

A BRIEF SKETCH OF THE LIFE OF JOHN LLOYD ROBERTS

As dictated to Lillie J. Roberts by father, and by his request.
She copied his words verbatim as far as possible in 1922.

Daniel Roberts and Winnifred Lloyd were the parents of four children, two girls and two boys, daughters Catherin and Eliza, sons William and John Lloyd, our father, who was born Jan. 11, 1850, at Llannvarothan Myronithshir, North Wales. They were baptised in the spring of 1849. They with their four children were the first of the Roberts families to come to the United States. They set sail from Liverpool October 17, 1850 for America, landing at New Orleans Nov 23, 1850. Daniel had received the Gospel from his older brother, David, and at once began to save in order to come to Zion. This they accomplished six years before David and John and families came. After a very few days in New Orleans, this little family from Wales embarked on a Mississippi River Boat, courageous and hopeful, but

TRAGEDY STRIKES; An epidemic of Asiatic Cholera broke out on ship and young William and the father Daniel both succumb to death and were buried on the banks of the Mississippi at Worthington's Landing, Kentucky. Bereaved in sorrow but with faith and courage, this little mother and her three children continued on to St. Louis. A month later she started out for Council Bluffs, Iowa, (Winters Quarters) arriving there about June 10, 1851, where she stayed about thirteen months. In July, she joined an ox team caravan reaching Salt Lake City Sept. 29, 1852, where she stayed until July 8, 1853, when she married David R. Evans of Brigham City and with him moved to Brigham City. They lived happily together and were prospered. (Five sons were born to them in Brigham: Sam, William, David, Charles, and Lorenzo) David R. Evans died suddenly during the night of January 3, 1861. John L. Roberts, the eldest son was now eleven years old. His mother was a very thrifty woman and she taught her children many lessons that served them well the remainder of their lives. John's sisters Catherin and Eliza were now married and living, Catherin in Bear Lake and Eliza living in Malad. John now had much responsibility for an eleven year boy, helping his mother and his three younger brothers.

The early part of John's life was lived like any Mormon pioneer child. He had a common education. He used to herd cows near the great Salt Lake and on the lowlands. They hardly knew what a horse was, they used oxen instead. He worked for a man named John Reeder who had a public herd of cattle. John was camp tender and cook. While there he took down with the measles and was real sick, but he walked 15 miles home to Brigham City. John's stepfather died when he was 11 years old. Later, John played in the Marshal Band of Brigham City.

In the year 1869, Nov. 29, he married Mary Addline Ensign, the daughter of M. Luther Ensign and Mary Dunn Ensign. About two years after their marriage they moved to Malad, Idaho where they made their home and lived a life of service, working in the church and public affairs. He served as dance manager, worked in the priesthood, was Pres. of Young Mens Mutual and was 1st counselor to the Bishop of Malad. He lived a life of prominence both in church and political affairs and raised his family.

In compliance with a law of our Gospel in 1881, he took a second wife, Elizabeth Ann Dredge, of Malad, daughter of Jesse R. and Ellen Rheese Dredge. He brought Elizabeth to his home and there together the two wives and his children lived in love and peace with the spirit of the Lord in their home. Happiness prevailed until 1883 when they moved to Rexburg, Idaho to make a new home. Up until this time they had lived comfortably. The Lord had blessed them with peace and plenty.

On coming to Rexburg, they built a fine new home, having brought shingles with them from Oxford for their new home. They also brought a nice herd of cattle, horses, and provisions to last a couple of years. John was advised by Pres. Ricks to build or maintain two homes, one for each wife, on account of the laws of government. This was done.

The Edmons Tucker Law was passed and it was about this time that the polygamist saints were tried, at least those who were trying to live in harmony with the gospel. The U.S. Deputy Marshals were hounding the poor men night and day. Finally they came in the wee hours of the night and got John. They took him to Blackfoot where he, with several other brothers were held until trial. He found a few friends and it was at least consoling for him to have other brothers in the faith who were held on the same charge. After the trial in which he pleaded guilty they were taken to the State Penitentiary which is about 2 miles out from Boise. After arriving they were fed and then were made to fall in line and march with the convicts of the prison. It was not until then that John began to realize he was in prison and had to abide by such laws as they ruled over prisoners. A brother, Bishop George Stewart of Malad who was there was finally granted the privilege of bunking in the same cell with John and the bed bugs, they were plentiful. This made the time pass without being so lonely and while they were there together they could at least partake of the Spirit of the Lord and could converse on the gospel and did even partake of the sacrament of our Lord and Savior, which they prepared for each other. They could sing and read scriptures and they did rejoice and pray thanks to the God of all. The gospel meant so much to them at this time, and while it was a trial, still they praised God in all.

Visitors were allowed to come there on Sundays and many did. Among them one day was a woman who had a small baby. John heard the baby cry and that cry thrilled his very being and caused him to rejoice. One thing which made him feel happy and was never forgotten, was a picture which was sent to him by Emily Evans, Uncle Dave's daughter.

