah Hayes, daughter of Sarah Jennings. Through this marriage, performed in the Salt Lake Endowment House by Heber C. Kimball, 14 children were born.

1. Sarah Jane Butterfield, born 14 April 1857, and who died 9 July 1865 at age eight.
2. George Henry Butterfield, born 13 April 1859, and died 13 May 1910 at age 51. He married Elizabeth Ann Channing on 24 January 1887, in Murray, Utah. They had 11 children.
3. Lydia Ann Butterfield, born 25 August 1862, and died 17 March 1958 at age 95. She married Otis Lysander Terry, Jr., 14 April 1881, in the Endowment House. They had three children, all born in Union, Salt Lake City area.
4. William Wellington Butterfield, born 31 December 1863, and died 5 March 1896 at age 32. He married Elizabeth Jane Sharp on 11 May 1882 in Salt Lake City. They had eight children, all born in the West Jordan and Union areas.
5. Olive Jane Butterfield, born 29 April 1866, and who died 31 July 1948, at age 78. She married Edmund James Brown at his parents' home in Murray on 25 December 1886. They had nine children, all born in the Cottonwood and Sandy areas of the Salt Lake Valley. The couple later moved to southeast Idaho where they lived the remainder of their lives and raised nine children. Edmond died in 1919 in Downey, and is buried in the Murray, Utah, city cemetery. After living in

McCammon, Olive Jane died in 1848 in the Downey hospital and is also buried in Murray.

6. Albert Jacob Butterfield, born 16 March 1868, and died 24 March 1924, at age 56. He married Sarah Catherine Butcher on 28 August 1891. The couple had five children, all born in the Salt Lake and Taylorsville areas.
7. Franklin Abel Butterfield, born 21 March 1870, and died 20 December 1936 at age 66. He married Jemima Channing 28 August 1891 in Taylorsville. This couple had eight children, all born in Taylorsville. Later in life, Franklin and Jemima went north and settled in Chesterfield, Idaho. Two of their boys, Leo and Ferribee, made Chesterfield their permanent home. The house their families shared is still standing there. Both Leo and Ferribee are buried in Chesterfield. Following is the Caribou County obituary journal for Ferribee:

FERRIBEE (DOC) BUTTERFIELD SR., 58, died in Brigham City [Utah] hospital 15 May 1956. Born in Taylorsville, Utah 22 March 1898. He married Ivy Mae Lancaster 27 Nov 1917 in Salt Lake City [Utah]. Survivors – his widow and five daughters & six sons, Mrs. Henry (Dorothy) Sorenson, Mrs. Bob (Jennie) Schroeder, Mrs. Ellis (Elsie) Cornelison, Mrs. Vern (Rhoda) Bennett, Virginia Butterfield, Melvin, Frank U Leo; four sisters, Kathryn Phillips, Jemima Bogard, Jennie Bean & Rhoda Eichert. Funeral 19 May in Chesterfield [Idaho]. Burial in Chesterfield.

8. Asa Kemp Butterfield, born 21 May 1872, and died 14 January 1938 at age 65. He married Catherine Channing 20 March 1893 in Cottonwood, Utah. This couple had two daughters, both born in Taylorsville.
9. Elizabeth Elvie Butterfield, born 15 April 1874, and died 6 July 1924, at age 50. She married Henry Gregory on 19 November 1890 in Logan. This couple had eight children, all born in Sandy.
10. David Ensign Butterfield, born 7 October 1876, and died in Soda Springs, Idaho, on 17 May 1923 at age 46. He married Annie Catherine Sisam on 17 October 1900. This couple had seven children. The first four were born in Taylorsville, but the fifth was born in Chesterfield, Idaho, indicating that the couple tried to make a living there in about 1915. They apparently stayed in Idaho only a year or two because their last two children were born in Midvale, Utah.
11. Andrew D. Butterfield, born 28 February 1878, and died 9 August 1956 at age 78. He married Eliza Call in Salt Lake City on 7 August 1907. This couple had six children, the first five born in Taylorsville and the last born in Chesterfield, Idaho, in 1919, where Eliza Call was born.
12. Zina May Butterfield, born 16 July 1881, and died 24 June 1938 at age 56. She married George Fredrick Phelps in Taylorsville on 16 December 1896. This couple had 11 children, born in Taylorsville, Bennion, and Bluffdale.
13. Rhoda Rosella Butterfield, born 15 November 1883, and died 10 August 1964 at age 80. She married Ole Augustus Boggess in Salt Lake City on 19 November 1902. This couple had 11 children, born in the Union area of the Salt Lake Valley.



