Daniel Abraham Washburn was born 8 September 1837 in Sing Sing, Westchester, New York.\(^1\) His parents were Abraham Washburn and Tamer Washburn. Tamer's father, Jesse, was the brother of Abraham’s grandfather, Daniel Washburn. Abraham was a tanner and shoemaker by profession.

Daniel Abraham was the fifth child born to this marriage. Unfortunately, two of his older siblings, Daniel and Mary Elizabeth Underhill died the year he was born leaving him with only two older sisters, Mary Ann and Emma Jane. The family also included William Davis, a young man the Washburns adopted. William would have been about 17 when Daniel Abraham was born.\(^2\)

Daniel was born into a religious home. Both his parents were raised as Quakers, later joining the Methodist Church. In 1836 or 1837, Parley P. Pratt came to New York preaching the restored gospel of Jesus Christ. Daniel Abraham’s father, Abraham, was soon converted stating it was “like a light in the darkness.” Tamer was not so easily convinced, but eventually, she too was baptized. An additional daughter, Sarah Elizabeth was born, but did not live many years.

### The Move to Nauvoo

Abraham presided over the branch of the Church at Sing Sing until about 1841 when he sold his business in preparation for their move to Nauvoo, Illinois. Daniel Abraham was four. They left three graves behind. While in Nauvoo, three additional children were born, John E., Susanna, and Joseph Bates. Only Susanna would live to maturity. Abraham continued to work as a tanner.

\(^1\)The information in this sketch on Daniel Abraham and Margaret Ann Johnson was compiled by Larry D. Washburn, 2191 Lincoln Lane, Salt Lake City, Utah. Most of the information on the early years of Daniel Abraham are taken from the writings of Lorena Eugenia Washburn Larsen, a daughter of Abraham and Flora Clarinda, entitled *Sketch of the Life of Abraham Washburn*. A copy of this sketch is in the possession of Larry Washburn. For a more extensive look at this family, the reader is referred to *Like a Light in the Darkness: The Life of Abraham and Tamer Washburn*, compiled by Larry Washburn.

\(^2\)William lived only until 1841 or 1842 and died either in Sing Sing or in Nauvoo soon after their move there.
Daniel Abraham was seven when Joseph and Hyrum Smith were murdered. He undoubtedly watched the shock and grief of his family as they adjusted to this loss. As the severe persecution continued, Abraham and his family left Nauvoo with the other Saints, crossed the Missouri River, and settled in Nebraska in the camp known as Winter Quarters, now Omaha.

**Winter Quarters**

“Weakened by the long trek from Nauvoo and the lack of sufficient vegetables in their diet, people became easy victims of malaria, scurvy, and other [diseases]. Before the cold of winter prevented the spread of disease, 300 fresh graves appeared in the cemetery outside Winter Quarters.” Tamer’s last daughter, Artemisia Minerva, was born in Winter Quarters 17 June 1847. When the initial companies of Saints left for the Salt Lake Valley, Abraham’s family remained behind to prepare for those who would come later.

In January 1848, a Church meeting was held in the Log Tabernacle in Miller’s Hollow (subsequently to be known as both Kanesville and Council Bluffs), Pottawatami County, Iowa. There were instructions and a dance. A petition was signed and sent to the Iowa Legislature requesting that a post office be established at Miller’s Hollow. Abraham and ten-year-old Daniel’s signatures appear on the petition.

**The Journey to Salt Lake**

The emigration from Winter Quarters to Salt Lake in 1848 occurred in three groups. Abraham, Tamer and the children came in the third group, the Willard Richards’ Company, which left 29 June 1848. It included “502 Whites, 24 Negroes, 169 wagons, 50 horses, 20 mules, 515 oxen, 426 cows and loose cattle, 369 sheep, 63 pigs, 5 cats, 44 dogs, 170 chickens, 4 turkeys, 7 ducks, 5 doves, and 3 goats.” Travel to Salt Lake City took about 108 days. Daniel Abraham, the oldest boy in the family, would have been of great help to his father and mother and younger siblings. On 19 October 1848, the Willard Richards’ Company traveled six miles into the Salt Lake Valley. The camp historian wrote, “The day was warm and sunny.”

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3 See William E. Berrett, The Restored Church, p. 245.