While there, John had a chance to study and explain the Gospel and it's teachings to many. A reporter who came there to talk with him asked him many questions pertaining to the gospel and the Law of Polygamy, why he was there and etc.

John spent 4 months there and had to pay a \$300.00 fine. When the time came for his release, he did not have the money which was no small amount at that time. When Brother Stewart left, he sent word with him to his brothers in Malad to send the money. The next day, the money was there and he was released and was making ready to leave. Upon putting his shoes on, he found that the pegs had made their way through the soles but he put them on and started out. He was soon compelled to stop by the wayside and he took letters from his pocket to cover the pegs in his shoes so that he could go on to Boise. After having some trouble in cashing his draft, he found a friend and finally took the stage homeward. He arrived at Market Lake, (now Roberts, Ida) where a team and his wife Addline awaited his return. After coming home, all was quiet for a time, then they began to hound again and it became necessary to move around. First John took his wife Elizabeth with him and went to Montana where he worked and spent the summer. Later she returned to Rexburg and Addline went to him and they spent the winter of 1887 -1888. While there they lived in a house with dirt floor and were among the early pioneers of Cardston. One interesting thing that happened while they were there, John lost his horses and went alone unarmed out across a wild prairie of Indian country to find them. He set out at night, not knowing where they were, but was successful in finding them. He was young and daring, was not afraid of anything, sometimes risking his own life.

The following spring they left Canada, John staying in Montana to work, later coming back to Rexburg. He worked here and there moving and hiding but all for a purpose. Finally the time came when he could settle down but he had lost practically everything except his great faith, his wives and children.

Some time later a terrible plague broke out. Diptheria claimed many lives and John was amongst those who had to part with dear ones. He lost Danny, age 19; then Luther 14; Georgie, age 3; and Nellie 9. At this time Elizabeth, mother of Nellie was in Logan with her children. A little later, Mary, his oldest daughter, who was the wife of Alfred Ricks died at childbirth. Two years later his wife Addline was called home, leaving Henry a baby six days old and 5 older children. Elizabeth was living on the underground by the name of Mrs. Lloyd. William was born at this time. It was then that Elizabeth moved her family to live on the old homestead to care for the two families which she did up until her death on Feb. 27, 1921.

This is a biography as told to and written by Lillie Rachel Jensen Roberts. Requested by John Lloyd Roberts about 1922.

THE SECOND PART OF THE JOHN LLOYD ROBERTS LIFE AS I NOW REMEMBER IT
(Jesse L. Roberts, son of John Lloyd Roberts)

First I wish to give you the story of how and why father entered into plural marriage. I know little about my mother's and father's courtship and marriage. She did marry my father, John Lloyd Roberts, as a 2nd wife in polygamy. From my father I learned how this came about. He said that during a Stake Conference at Malad, Idaho, one of the visiting Apostles invited him to a private conference following one of the sessions and said, "Brother Roberts, we have been observing you of late relative to your faithfulness to the church and also in relation to your economic status, and we feel that you are worthy and economically able to enter into plural marriage. We would suggest that you talk this over with your wife and then seek to enter into this marriage." My father did talk to Aunt Addie, his first wife and she had no objections and in fact assisted him in selecting the choice of girl. Shortly thereafter father had a talk with Jesse R. Dredge, father of Elizabeth Ann, and informed him of the council he had received during the recent conference. Grandfather Dredge, a very faithful and obedient man to the church was agreeable to the suggestion and suggested to my father that he talk to Lizzie. Shortly after this father conferred with Elizabeth and it was agreed that they should go together and talk to Addie, father's first wife. This they did on several occasions. Aunt Addie was agreeable to the proposition, and thus on March 26, 1881 my father drove to Salt Lake City, with a team and a wagon of lumber. They were married March 26, 1881 in the Endowment House. At this time father and Aunt Addie were the parents of six living children.

Father and his two wives continued to live in Malad Valley until 1883 at which time they moved into the Upper Snake River Valley as one of the original pioneer families of Rexburg. It was shortly after this that the Polygamy Crusade was inaugurated by the Federal Government in an effort to stamp out polygamy among the Mormons. My father went into hiding and his wives did all that they could to protect him. These were trying times for father and no less for his wives and children. May 10, 1885 father was arrested for unlawful cohabitation and the following day was transferred to Blackfoot, the county-seat at the time, and from there he was sent to the penitentiary at Boise where he served for four or five months. Mother and Aunt Addie of course suffered in feelings and sometimes for the necessities of life, but one thing that they did do was to stick together. They loved each other and in one way or another they assisted each other.