Jacob Kemp BUTTERFIELD
 Taylorsville Memorial Park Cemetery
 Salt Lake County, Utah
 GRAVE LOCATION: PLAT 1 SECTION D BLOCK 6 GRAVE 3



Wives of Jacob Kemp Butterfield
 GRAVE LOCATION: PLAT 1 SECTION D BLOCK 6 GRAVES 4, 5 & 6

Jacob Kemp Butterfield Family History

Written by his daughter,
Olive Jane Butterfield Brown
Oct 7, 1941.

Copied by his granddaughter Margaret Ellen Butterfield Hall January 1977

Most of this history was taken from Jacob's own biography, re-written for her mother, family and pioneers by Persis Brown Thomas. Re-typed in 1984 with minor corrections and editing by Arthur Dean Wengreen.

First, a few notes on the Butterfield name and the American ancestry. The name Butterfield is found in the Battle Abbey Rolls, although at that time it was spelled a bit differently. However, in following it down, it was the same name. The name came from Normandy, and in those early times in northern England there was a town called Butterfield. William the Conqueror came with his soldiers from Normandy to England in the year 1066. He conquered England and established himself on the English throne where he reigned successfully for twenty-one years. He erected a memorial on the site where he had won his famous victories. It was called Battle Abbey Rolls. He recorded the names of all the men who had helped him with his victories in what is known as the Battle Abbey Rolls. He then caused a complete census to be taken. All names were registered in Latin and entered in a great book--one of the largest, if not the largest book in the world. It was and is yet called Domesday Book. It was required not only that they put their name there, but they must also add a surname. Another custom prevailing in those times, closely akin to the use of surnames, was the Coat of Arms. They were handed down in families similar to trade marks. Most of the Butterfields of the present day know from their patriarchal blessings that they are of the "House of Jacob" and of the "blood of Ephraim". From this we even know from which tribe we are descended. We have the honor and satisfaction of tracing our lineage right back to that grand old patriarch, Abraham--the "Friend of God", and the "Father of the Faithful". In fact, there is a responsibility of equal proportions. Butterfield, therefore is an old name. There is ample justification for the belief that it has been an honorable name.

In summary, the name was Norman-French and the name on the Battle Abbey Rolls was Boteryle. It means a "message" or "messenger" to or from a city, and all variations are corruptions of this original name. The motto in French is *lu ne cede malis*. Correctly translated it is "do not thou yield to evils". On some of the crests or Coat of Arms the bees' wings are spread in flight, on others they are closed. Ours were at work.

Benjamin Butterfield, from whom the American branch seems to have descended, lived in Charleston, Massachusetts, as early as 1638. For six generations they were in Massachusetts--not always in the same city or town, but in the state.

My father, Jacob Kemp Butterfield, was born in the township of Farmington, Kennebec, State of Maine, on February 17, 1813. We have been commanded to honor our parents, if we would have our days lengthened upon this earth. We should revive the memories of

our forefathers that they may be cherished among us. It is a sacred duty that we gather together as many incidents, characteristics, and data of their lives as we can. We should write them down, and preserve them for the benefit of our posterity and generations to come.

My father was the son of Abel Butterfield, Jr. and Persis Kemp. His father was born Jun 20, 1767, at Dunstable, Middlesex, Massachusetts. His mother was born in 1767 at Pelham, New Hampshire. My father's parents lost their property and did not have much chance of receiving an education, but Father made the best of the opportunity presented to him. Father's parents and family all belonged to the Methodist Church, except Father and his brother, Abel. The reason they gave for not joining was that "they were not like the primitive Church in the days of the Savior".

Their father was a strong, athletic man until he got what they called numpalsy. This made him an invalid for about twelve years, so the boys were obliged to hire out and help make a living for this large family. While working about twenty miles from home, there came two Mormon missionaries – one named Henry Jacobs. They preached the Gospel to Uncle Abel, my father's brother. He believed those Elders and said he knew it was the true Gospel as soon as he heard it. The thought came to him, "The lambs know the voice of the Shepherd".

He and Father went to Saco, Maine, to see their uncle, Josiah Butterfield. Uncle Abel heard the Gospel preached again by Elder John F. Boynton and their Uncle Josiah. Uncle Abel was baptized at the age of 22. He was the first one to join the Church of his father's family. He bought a Book of Mormon and left for home that spring (1833) to tell his father what he had done. He did not know how his father would feel towards him, joining this new religion, so he did not say anything that night. But he took his Book of Mormon and went up to bed. The next morning his father called up to him about 4:00 o'clock and said, "Abel, the Gospel you have joined is the true Gospel and the Book of Mormon is a true record for I have seen it." My uncle at once went downstairs and his father repeated the same again to him and told him an Angel had stood before him and showed him the book, also telling him, "My son, turn no man away from your door hungry, lest you turn away angels unawares.