6 See J. Ordene Washburn, pp. 13-21, for more specific information from the Willard Richards and Amasa Lyman Company journals.
Settlement of Manti

“On 14 June... 1849, Brigham Young received a visit from Ute chiefs Wakara (anglicized to Walker) and Sowiette. They came to Salt Lake City to ask President Young to permanently locate Mormon settlers in the central Utah valley named after Walker’s brother, Chief Sanpitch. The valley was described as good land with plentiful water.” Later in 1849, Abraham and his family and others were called by Brigham Young to help make a settlement at Manti. The company arrived there November 21, 1849. The winter of 1849-1850 was one of the most severe ever recorded. Thirty-two inches of snow fell in the valley soon after their arrival.

Some of the people lived in their tents or wagon boxes, while others built crude dugouts in the hillside or began log cabins. It is reported that the Washburns built a dugout in the side of temple hill. In May 1850 with the warm weather, the new settlement was besieged by rattlesnakes emerging from hibernation. One woman recorded, “They had come from caves situated above us in the ledge of rock that had been our shelter and shield, from the piercing northern blast of winter, they invaded our homes with as little compunction as the plague of Egypt did the Palace of the Pharaoh... occupying our beds and cupboards. The male portion of the community turned out en masse with torches to enable them with more safety to prosecute the war of extermination, and the slaughter continued until the ‘wee small’ hours... The number killed that first night [was estimated] as near three hundred.” Daniel would have been old enough to help dig the dugout and kill snakes. By June, more than half the cattle brought with them had died.

The experiences of the settlers in Manti were recounted in the Third General Epistle of the First Presidency in April 1850: “They have suffered many inconveniences through deep snows and severe frosts, for want of houses and other necessaries common in old settlements and have lost many of their cattle. But they have laid the foundation of a great and glorious work... Their cattle now living, have been sustained by their shovelling [sic] snow from the grass and feeding them with their provisions and seed grain, and we have sent them loaded teams to supply their necessities until after seed time. They have been surrounded by a tribe of Indians who appear friendly and who have suffered much from the measles since they have been among them and many have died as have most of all the tribes in the mountains; and those who live have urged


[8] Announcements about new settlements and who was called to settle them were often made in General Conferences. In the conference in October 1849, it was announced that a settlement would be made in Sanpete Valley “in acceptance of Utah Chief Walker or Walkara’s invitation.” Isaac Morley headed a company of 124 men and 100 women to found the town of Manti on November 19th. According to Larsen, while the invitation to settle came from Chief Walker, his professed friendship was based on a “hope of profitable trade.” He became increasingly uneasy as the settlements expanded (see Gustive O. Larson, Outline History of Utah and the Mormons, Deseret Book Company, Salt Lake City, Utah, 1958, p. 63, 145-146).

the brethren to remain among them and teach them how to raise grain and make bread; for having tasted a little during their afflictions, they want a full supply. There is plenty of firewood easy of access; some of the best of pine, bituminous coal, salt and plaster of paris at this settlement or its immediate vicinity“

When Brigham Young visited the community he counseled them to build a fort to protect themselves against the Indians. The people took his advice and built a “good sized fort.” The Deseret News, dated 27 June 1852 reported, “Manti is at least blessed with a strong fort. The wall is twelve feet high and two feet thick and is set upon a foundation of stone three feet wide.” At age 15, Daniel Abraham would have been old enough to take part in building the fort, help his father in the tannery and shoe-making business, and help with the farm and the cattle.

In 1854, Brigham Young was shown a “a black rock that burns” by the Indian Tabiona, one of the four brothers of Chief Walker. According to a history of Sanpete County, the coal had come from the Wales, Utah area. Brigham Young asked a young Welshman, John Rees of Ephraim, and John Howell Price of Manti to locate the coal and “determine its potential for mining.” The source was located and the place named Coalbed. Later the name was changed to Wales. Tabiona sold the coal-rich canyon for a few head of cattle and some sheep. Soon after, Rees and Price started to surface mine. Their daughters, Betsy Rees and Ann Price accompanied them to Wales to cook for them. The first settlement group included Richard Price, Thomas Campbell, Daniel Lewis, George Muir, Richard Babbitt, David Hutcheson, Moses Gifford, and young Daniel Washburn.

On March 18, 1857, Daniel Abraham and Ann Price, daughter of John, were married in Manti.

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11Skirmishes became increasingly frequent. According to Larsen, in 1851, civil authorities began to interfere with Chief Walker’s “lucrative slave trade.” His warriors would raid the weaker southern tribes stealing women and children and then selling them and sometimes their own children to the Spanish in exchange for horses and ammunition. When the Utah Territorial Government prohibited this practice, the Utes demanded that the Mormons instead purchase the slaves, which they often did in exchange for food and clothing, then freeing them. Chief Walker became increasingly sullen over this arrangement. Broader warfare broke out 17 July 1853 in Springville, when Walker’s warriors attempted to kill the Mormons outside the forts and drive off their livestock (see Gustive O. Larson, Outline History of Utah and the Mormons, pp. 151-152).