I well remember the real affection that had developed between Aunt Addie and my mother. If they ever had any trouble between them I knew nothing of it but I can truly say that there was very much evidence that each loved and trusted the other very much. I remember distinctly playing about the home where Aunt Addie was sewing and my mother was ironing. Not knowing that anyone was listening to them I heard Aunt Addie say "Lizzie, I love you so very much and I trust you more than I trust myself, if one of us should die and leave the two families in the care of one I could leave my children in your care, knowing that they would get love and attention! In fact," said she, "I feel that it would be much better for you to care for my children than for me to care for yours." My mother replied, "I have the same feeling about you, Addie, and if I should die first I would know that my children would be loved and properly cared for."

It was not very long after this that Aunt Addie did die and mother did assume the care of both families. I can't say that there were never any incidents of trouble but problems were never very serious and I feel that Aunt Addie's children loved mother and we all lived as one big family. My mother was the most self sacrificing person that I ever knew, ready at any time to sacrifice her wishes for others.

In 1893, at the death of Aunt Addie, mother moved permanently into the home with father and his first family. She became the mother of Addie's family and of course her own. As a little boy of five I can remember very well those days. Sugar City was later built on the land joining this farm on the north. It then belonged to Charley Valentine.

Father had love for and complete confidence in mother and he had taught his children to respect, obey, and love her as a mother. The older children referred to her as Aunt Lizzie but to Henry it was always Ma or Mother. Father was a very busy man in those days. As I remember it, he was Stake Supt. of the Mutual, which meant that, with a team he covered the area from Idaho Falls South to Marysville on the North and from the Teton Basin on the East to the Egin Bench on the West. Sometimes he would be away from home several days.

He was a farmer, 160 acres very little of which was at that time under cultivation. In those early days the land that now looks so level and so productive was full of swales, hollows, molls, slews, and was covered with sage-brush, no ditches, not even a canal at that time. He did have a small log house, some corrals, and a log stable, and a windless well.

He was a good worker, rising early and working late. He taught his sons to work hard, the two oldest sons, Lloyd and Horace were able to help him from the start, but before the farm was completely under cultivation, Prentice and I and perhaps Will and Henry helped gather the sage, scraped the high places into the low places, helped with the ditches and assisted with the construction of a fine barn, many corrals, planted shade trees, fruit trees, berries so when I was a young man we had plenty of shade, berries (gooseberries, currants, raspberries,) apples, prunes and other hearty fruits.

About 1900 the railroad was extended from Idaho Falls to St. Anthony (or Ashton) which made it unnecessary for father to deliver (by team) farm produce, as grain, hogs, etc. to Market Lake or Idaho Falls. Thereafter fresh fruits, groceries, and the like came in by train. Telephone service also was made available. Father bought the first surrey (buggy) I had ever seen. In 1904 the Sugar factory was built in our neighborhood. This revolutionized farming in our area. A nice little town sprang up almost over night, Sugar City.

After the farm was ditched and productive, father commenced to surround himself with a few sheep (He always had horses and horned live stock). From year to year he added more and more sheep, buying up little farm flocks, until he finally had a fairly good sized herd. It was my privilege to be with the sheep until he sold them. One of my older brothers, Horace, and I spent much time with them. As I remember it, father sold his sheep in the fall of 1903. After this he bought horned stock and fed through the winters. He even, at times, had many on the range in the summer. With the building of the sugar factory near by and the growth of a small town and hotels, father more or less went into the dairy business. From 1904 on for several years father or some of his children delivered milk daily to hotels, ice-cream stores, restaurants, and to most families in Sugar City.

It was a practice on our farm to butcher beef, pork, mutton etc. Once or twice a year and once or twice a year either father or some of his children would visit the widows and needy people of the ward, leaving with them nice cuts of meat. Father was a man who believed that so far as possible each and every one should seek to be independent of charity, and yet he gave to the poor and the needy always and liberally. Also in those early days tithing was paid in produce, or kind, as it was called. When haying time came father kept track of the loads of hay and he never forgot to deliver to the Bishop one load out of ten, and it must be selected quality and bigger loads than went into the stack at home.

As a young man, father had served as a counselor to the Bishop in Malad and again in the 1st Ward in Rexburg, later of course as a Stake Supt. of Mutual, and upon being released from that position he was called to serve in the Stake High Council, this position he held until, due to his age and physical infirmities, he was released. Father was a very spirited speaker and he seemed to understand the Gospel so well. I always marveled at his knowledge and his sincerity. As a young man I accompanied him some-times when he was asked to go and administer to the sick. He really had the gift of healing and people of the ward knew it and called on him for blessings often. Father also made it possible for my mother to participate in choires, choruses, and other musical activities which she loved so much. Also when she served for many years, first as President of the Salem Primary, and later (1904 until death in 1921) as Pres. of the Sugar Ward Relief Society. This meant that horse and buggy had to be available all of the time and I know that father had to come in after a hard day in the fields and often find my mother gone. I do not remember of a complaint, he always sustained her. Church-wise father was always active and willing to contribute both time and money for the cause.