Soon after this, Father heard the Gospel for the first time preached by John F. Boynton and Josiah Butterfield, his uncle. He was baptized by his uncle, on May 29, 1834, at Saco, Maine, and confirmed a member of the Church of Jesus Christ of Latter-day Saints the next day by John F. Boynton. He was ordained a priest by Jared Carter at a conference held in Saco, Maine, in September, 1836. A branch was soon organized, and he was called to preside over it in the absence of an Elder. He preached from time to time in the adjoining districts for a period of two years. Later, Father and Abel left their home, with another brother in the Church by the name of Benjamin Kempton, for Kirtland, Ohio, where the Saints were located. Father talked many times with the Prophet Joseph Smith and heard him declare that he had seen the Father and his Son, Jesus Christ, and he knew beyond a doubt that Joseph was a true prophet of God. Father was given his

patriarchal blessing under the hands of Patriarch Joseph Smith, Sr. He remained here until the fall of 1837, doing the best he could to obtain a living.

Times were very hard. He also endured many persecutions along with the other Saints. On September 26, 1837, he and Abel went to Dearborn, Ripley County, Indiana, to the home of their brother, Asa. While there he and Abel bought a piece of land and worked in the summer making barrel staves. In the winter Father taught school, preached the Gospel at every opportunity and baptized some.

On March 19, 1840, Father married his first wife, Louise Walker, daughter of Alexander and Louise Walker. He continued teaching school until the fall of 1840 when he started for Nauvoo, on board the steamboat, *Boston*. With him was his wife and child, and also his wife's parents and their two daughters. They arrived safe and sound and there they heard the teachings of the Prophet Joseph Smith over a period of about four years.

On Monday, July 3, 1843, the Prophet Joseph directed the Twelve Apostles to call a special conference to choose Elders to go into the different counties of Illinois to preach the Gospel and disabuse the public mind with regard to his arrest. Elders Brigham Young, Orson Hyde, Parley P. Pratt, John Taylor, George A. Smith, Wilford Woodruff, and Willard Richards met at the Grove (Elleston) with the Elders and assignments were made. Father and his brother, Abel, were among those chosen as special missionaries for this mission. Then they started on a preaching mission through the states of Ohio, Indiana, other localities.

While in Nauvoo, his family was broken up by his wife's father and some of his family. They drove off his team and left him destitute and with no money. They said they were tired of the hardships forced upon the Saints and of the persecution of the mobs, and they left and returned to New York. But Father refused to leave the Saints.

He then hired out driving a team for Brother Lorin Farr to Council Bluffs (Iowa), traveling back and forth to Missouri hauling supplies. In the year 1846 the recruiting officers under General Stephen W. Kearney mustered into service men from among the Mormon people. Nearly 500 men answered the call of their country to serve twelve months in the war with Mexico. They were to be a part of the "Army of the West", and to proceed from Fort Leavenworth to Santa Fe and then on to California. Father volunteered his services. The Mormon Battalion, as it was called, formed part of the forces commanded by General Kearney. Father's first captain was Jefferson Hunt. The march began July 16, 1846, from Council Bluffs. The company went down the Missouri River, a distance of 180 miles to Fort Leavenworth, Kansas. Here they received a partial outfit and foodstuff. Their immediate commanding officer was Captain John Allen, who was friendly to the Mormons. But he fell sick and died at the hands of bad officers, while still at Fort Leavenworth. From here they made a long, forced march to Santa Fe, under the command of Lt. A.J. Smith. They arrived October 12, 1846.

They suffered a good deal on this journey. Father said that they were sent bread but did not get it before they arrived at Santa Fe. Their foodstuff and teams were sent on ahead,

also. They were forced to use up all their animals on this long and difficult march. They left from Sante Fe on October 19th. The route continued southward down the valley of the Rio Grande. The sand was deep and the men had to pull at long ropes to aid the teams. The food supply was becoming most critical. It was a common thing to eat head, heels, hide, tripe (entrails), and even wool was pulled off the sheep skins that had been under the pack saddles, and the thin hide roasted and eaten. Turning west, thirty miles north of El Paso (Texas), the course of the march was directed toward the San Pedro River, which was reached December 9th. Here occurred the famous Battle of the Bulls, the only occasion for the use of arms in defence during the entire expedition.

Continuing northeast, the Battalion reached Tucson (Arizona) on December 16th, which was deserted by its garrison as the Battalion approached. Colonel Cooke was determined to march through this town. After some difficulty with the Mexican officials, the troops were allowed to proceed. They camped one-half mile beyond on the banks of a small stream. Nothing was molested, although as stated, previous to their arrival, the entire garrison had fled. They reached the junction with the Colorado River January 8, 1847. The course led from thence across the Colorado Desert of southern California, between the Colorado River and the eastern base of the coast range. Water could only be obtained by digging deep wells. Father said they now found the heaviest sand, the hottest days, the coldest nights, with no water and but little food. They were nearly barefooted. Some used rawhide wrapped around their feet instead of shoes. They suffered from frost and intense summer heat. In some places they had to take the wagons apart in order to make the steep chasms. Or, where the trail was too narrow, they carried them through piece by piece. The ax was their main tool to cut out roads.