12Actually there were several forts built in the first few years in Manti. The Little Fort or Stone Fort was completed in June 1852. This is the fort referenced in the Deseret News. In 1853, four additional log forts were constructed. Big Fort was built in the summer of 1854, and in 1866, a fort was built around the Tabernacle Block (J. Ordene Washburn, pp. 28-29).

Two children were born to that marriage, a son, John Abraham in Manti on 27 June 1858 and a daughter, Tamer, in Spring City on 8 July 1860. Apparently Daniel approached Ann about taking a second wife. Family tradition reports a “misunderstanding.” Whatever occurred between Ann and Daniel, Daniel married Margret Ann Johnson in April 1861 in Spring City. In October of that year, Daniel was called to go to the St. George area of Utah as part of the cotton mission. Ann did not accompany him to St. George, Margret Ann did. Ann later divorced Daniel.¹⁴

**MARGRET ANN - THE EARLY YEARS**

Anne Margrethe Jensen was born 8 June 1842 in Orum, Fjends District, Viborg, Denmark. Her parents were Jens Johansen and Ane Margrethe Pedersdatter. Jens was a carpenter. Anne Margret was the youngest and last of nine children.¹⁶ Only five lived to maturity. The family members were Lutheran.¹⁷

**Conversion and Emigration to Utah**

“One on June 14, 1850, the first missionaries from The Church of Jesus Christ of Latter-day Saints landed in Copenhagen harbor to begin their labors in Denmark. Between the years of 1850 and 1900, more than 18,000 Danes emigrated from Denmark to Utah. Together with their fellow saints from the British Isles and other European countries, these new converts became the backbone of the young Church.”¹⁸ Two missionaries visited the Jensen residence in 1853

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¹⁴ Several years following the divorce, on 26 June 1871 in Salt Lake City, Ann Price Washburn married David Rees. David was the son of John Rees who along with Ann’s father, John Price, had begun coal mining operations in Wales.

¹⁵ There are three Orums in Denmark, North, South, and Middle. Anne Margrethe’s birth place is Orum, Fjends District, Viborg which is the Orum furthest to the north or Norre Orum. For a much more detailed history on Jens Johansen and Ane Margrethe Pedersdatter and their family, see Jens Johansen and Ane Margretha Pedersdatter: a Biographical Sketch by Larry D. Washburn.

¹⁶ The children were: Anne Helena, born 1823, died 1853; Elise Marie, born 1825, died 1905; Johanne, born 1828, died 1828; Johanne born 1831, died 1831; Frederick, born 1833, died 1914; Stillborn child born 1837; Jensine, born 1838, died 1838; Peter, born 1839, died 1923; and Anne Margrethe.

¹⁷ Some of the information in the section entitled, The Early Years, is taken from materials gather by Klea Palmer and compiled by her daughter-in-law, Mabel Palmer. Items taken from the Palmer materials are usually referred to in this document as “family tradition.” No sources were given. Most of the information in this sketch and all of the footnoted information comes from the research of Larry D. Washburn, great grandson of Margaret Ann and Daniel Abraham.

¹⁸ *Church News*, “Church Marks 150 Years in Scandinavia,” July 15, 2000, p. 9.
asking permission to share a message of the restored gospel of Jesus Christ. Family members were receptive.

In the early 1850's, persecution of the members and mobbing of the missionaries in Denmark were frequent. It was the custom that newly baptized converts, as they could financially afford it, emigrated to Utah. They often accompanied the missionaries, who once released, returned home to the United States. Jen’s family did not all emigrate at once. Eleven year old Anne Margrethe and her fourteen year old brother, Peter, accompanied their older sister, Eliza Marie, and her husband, John Larsen, sailing from Liverpool, England on New Years Day, 1 January 1854 on the ship Jesse Munn. Actually the ship was towed some six miles on that date, then towed into the open sea on 3 January. The Jesse Munn reached New Orleans 20 February 1854. The Larsens and children then traveled up the Mississippi River to St. Louis, arriving in St. Louis 1 April 1854, and then to Kansas City, Missouri. About 2000 Mormons were camped a few miles outside Kansas City awaiting their time to start for the Salt Lake Valley. Family members changed their name from Jensen to Johnson once in America.