Father had accumulated considerable about him in spite of his large family and his greatest ambition money-wise was to help his children economically and even to leave them financially independent. It was his ambition and practice to give a small farm to each of his sons at the time of their marriage and lend them help in many other ways. Father's credit at stores, banks and other business places was always A-1. His word was as good as his deed and he tried to teach his children to prize their credit, which he actually gave to them. I have thought some-time that this was not too good for us children. It made it too easy for us to go into debt. I recall going to the C.W.& M. in Rexburg about the time I got married. I asked the manager for credit on a grain-drill, a harrow, a plow and some other things I thought necessary. The Mgr. Mr. Ez Duffin asked, "Who's boy are you?" I said, "I'm John L. Roberts' son." He said, "If your John L. Roberts' son, you can have any damn thing in this store." I had a hard time paying for those items and many other that I purchased on credit. I never lost my credit but I came close to it before I learned my lesson.

Father was instrumental in having the Utah Idaho Sugar Factory located in the valley. He was the agent for the company in securing options on the lands upon which the factory was built and the surrounding farm lands that the company purchased and operated for many years. He was one of the organizers and a director of the Sugar City Mercantile Co. He also helped to organize the Fremont County Bank, and was one of the directors for many years. In the matter of business my father was very ethical and generous. At one time when the Mercantile Store had made a very good profit and dividends to the stock-holders were to be made, he suggested, in director's meeting, that each stock holder receive ten percent on his investment and that the balance be distributed to the credit of customers who had helped make that profit. Of course he was voted down on this proposition. (This, one of the directors told me.)

A few years before my mother died, my sister Katie died leaving a family of three little girls and one little boy (Tressa, Pearl, Laura, and Dave Fullmer). These children lived with mother and father and were wholly cared for by their grand-parents. With mother's passing the full responsibility was assumed by father who was at this time 71 years of age and he did a noble job of it, (My sister Addie married just a short time before mother's death) and I think the grandchildren always felt as near to him as they could to a real father.

Lloyd and Amy, Horace and Louie, Prentice and Henrietta, Bill and Florence, and Henry and Lillie all lived close by and sister Winnie lived in town, but father chose to live alone and care for himself. The children were able and did do much for him even to taking him into their homes at the last where he died July 14, 1932 at Sugar City. He was burried between his two wives in the Rexburg Cemetery.

LIFE HISTORY
Of
JOHN LLOYD ROBERTS SR.

Daniel Roberts and his wife Winniefred or Gwenford^{Lloyd} were the parents of four children--two girls and two boys. The fourth one of these was named John Lloyd. He was born in Llanvrothon Myonethshire, North Wales the 11 Jan. 1850. The parents of John (as he was called) were in moderate circumstances, making their living by state quarrying.

They were visited in their home by an elder brother of Daniel's named David R. who was a Mormon. He was instrumental in coverting them to the L. D. S. faith. In the early part of 1850 John Lloyd's mother was converted first, after which his father accepted the teachings of the Elders and John's uncle (David R.).

After receiving the L. D. S. faith, John's parents began to save money to come to Zion, the land of opportunity to settle among others of the same faith. The family--including baby John--went to Liverpool England and bought tickets to cross the ocean to America on the ship Joseph Badger. Daniel, his wife Winniefred, and four children emigrated to the U. S. A. They docked at New Orleans, sailed up the Mississippi River on a steamboat, and while enroute up the river several of those on board were attacked with cholera. Daniel (the father) and a three year old son (William) were victims of this disease and died on the boat the same night, 28 Nov. 1850. This left Winniefred a widow with three children (two girls and baby John, the only boy less than a year old). She was not able to speak a word of the new language.

The boat anchored the next morning at Worthington Landing, Kentucky long enough to bury father and son in the same grave. It then sailed on to St. Louis, arriving there 12 Dec. of the same year. Winniefred (the mother) was left there without friends or a knowledge of the language. Daniel (the father) was but a young man of thirty. A wealthy man (at this time) fell in love with baby John and tried to get John's mother to give him her baby boy, *to him*. But, of course, she refused this. The path before his mother and family looked dark, but when his mother's parent's who were in Wales offered her money and tickets to return, she refused saying she was going on to Zion.

Winniefred with her three children lived in St. Louis for a year. In 1852, as was the custom of the ~~MS~~ the saints to fit up and form companies to cross the plains (two or more families might go in together and couple up teams) with the money that John's mother had she bought a cow or two and helped buy a wagon to haul their luggage. Winniefred and three children were assigned to go with a Mr. Beddow. Winniefred had bought the cows to help bring the wagon to Salt Lake and have milk when they got there. Baby John rode all the way because of his age. His sister, two years older, rode part of the way, but his mother and his oldest sister six years older had to walk all the way to Salt Lake. No wonder John Lloyd was able to become one of the brave pioneers of this country.

The family remained in Salt Lake City over the winter, and the following spring of 1853 John's mother met and later married Captain David R. Evans whose wife had died. John Lloyd was heard to say that he loved this man as dearly as his own father. They moved to a Welch settlement in Box Elder County, near Brigham City where they lived in a Fort for protection from the Indians. Five sons were born to John's mother there, before Captain Evans died in 1851. This left John at the age of eleven and one unborn along with his mother, the sole supporter of the little family, also two girls, which of the older of the two was married.