The San Luis Rey Valley and River were crossed January 26, 1847, and at noon on the 27th the group passed the deserted San Luis Rey Mission. Here the Pacific Ocean could be seen. The Battalion continued to march down the coast through the Soledad Valley to San Diego, which was reached January 29, 1847. From here they were summoned on a forced march of several days to Los Angeles. Here they took John C. Fremont (the American military commander, who would not recognize the authority of General Kearney's troops) prisoner, and sent him back to the States. I have listened many times to the thrilling stories told by Father of his experiences as a member of this gallant military band. There never has been one like it in all the history of the world.

Father was honorably discharged on July 16, 1847. He then labored a few months for the government, burning (tanning?) cow hides and staving wagon tongues. He left southern California, comin back with a company who had come from Utah, and returned following the Old Spanish Trail. They had several horses and two hundred cows to start with. They arrived in Salt Lake City on May 12, 1848. Father said they had an awfully hard trip to Salt Lake from California. They had to make a road part of the way from Southern California to Salt Lake City. They had savages to contend with, wild beasts to fear, and they had to dig wells in order to secure water to drink. Their food became very scarce and they had to go on rations. Father brought home a little iron kettle which he cooked his rations in. It held about one quart. This kettle we saw around for years.

After arriving in Salt Lake City, he raised a little corn and potatoes up Red Butte in the Sixteenth Ward. Here he built a log house. The next year he farmed city lots and raised corn and garden stuff. He was also called by Brigham Young to go to Sanpete, Utah, to put a crop in there. He was honorably released July 16, 1848.

In 1850 he bought land in the "Old Big Field" in Taylorsville, Salt Lake County, Utah, and also took up other land. He was among the first settlers there. Also in 1850, Father was married a second time. He married Sarah Jennings, daughter of Matthew Jennings and Elvira Dodd. She was born April 14, 1814, at Dover, Kent, England. They were married October 20, 1850, in Salt Lake City by Heber C. Kimball. Twins were born to them, Joseph and Martha. On February 28, 1855,

Father married Sarah Hayes, daughter of William Wellington Hayes and Sarah Jennings. She was born March 17, 1840 at Dover, Kent, England. They were married in the Endowment House in Salt Lake City, also by President Heber C. Kimball. To this union were born thirteen children whose names and date of birth are:

1. Sarah Jane, April 14, 1857
2. George Henry, April 13, 1859
3. Lydia Ann (Middleton) (Terry) (Cole), August 25, 1861
4. William Wellington Hayes, December 31, 1863
5. Olive Jane (Brown), April 29, 1866
6. Albert Jacob, March 16, 1868
7. Franklin Abel, March 21, 1870
8. Asa Kemp, May 21, 1872
9. Elizabeth Elvie (Gregory), April 15, 1874
10. David Ensign, October 7, 1876
11. Andrew Dodd, February 28, 1880
12. Zina May (Phelps), July 16, 1881
13. Rhoda Rosella (Bogges), November 5, 1883

On November 14, 1868, Father married Ellen Barrass, daughter of William and Mary Barrass. This ceremony was also performed by President Heber C. Kimball in the Endowment House. She was born on April 1, 1834, at Shepshead, England. To this union were born four children, whose names and date of birth are:

1. Levi Barrass, October 23, 1869
2. Reuben Edward, January 10, 1872
3. Elijah Alma, November 9, 1873
4. Charles Mortimer, August 6, 1878

All together to these unions were born nineteen children. Their first home was built of logs. Later, Father built an adobe house with seven rooms. He used oxen to haul the wood from the canyons. He made the adobes and the shingles. This adobe structure still stands in Taylorsville. It is a memory to our birthplace. It has housed many strangers

passing by and different leaders in the Church. I well remember President Brigham Young bouncing me on his knee. Many a cottage meeting has been held there. Father made a real home for all of us. I remember the home, the sheep sheds, barns, corrals, large orchard, the well, windmill, and making candles for lights. He was faithful to his Church and depended on his Maker for everything. He took an active part in his ward, always willing and ready to lend a helping hand. He went through the persecutions of the early Saints, and he knew pioneer life in its raw. He was arrested for polygamy. He watched Utah blossom as a rose. He helped fight for her statehood. Father knew hardships and trials; but through it all he never lost faith in his Church, his God, country, or family, and was always ready to defend the right. He loved to teach the Gospel at every opportunity.

Father died at his home in Taylorsville on November 18, 1889, just when his family needed him most. He was buried in the Taylorsville cemetery November 22, 1889. May his memory live always.