**Across the Plains**

The Hans Peter Olson company, the wagon train of five hundred and fifty Saints in sixty-nine wagons pulled by oxen left Westport (probably Missouri) 15 June 1854 heading for Utah. As one female emigrant recorded, “We travelled [sic] across the Plains in Mr. Olson’s company. I walked every step of the way, wading rivers, climbing mountains, often tired and weary, but always glad my face was turned toward Zion. . . We had a great Indian scare and exciting times with the buffalo [sic].” The “Indian scare” involved conflict between one of the immigrants and a Sioux Indian over the immigrant’s cow. The immigrant struck the Indian. Sometime later, the Indian shot and killed the cow. Soldiers from Fort Kearny became involved. Before all was finished the Sioux had attacked the Fort and the adjoining settlement. Members of the company saw thousands of buffalo on one occasion near the Platte River, and seventeen of the buffalo were killed for food. They had to corral their cattle to keep them from going with the

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19 New Orleans Customs Office, Jesse Munn passenger list. The Jesse Munn was not a large ship. It lists at 875 tons, 142’ by 29’ by 23’ built in 1852. This three-master had one deck and a poop deck, a square stern, and a figurehead of a woman’s bust. See *Ships, Saints and Mariners by Conway B. Sonne, University of Utah Press, 1987.*

20 For detailed information of the voyage and trip up the Mississippi, see *Jens Johansen and Ane Margrete Pedersdatter, Biographical Sketch compiled by Larry Washburn.*


buffalo.²⁴ They arrived in the Salt Lake Valley on 5 October 1854.²⁵

Reaching the Salt Lake Valley, according to family tradition, Peter and Anne Margarethe (who was now known as Margret Ann) were separated and placed with different families. Perhaps for financial reasons, Peter was reportedly placed with William Eddington, a school teacher in Salt Lake City.²⁶ It is reported that Margret Ann’s new family moved to Salt Creek, now Nephi, Utah. This has not been confirmed and the name of the family with whom she was reportedly placed is not provided. It is likely that Margret Ann eventually joined John Larsen and Eliza Marie as they settled in Ephraim, Utah. Many of the converts from Denmark settled in Manti, Spring City [Spring Town], and Ephraim with Spring City sometimes being referred to as “Little Denmark.” Scandinavians tended to settle together in “clearly identifiable districts” of a town.²⁷

Margret Ann’s Parents Emigrate to the United States

Margret Ann’s parents Jens, Anne, and brother, Frederick,²⁸ sailed from Copenhagen 29 November 1855 with 447 other Scandinavian Saints on board the steamship Loven, bound for Utah and under the direction of Elder Canute (Knud) Petersen who had been a missionary in Norway. They traveled by steamship to Kiel, Germany, railroad to Gluckstadt, steamer to Grimsby, England, then by rail again to Liverpool, arriving in Liverpool 5 December 1855.

In Liverpool they boarded the ship John J. Boyd, arriving in New York 16 February 1856.²⁹ The emigrants then traveled by railroad to Dunkirk, Cleveland, Toledo, and Chicago, where according to previous arrangements they divided into three groups.

²⁴Writings of Christian Neilsen, Our Pioneer Heritage, p. 152.


²⁶This is a tradition that has not been confirmed. The 1860 Census lists William Eddington as a merchant and does not list Peter as living in their home.


²⁸Frederick reported traveling with his parents to America. Portrait and Biographical Album, Des Moines, Iowa, “Frederick Johnson,” p. 255.

²⁹The Emigration Card Catalog, Shipping (Crossing the Ocean), 1849-1885, 1899-1925, film #298434, LDS Family History Library, contains a card with the names of Jens Johansen and Anne M. Johansen sailing on the ship, John J. Boyd, 12 December 1855. Emigration Records from Liverpool Office of the British Isles, 1855-1856, list Jens Johansen and Anne M. Johansen, ages 58 and 54 (see film #025691) as passengers on the ship, John J. Boyd.
Jens’s Death

One group started for Alton, Illinois, and a second to St. Louis, Missouri. The third group, consisting of about 150 Saints (Canute Petersens’ journal reports 122) traveled to Burlington, Iowa. The Johansens were with this third group. While traveling, Jens Johansen became ill and died near the city of Chicago and was buried there. The cause and exact location of his death is not known. The widowed Anne along with Frederick continued their journey, reaching Burlington March 1.

It was the intent that the emigrants would obtain work to earn money for the journey to Salt Lake City and reassemble in Florence, Nebraska for the trip west. Frederick obtained work as a painter in the railroad shops of Burlington Iowa Railroad painting Pullman cars, and remained in Iowa. Although it is family tradition that Mother Johnson eventually came to Utah no evidence of her being there has been located, and it is possible that she remained in Burlington, Iowa with her son, Frederick.