The early part of John's life was lived like any other Mormon pioneer boy. He had a common education. He used to herd cows near the great Salt Lake and on the low lands. They hardly knew what a horse was. They were used to oxen instead. He worked for a man named John Reeder who had a public herd of cattle. John was a camp tender and cook while working there. He got the measles and was real sick but walked 15 miles home

to Brigham City. Later John played a flute in the Marshal Band at Brigham City. He also could tap dance very well. While in Brigham City, the family would yoke the oxen to the plough, wagon etc. and make a living from the soil. John Lloyd used to say they thought that was a fairly good living at that time. His mother struggled with her family to make a livelihood during those hard times of the early period of the country with the grasshopper and cricket schorge.

On 27 Nov. 1859 at the age of 19 John Lloyd was married to Mary Adeline Ensign (the daughter of Martin Luther and Mary Dunn Ensign) in Salt Lake City in the Endowment House. Their first baby, Mary Adeline, was born 7 Oct. 1870. Shortly after this John and his brother Charles went in search of land with more advantage for making a home. Finally, after about a month of looking, they filed a homestead in Malad City, Onieda County, Idaho. They then returned to Brigham City for their families. They then moved to Malad where they made their home and lived a life of service, working in the church and public affairs. John served as dance manager, worked in the Priesthood, was the first president of the young men's mutual that was organized there, and was first counselor to the Bishop of Malad. He (John) lived a life of prominence both in church and political affairs and raised his family. John and his brother Charles got logs from the hills and then sawed and built their homes. They were the first in the settlement to have shingles on their homes.

John Lloyd told this story to one of his sons (Jesse L.) about the second wife in polygamy and how it came about. "During a stake conference in Malad, one of the visiting apostles invited him (John L.) to a private conference following one of the sessions and said, 'Brother Roberts, we have been observing you of late relative to your faithfulness to the church and also in relation to your economic status and we feel that you are worthy and economically able to enter into plural marriage. We would suggest that you talk this over with your wife and then seek to enter into this marriage.' My father did talk to Aunt Addie, his first wife and she had no objection and in fact assisted him selecting the choice of girl. Shortly thereafter father had a talk with Jesse R. Dredge (father of Elizabeth Ann) and informed him of the council he had received during the recent conference. Jesse R. Dredge, a very faithful and obedient man to the church, was agreeable to the suggestion and suggested to my father that he talk to Lizze or Elizabeth. Shortly after this father conferred with Elizabeth and it was agreed that they should go together and talk to his wife (Adeline). This they did on several occasions.

Aunt Addie or Adeline was agreeable to the proposition, and thus in the middle of May 1881 my father drove to Salt Lake City with a team and a wagon of lumber. They were married the 25th of May in the Endowment House. ^{in 1877} At this time father and Aunt Addie as she was called were the parents of five living children."

John brought his second wife (Elizabeth) to his home and there together the two wives and his children lived in love and peace with the spirit of the Lord in their home. Happiness prevailed and they lived comfortably for the Lord had blessed them with peace and plenty.

A few years followed with the shortage of water and the pioneer spirit our progenitors seemed to be blessed with forced John Lloyd to look once again for a more favorable location. It was at this time in the year of 1884 that he came to Rexburg and here again to go through the trials of the early pioneers. So it was in the spring of the year when the water was high that they arrived on the south side of the Snake River. They had to wait for a week's time before they could use a cable to ferry across the river. The people, wagons and cattle all had to cross in boats over the river. Sometime after this they built a bridge over this same part of the river known as the Cartor Bridge. They were more than two week's time coming from Malad, Idaho to Rexburg. There were only three homes in Rexburg when they got here, and they belonged to Thomas E. Ricks, Sr. and his families.

President Thomas E. Ricks, Sen. had come here the year previous to John Lloyd's coming. John's families lived in with Jam Ricks and President Ricks for a short time. John then secured a cellar for his families to live

in during the summer months from a widow, Mrs. Lutz. During the remainder of the summer John Lloyd built three log rooms. The two families used two of the rooms to live in, and the livestock used the other room.

John became first counselor to Bishop Thomas E. Ricks, Jr. of the Rexburg Ward. On coming to Rexburg, they built a fine new home having brought shingles with them from Oxford for their new home. They also brought a nice herd of cattle, horses, and provisions to last a couple of years. John was advised by President Ricks to build or maintain two homes, one for each wife on account of the laws of government. This was done. John's first wife Adeline (or Aunt Addie as the second family called her) lived on West Main and Third West in a two room framed house. The second wife Elizabeth Ann (or Aunt Lizzie as the first family called her) lived near second West and first South across the street from Porter Park.

A short time after they came to Rexburg, John Lloyd, his first wife Adeline and the following children, Winniefred, Luther, Lloyd, and Horace went to Brigham City. They left Mary Adeline the oldest girl and Daniel the oldest boy who went to school in Rexburg. In Brigham City they lived a short time with Adeline's parents and in the fall of that same year, the family moved to Wellsville and lived a short distance from Adeline's sister Georgia Hill's place. Their children attended school that next winter with the Hill Children. John was working for his brother-in-law Will Hill that winter. The following spring they returned to Rexburg and for the remainder of a three year period from 1884 to 1887.

By 1887 the Edmon-Tucker law was passed, and it was about this time that the polygamist saints were tried, at least those who were trying to live in harmony with the gospel. The U. S. Deputy Marshalls were hounding the poor men night and day. Finally they came in the wee hours of the night and got John Lloyd. They took him to Blackfoot where he with several other brethren were held until the trial. Here he found a few friends, and it was at least consoling for John Lloyd to have other brethren in the faith who were held on the same charge. After the trial in which he pleaded guilty- they were all arrested and sentenced to four months in the penitentiary at Boise and paid a \$300 fine. The penitentiary was about two miles out from Boise. After arriving there they were fed and then were made to fall in line and marched with the convicts of the prison. It was not until then that John Lloyd began to realize he was in prison and had to abide by such laws as they ruled over prisoners. A Bishop George Stewart of Malad who was there was finally granted the privilege of bunking in the same cell with John Lloyd, and the bed bugs for they were plentiful. This made the time pass without being so lonely and while they were there together they could at least partake of the spirit of the Lord and could converse on the gospel and did even partake of the sacrament of our Lord and Savior which they prepared for each other. They could sing and read scripture and they did rejoice and pray giving thanks to the God of all. The gospel meant so much to them at this time, and while it was a trial, still they praised God in all things. Visitors were allowed to come there on Sundays and many did. Among them one day there was a woman who had a small baby. John heard the baby cry and that cry thrilled his very being and caused him to rejoice. One thing which made him real happy and was never forgotten was a picture which was sent to him by Emily Evans, his brother Dave's daughter. While there John had a chance to study and explain the Gospel and its teaching to many. A reporter who came there to talk with John asking him many questions pertaining to the Gospel and the law of polygamy, why he was there and etc. When the time came for his release, he did not have the money, which was no small amount at that time. When Brother Stewart left, he sent word with him to his brothers in Malad to send the money. The very next day the money was there, and he was released and was making ready to leave. Upon putting on his shoes he found that the pegs had made their way through the sole, but he put them on and started out.

He was soon compelled to stop by the way side and he took letters from his pocket to cover the pegs in his shoes so that he could go on to Boise. After having some trouble in cashing his draft, he found a friend and finally took the stage homeward. He arrived at Market Lake (now Roberts, Idaho) where a team and his wife Adeline awaited his return.

After John Lloyd had joined his families, he attempted to carry on to care for and to live with both families. Some polygamists that had been with him in Boise pledged themselves to forsake all of their wives but one. This John Lloyd would not consent to do. He said, "I married these two women in sincerity, and there was no law against it and I shall not now forsake either of them." This was in harmony with both of his wives. After this, all was quiet for a time. Then they began to hound him again, and it became necessary to move around. First John took his wife Elizabeth with him, and they went to Montana where he worked and spent the summer. Later Elizabeth returned and Adeline went to her husband. Late in 1887 John Lloyd and his first family including his wife Adeline and daughter Winnie (as she was called) and the three younger boys--Lloyd, Horace and Prentice, went into Canada and settled in Cardston, Alberta. John and Adeline's three oldest--Mary, Daniel and Luther remained in Rexburg to go to school. While in Canada they only spent the winter. On the way to Canada they had to ferry across the same River as they had to do when coming into Rexburg. The children were riding in the wagon. John Lloyd and Adeline were walking at the side of the wagon. The wheels hit the stump of a tree, partly tipping the wagon on its side. Both John Lloyd and Adeline had to hold tight to the wagon to keep from having a real serious accident.

The house which they lived in while in Canada was just a one room log house made with a dirt roof and floor. The floor was covered with gunny sacks. The beds were made of quaken asp logs with ropes across to be used as springs and to lay the straw ticks on. The table made of a box with four boards nailed on for legs. The chairs were from different people's cast off furniture. The cook stove was one that had been left in the log room. They were able to secure coal from the near by coal mines (it didn't cost them any money for their fuel). In Canada there were twelve polygamy families. For their different church meetings they would meet in a private home. They held their fast meetings on Thursday afternoons. Zina Card's house was used for their meeting--it being the largest home there. In the fall of the year, they built a meeting house and that is where they met for their church meetings and social gatherings. There wasn't a day passed that the Indians didn't come to Adeline's home and always asking her to let them have her papoose (Prentice being the baby).

One interesting thing that happened while they were there was that John lost his horses and went alone unarmed out across a wild prairie of Indian country to find them. He set out at night, not knowing where they were but was successful in finding them. He was young and daring and was not afraid of anything, sometimes risking his own life.