Margret Ann Marries

Margret Ann married and was sealed to George Peacock on 20 April 1857. He was thirty-five and Margret Ann, fifteen. Margret Ann was the fourth wife of five. We have no specifics on the marriage or their relationship. Whether or how much she lived with him during their three years of marriage is not known. A cancellation of sealing was granted on 4 February 1860. There were no children born to them.

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32 Frederick became a prominent citizen of Burlington. He was foreman of the paint shops of the Iowa Division of the Chicago, Burlington & Quincy Railroad and mayor of West Burlington. “Frederick Johnson,” Portrait and Biographical Album, Des Moines, Iowa, Acme Publishing Company, Chicago, 1888, p. 255.

33 IGI Ordinance Record of Sealing to Spouse, Batch #H900083. George Peacock was a prominent man in both the Church and community in Sanpete County. He was born 30 July 1822 in Yorkshire, England. While living in Manti he was a constable, probate judge, member of the Utah legislature, the first postmaster in Manti, and a commander in the Utah militia. He founded the first public library in Manti and organized Sanpete County by appointing the county officers. See LDS Family History Suite 2, LDS Vital Records Library.

34 Cancellation of Sealing, 4 February, 1860. Temple Department, Special Services, 50 East North Temple, SLC.
On April 18, 1861, Margret Ann Johnson married Daniel Abraham Washburn in Spring City, Utah. She was nineteen, and Daniel was twenty-three.

As previously noted, Daniel Abraham’s marriage to Margret Ann was not his first marriage. According to one source, Daniel went to St. George to find a wife [Margret Ann], but this is not accurate. Instead, following Daniel’s marriage to Margret Ann, they were called on a mission “to start the cotton industry in the Southern part of the State.” In the 1850’s, Church groups had been sent “to explore the Virgin and Santa Clara River basins to determine their suitability for producing specialized agricultural products.” In October 1861, 309 families, many of them from Sanpete County, were called to go south to settle in the St. George area or “Utah’s Dixie.” They were to grow cotton, sugar, grapes, tobacco, figs, almonds, olive oil, and other such items that could only be grown in that climate. Daniel Abraham’s name was on this list. Margret Ann accompanied Daniel. Ann, his first wife, did not. She and the two children, John Abraham and Tamer, remained behind although John would later join his father for a time.

SETTLEMENT ON THE VIRGIN RIVER

Daniel and Margret were to spend several years living in Springdale, Rockville (formerly known as Adventure), and Shonesburg (Shunesberg). This was sometime between the years of 1864 and 1873. Some of those called on the Cotton Mission settled in these communities in 1862, and there is some reason to believe that the Washburns were among those first settlers. These three communities were all located within five to ten miles of each other on the East Fork of the Virgin River. Springdale is located at what is now the mouth of Zion National Park. On at least one occasion, the Washburn farm in Shonesburg had an epidemic of gophers. The ward members chose sides and went out to see how many gophers they could drown. Daniel was a witty person with a subtle sense of humor. The bishop asked Daniel how many he had drowned, and Daniel replied, “When I get this one and two more I’ll have three.”

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36 Leonard J. Arrington, *Great Basin Kingdom, An Economic History of the Latter-day Saints, 1830-1900*, Harvard University Press, Cambridge, Massachusetts, 1958, 216. Brigham Young instructed Orson Hyde to identify 30 to 50 families from Sanpete County to go to a location to be known as St. George (see the *Journal History of the Church of Jesus Christ of Latter-day Saints*, entries dated October 8 and 13, 1861). These journals are located in the Church Historian’s Office, Salt Lake City. Orson Hyde had a residence in Spring City.


38 Story provided by Jim Washburn, son of James Frederick.
Regarding these three settlements, one author wrote, "Floods, malaria, and hunger continued to plague the settlers, with Indians being only a limited problem until the Blackhawk War of 1866, at which time residents of outlying towns were ordered to ‘fort up’ in larger towns. Shunesburg and Springdale residents moved to Rockville for the duration of the Indian menace." At its largest, Shunesberg included eighty-two people in the town. The threat of flood was an annual concern. Springdale was apparently located on higher ground and fared some better. Generally the crops grown in these communities included wheat, corn, cotton, and sugar cane. The climate was suitable for fruit growing and most residents had some cattle.