The following spring they left Canada and John Lloyd stayed in Montana for a time to work. Then later coming on back to Rexburg in the fall. After arriving back here in Rexburg, he was rearrested and sentenced to pay a fine of \$150 more. Although while here at first he worked here and there moving and in hiding, but all for a purpose, finally the time came when he could settle down. He'd lost practically everything except his great faith, his wives, and his children.

Sometime later a terrible plague broke out. Diptheria claimed many lives and John was amongst those who had to part with dear ones. The following children got the diptheria and died: Danny or Daniel, age 19; Luther, age 14; Georgie, age 3; (these were of Adeline's family) and Nellie or Ellen, age 7 (Elizabeth's family).

At this time Elizabeth, mother of Nellie was in Logan with her family. This was in about 1891. A little later, Mary, John's oldest daughter who was the wife of Alfred Ricks died at childbirth. Two years later his wife Adeline was called home, leaving Henry a young baby just six days old and five older children. It was then that Elizabeth moved her family to live at the old homestead to care for the two families. She was a faithful mother to both families and was the mother of five children at that time (although she had another one later). Adeline had ten, making John Lloyd the father of 15 children later, 8 of whom were living at the time of his death. In 1893 at the death of Adeline, Elizabeth moved permanently into the home with John Lloyd and his first family. Elizabeth became the mother of Adeline's family and of course her own. Sugar City was later built on the land joining this farm on the north. It had belonged to Charley Valentine. John had love for and complete confidence in Elizabeth, and he had taught his children to respect, obey, and love her as a mother. The older children referred to her as Aunt Lizzie, but Henry it was always "ma" or "mother". John was a very busy man in those days. He was stake supt. of the mutual, which meant that with a team he covered the area from Idaho Falls on the south to Marysville on the north, and from the Teton Basin on the east to the Egin Bench on the west. Sometimes he would be away from home several days.

John was a very good farmer. He had bought this 160 acres very little of which was at that time under cultivation. In those early days the land that now looks so level and so productive was full of swales, hollers, molls, slews, and was covered with sage brush, no ditches not even a canal at that time. John did have a small log house, some corrells, and a log stable, and a windless well. He was a good worker rising early and working late. He taught his sons to work hard. The two oldest were able to help him from the start, but before the farm was completely under cultivation the other four sons helped what they could to gather the sage, scrape the high places into the low places, dig the ditches, and assist with the construction of a fine barn and many corrells. They also planted shade trees, fruit trees, berries (goosberries, currants, raspberries) apples, prunes and other early fruits. After the farm was ditched and productive, John commenced to surround himself with a few sheep. He always had horses and horned livestock. From year to year he added more and more sheep, buying up little farm flocks until he finally had a fairly good sized herd. It was Jesse (his son) who was privileged to be with the sheep until they were sold. It was in the fall of 1903. After this he bought horned stock and fed them through the winter. John even at times had many on the range in the summer. With the building of the sugar factory nearby and the growth of a small town and hotels, John more or less went into the dairy business. From 1904 on for several years he or some of his children delivered milk daily to hotels, ice cream stores, restaurants, and to most families in Sugar City. It was a practice on the farm to butcher beef, pork, mutton, etc. Once or twice a year, and then once or twice a year either John or some of his children would visit the widows and needy people of the ward, leaving with them a nice cut of meat. John was a man who believed that so far as possible each and every one should seek to be independent of charity, and yet he gave to the poor and the needy always and liberally. Also in those early days tithing was paid in produce or kind as it was called. When haying time came, John kept track of the loads of hay and he never forgot to deliver to the Bishop one load out of ten. He selected quality and bigger loads than went into the stack at home.

Upon being released from the stake supt. of mutual, John Lloyd was called to serve on the stake high council. This position he held until, due to his age and physical infirmities, he was released. John Lloyd was a very spiritual fluent speaker and he seemed to understand the gospel so well. He was often asked to go administer to the sick. He really had the gift of healing and people of the ward knew it and they called on

him for these blessings often. He also made it possible for Elizabeth to participate in choirs, choruses, and other musical activities which she loved so much. Also when she served for many years as president of the Salem primary and later as president of the Sugar Ward relief society. This meant that horse and buggy had to be available all of the time. Often John had to come in after a hard days work in the field and find his wife gone but he never complained and was always sustaining her. Churchwise, he was always active and willing to contribute both time and money for the cause.