In January 1862, there was a particularly damaging flood. Regarding this and other floods along the Virgin, it was stated, "The floods in the Virgin reduced the amount of farming land, so that in later years Rockville was faced with the same problem that confronted [many who settled along the Virgin River]: there was no place for the younger generation in the communities of their fathers, and they were compelled to look elsewhere for homes." Shonesberg ceased to exist as a community in the early 1900's.

Five children were born to the Washburns during these years on the Virgin River: Margaret Minerva was born 9 May 1864 in Springdale; Daniel Abraham, Jr. on 22 July 1866 and James Frederick (probably named after Margret’s brother) on 20 January 1869, both in Rockville. John Abraham, Daniel’s oldest child by Ann Price, came to live with his father and step-mother in Rockville for what is reported to be “less than two years.” Apostle Orson Hyde [who lived in Ephraim area where Ann Price Washburn resided] interceded and influenced Daniel to bring John back to his mother where he could help her and her parents, John and Rachel Price, on their farm.

In 1868, according to family records, Peter volunteered to drive an ox team from Utah back to the Missouri River to help bring emigrants to Utah. John Larson and Elise determined to leave Utah and return with Peter to family in Iowa and Missouri. Reportedly, John and Elise persuaded mother Annie Margaret to go with them. According to family tradition, Mother Johnson offered Peter her property in Fountain Green in exchange for the trip back and

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40Larsen, ibid, p. 98.

41Taken from a history on John Abraham Washburn written by Ada W. C. Oldroyd, granddaughter of John Abraham and Emma Albertine Sandstorm.
necessary provisions, and the journey commenced in May. That same year, Margret Ann and Daniel Abraham had their marriage sealed in the Endowment House.

The 1870 Census lists the Washburn family as living in Shonesburg. Daniel, age 32, is listed as a farmer, with a total real estate value of $867. Margret, who is listed as "Annie," age 28, is "keeping house." The three young children, Margaret, Daniel Jr., and James are listed. William George and Jesse Alvin were not yet born. William George was born that next year on 30 January 1861. He lived only five months, passing away on 18 July 1871 and was buried in Shonesburg. The last child to be born in Shonesburg, Jesse Alvin, was born 30 April 1873.

A MOVE TO KANAB

Sometime before December 1875, the family moved to Kanab, Kane County. Kanab, the Piute Indian name meaning, "place of the willows," is a city “nestled within a circle of vermillion cliffs.” The climate was warm and suited for fruit and stock-raising according to early settlers. Historically, white settlers first came to the Kanab area in the late 1850's and early 1860's. Church settlement of Kanab did not occur until 1864, but many settlers left during the Indian wars from 1865-67.

A fort had been built by 1867. By the time the Washburns settled in Kanab, there was peace with both the Piute and Navajo Indians. A daughter, Eliza Jane, was born 10 December 1875 in Kanab. She lived only two months. Joseph Bates was born 3 August 1877. He lived for just over a year. Parley Pratt was born 5 July 1879. Kanab land records list Daniel Abraham purchasing just over an acre and one-half of property in Kanab on 16 August 1880. Some of the children were now old enough to marry, and Margaret Minerva, age 16, married George Henry Black on 24 November 1880.

Daniel Abraham Jr. died 13 December 1882 at age 16. Daniel’s brother, James Frederick, in later life related a story about young Daniel and his death. They were living in Kanab, and their

42 History of Kane County, compiled and edited by Elsie Chamberlain Carroll and published by the Kane County Daughters of Utah Pioneers, Utah Printing Company: Salt Lake City, 1960, pp. 1-6.


44 Grantees Index #1, Kane County, Book D, page 426. The Washburns purchased over one and ½ acres of land listed as lot 1, block 8, Kanab Town Plat A. It is the south-east quadrant of the block between 1st and 2nd South and 1st and 2nd West in downtown Kanab. This property was sold 18 April 1883.
parents were planning a trip to the St. George Temple. Dan, then age 16, asked to go to the temple with them. His father explained that sixteen was very young for someone to go to the temple, but the following morning, Dan again asked to go. They arranged an interview with the bishop, secured a recommend for Daniel, and traveled to the temple where Daniel received his temple endowments 6 December 1882. He died unexpectedly one week later.\textsuperscript{45}

Twin girls were born to the Washburns on 7 June 1882. Zella lived just eight hours and was buried in Kanab. Ella lived just over two years, passed away in Huntington, and was buried there. Five children were born during the years in Kanab. None of these children lived to maturity.\textsuperscript{46}

\textbf{The Family Moves to Huntington}

The Kanab property was sold 18 April 1883, and the family moved to Huntington, Emery County. This same year, 1883, Margret Ann’s mother, then living in Iowa with her son Frederick, traveled to Barnard, Missouri to visit her daughter (and Margret Ann’s sister), Elise. Mother Johnson became ill and died there on 19 July 1883. We do not know how long it had been since Margret had seen her mother or sister, or how long it was before she was informed of her mother’s death. One more death among so many. James Frederick, now 19, married Lydia Spencer 9

\textsuperscript{45} No information is provided as to the cause of death. Daniel had reportedly received a patriarchal blessing in which he had been promised that he would serve a mission. Many years later, James experienced what he referred to as a "vision" in which he saw Daniel in the spirit world teaching the gospel to the Lamanites. The author could find no copy of this blessing.

\textsuperscript{46} Kanab Cemetery records list Joseph’s death date as September 11, 1878 at just over one year of age. \textit{Cemetery Records of Kanab City Cemetery}, Vol. 1, compiled by Esther B. Judd, Nov. 1964. This record includes the burial records on Daniel Abraham, Jr., Zella, Joseph Bates and Eliza Jane. Zella’s marker states that she “lived 8 hours.” Judd’s records show Daniel Abraham, Jr. as being born in 1860 rather than 1866 (the record is in error and the marker correctly states 22 July 1866. This early date would have placed his birth before the marriage of Daniel and Margret; and Daniel was born in Rockville, not Spring City where the family resided in 1860). All four of the Kanab grave markers also state the parent’s names as “Margret and Daniel Washburn.” They are sandstone markers, hard to read, and beginning to decompose.
November 1888. Now all three of Margret Ann’s children lived in Huntington where she and Daniel Abraham could visit with them regularly.

**DANIEL ABRAHAM’S DEATH**

In February, 1892, Daniel Abraham died and was buried in Huntington. Another tragic loss for Margret Ann who had experienced so many losses in her life. Remembrances of Daniel Abraham include the following: Daniel Abraham is remembered as kind, industrious, religious and generous. “He would give the shirt off his back to anyone that needed it. If he raised potatoes he would figure out how much he needed, and give the rest away. He would go in the night to help someone.”⁴⁷ He was just under six feet tall, of a dark complexion and a very kind and pleasant disposition. In Huntington they lived in a two-room log house. He was a farmer, raised grain and had their own cow. They had a lovely orchard and fruit was their main source of living. No one had high paying jobs, most people were short of means, but he was an industrious worker. . . He was a wonderfully religious man. If he was outstanding in any one thing it was to get out and help his neighbors and tend the sick. He was a wonderful father, very kind. His humor was very quiet and still, when he spoke it was well worth listening to. He was always sweet and pleasant but didn’t say much.”⁴⁸ “He was a wonderful man who lived for others. Our town had an epidemic of Typhoid. Four of mother’s children had it and Uncle Dan used to go down at night and sit as long as needed, sometimes most of the night, watching over us while father and mother would get some rest. He was patient, loving, charitable and all wonderful attributes combined in one. Have never seen a more attentive neighbor and friend. He was deeply religious and surely did live the Golden Rule.”⁴⁹

Parley Pratt died 25 April 1893 just a little over a year after his father’s death. When their son, Jesse Alvin, married Luella Wakefield in September 1896, he, Margaret Minerva, and James Frederick were the only children of Daniel and Margret still living. Most of Margret Ann’s life following the death of her husband, Daniel, was spent living with Jesse Alvin and Luella

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⁴⁷Neta Washburn Young, born 1897 and a descendant of Abraham and Tamer from information gathered by Klea Washburn Palmer, daughter of James Frederick.

⁴⁸Unknown author from information gathered by Klea Washburn Palmer.

⁴⁹Luella Washburn, wife of Jesse Alvin Washburn.
Wakefield Washburn and their children both in Huntington and Duchesne. When Jesse and Luella moved into a new little red brick home that Jesse had built in Huntington, Margret Ann, who had been living with her daughter, Minerva, moved in with them. When Jesse and Luella’s first daughter died in 1899, Luella remarked, that “Grandmother Washburn was living with us which was a great comfort.” In June when the 1900 census is taken, Margret Ann is living with herself in Huntington. Margaret Minerva and James Frederick are living close by. Jesse is serving a mission in the Arizona-New Mexico Conference and Luella is teaching school in Franklin, Arizona to be close to Jesse.

**Homesteading in the Uintah Basin**

In 1905, Jesse and Luella filed on homestead land in Duchesne, Utah. Jesse filed on a piece of property that turned out to be unsatisfactory. Since Jesse’s filing rights had already been used, they decided if Grandmother [Margret Ann] Washburn was willing, to have her name filed on a second property, River Bend. Margret Ann agreed.

The following spring, their Huntington home was sold and a good team of horses purchased. Luella records, "No one will ever know the heartache it was for me to sell the 'little red brick' where we had spent so many of our happy years but what was worse was that we were to go to another barren, unsettled country and to have to start all over again. Having practically no schools was of great concern but the sorrow of leaving father, mother, brothers, and sisters and being the one to break the family ties, was to be my greatest heartache." Margret Ann chose to go with them which provided great comfort to Luella.

Jesse and Luella had five young boys to care for, ages eight through just a few months. Soon after settling in the Basin, the family built a small four-room home in Duchesne to supplement the one on the ranch. With Margret Ann’s help they kept both residences open. Luella also operated the only millinery shop in the settlement, making and selling hats. During the winter months, Jesse and Luella taught school, and Margret Ann tended the children who were not yet old enough to attend. The residence in Duchesne was just across the street from the school, and the children always came home for lunch. Luella become a mid-wife and delivered many of the children born in Duchesne. All this was coupled with farming and ranching and activity in community affairs. It was a hectic life. At any given time, Jesse was teacher, school principle,

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50 In their writings, Jesse and Luella frequently mention “Grandmother Washburn.” The biographical information on Jesse and Luella Washburn was compiled by Larry Washburn and is taken from the writings of Luella Wakefield Washburn, journals by both Luella and Jesse, and other research. A copy of all their writings and journals as well as a much more in depth history on Jesse and Luella is in the possession of Larry D. Washburn.

51 Unpublished history by Luella Wakefield Washburn.

52 Copies of the Bureau of Land Management filings, both for Jesse A. and Margret A., including the legal land description are in the possession of Larry D. Washburn. Margret Ann’s signature is her mark of “X.”
superintendent of schools and juvenile court judge in Duchesne. He also acted as architect on the newly constructed school in that community. During the next ten years, three additional boys would be added to the family. Margret Ann had much to do that would keep life busy and meaningful.

In December 1908, Margret Ann’s sister, Elise, died in Barnard, Nodaway County, Missouri. A few years later, her brother, Frederick, died 6 July 1914 in Independence, Missouri. We do not know how much contact Margret Ann had with Elise or Frederick over the years or how long it took for her to be notified of their deaths.

**MARGRET ANN’S DEATH**

During the summer of 1915, Margret Ann, after living with the family for most of Jesse and Luella's married life, went to Blanding and Monticello to visit her children, Jim and Minerva where they had moved from Huntington. During October, she became seriously ill. Luella was pregnant and about to deliver and could not travel to be with her.

Margret Ann passed away in Monticello on October 23 and was taken to Huntington for burial.53 The obituary indicates she died of “the fatal disease” pneumonia.

Nile Washburn, in his history, reports that he remembers Grandmother Washburn with tenderness. As Nile relates, "With her brother, Peter Johnson, she joined the Church in Denmark, and came to Utah at a youthful age. I am sure that she never told us anything about her family. We are a close-mouthed tribe." Margret Ann was much loved by Jesse, Luella and the children and a great assist to them over those many years. “Grandma Washburn always

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53 When Margret Ann became ill she called for Jesse and Luella during her delirium. Much to Luella’s sorrow, she could not be with Margret because of the pending birth of another son, Roland.

54 The obituary from the *Vernal Express* reports she had been visiting her grandchildren in Monticello. It gives her death date as October 27 rather than October 23.
looked stern. She was a quiet person and didn’t have much to say.”

“She was a very religious, fine woman. Was in charge of the Huntington-Price Area Stake Relief Society as a Counselor [sic]. These women would take a wagon and be gone a week. She also worked in the Primary. She didn’t talk much but was busy and neat.”

Luella wrote, “[Daniel Abraham and Margret Ann] were two of the most charming people I have ever met... Grandma and I lived under the same roof together for about 20 years and never had a disagreement. Of course I take none of the credit but it was true. She was a jewel if there ever was one. Grandpa died a long time before we were married, but I knew him as an unusually fine man. There were never better people in the world.”

May 12, 2015

55 Sally, wife of Jim Washburn, son of James Fredrick. From information gathered by Klea Washburn Palmer, daughter of James Frederick.

56 Unknown author from materials gathered by Klea Washburn Palmer.

57 Luella Wakefield Washburn, wife of Jesse Alvin, from her unpublished personal history.