John had accumulated considerable about him in spite of his large family and his greatest ambition moneywise was to help his children economically and even to leave them financially independent. It was his ambition and practice to give a small farm to each of his sons at the time of their marriage and lend them help in many other ways. John's credit at stores, banks, and other business places was always A-1. His word was as good as his deed and he tried to teach his children to prize their credit, which he actually gave to them. One of John's sons said this about that credit: "I have thought some time that this was not too good for us children. It made it too easy for us to go in debt. I recall going to the C. W. & M. in Rexburg about the time I got married. I ask the manager for credit on a grain drill, a harrow, a plow, and some other things I thought necessary. The manager, Mr. Ez. Duffin asked, 'Who's boy are you?' I'm John L. Roberts' son, he said. 'If you're John L. Roberts' son you can have any damn thing in this store.' I had a hard time paying for those items and many others that I purchased on credit. I never lost my credit, but I came close to it before I learned my lesson."

John Lloyd was instrumental in having the Utah-Idaho Sugar Factory located in the valley. He was the agent for the company in securing option on the lands upon which the factory was built and the surrounding farm lands that the company purchased and operated for many years. He also helped to organize the old Fremont County Dank, and was one of the directors for many years. He was one of the organizers and a director of the Sugar City Mercantile Co. In the matter of business, John was very ethical and generous. At one time when the mercantile store had made a very good profit and dividends to the stockholders were to be made, he suggested in directors meeting that each stockholder receive ten percent on his investment and that the balance be distributed to the credit of customers who had helped make that profit. Of course, he was voted down on this proposition. (this, one of the directors told)

During the 1883 fall, winter, and spring of 1884 John was called on a short term mission to the Californian southern mission. In Sept 1884 John Lloyd and Elizabeth were saddened by the death of one of their daughters who was Catherine. This girl of theirs had four small children none of whom could care for themselves. They took these children to care for them. There were three girls and one boy (Tressa, Pearl, Laura, and Dave Fuller). They ranged in age from 8 years to 1 year and 4 months. These children lived with this couple and were cared for by them. Seven years passed with their problems. On the 27 Feb. 1891 Elizabeth Ann passed away at this home from cancer. The youngest girl at this time was a grown woman and had been married a little over two months. The father of these youngsters came to John and was willing to relieve him of his task but John said, "Ernest please don't take them for you see I need them more now than I did before." So the children were left with him, and he struggled alone, the best he could.

In March 1892 John was poorer in health than he'd ever been and he went from one place to another. He was in Rupert with Jesse and wife for short time, he was also with Addie and husband for some time. He was not contented there. He was also at Bill's and wife, but he soon returned home. On the 7 July he took a severe stroke. After the stroke the children came in pairs at night and took care of him. Tressa the granddaughter took care of the house in the daytime. John Lloyd passed away early in the morning at 15 minutes before one am after a violent storm the night before by the light of a flashlight because the power was out.

JOHN L. ROBERTS--Impressive Services
Taken from a County Paper

Funeral services were held Saturday afternoon at 2:00 o'clock p.m. at the Sugar Ward Chapel, in honor of the late John L. Roberts, who was one of the oldest settlers in the valley and was honored and revered by all who knew him. He was born January 11, 1850 in Llanrothen Myromethshire, North Wales. When he was less than a year old his parents left country to come to Utah. While enroute, his father died at New Orleans. But his mother continued her journey to Salt Lake City.

At the age of nineteen he married Mary Adeline Ensign, at Salt Lake City on Nov. 29, 1869. He married his second wife Elizabeth Ann Dredge in 1881 in Salt Lake City. In the year 1884 he moved with his families to what was then known as Ricks, or now Rexburg, Idaho, at its present naming. Mr. Roberts suffered many trials, but was always one to do his full duty and trust in God. He was content to live on the farm he took when he first came to this part of the state. He has always been energetic and active in his work whether in religious or every day life. His was a very pleasing personality and he was always kind and good to everybody. He died on 14 JULY 1932 at his residence in Sugar City, Idaho after suffering a short illness and a severe stroke which he took the weekbefore.

Surviving are his six sons and two daughters; Lloyd, Horace, Jesse L., Henry C., Prentice N., William C., Winniefred Lovenia Roberts Ricks, and Addie Roberts West. There were sixty-nine grandchildren and twenty-three great grandchildren. After the death of his daughter Catherine, he has raised the four children, Tressa, Pearl, Laura, and David Fullmer.

Funeral Services were as follows: Music was furnished by the Sugar Ward choir, with solos by Clyde Garner and B. L. Waldram. Mrs. Geneva Snow of Rigby, Idaho sang "Face to Face." The speakers were: George H. B. Harris, Epheriam Ricks, D. Rolla Harris, President Peter J. Ricks, Sr., Carrie Smith, and Bishop Charles O. Hamilton. The opening and closing prayers were offered by Ezekiel Holman and Jess H. Dredge respectively with O. A. Snow dedicating the grave. Closing song was by the choir, "God Be With You Til We Meet Again." Interment was made at the Rexburg Cemetery under the direction of the Beneficial Mortuary Co. of Rexburg,

Relatives from out of town present were: Mrs. Frank Moss and daughters Margaret and Gwen of Preston, Ida. Mr. and Mrs. Jesse L. Roberts and family from Rupert, Idaho; Mrs. D. L. Evans and son Dave, Mr. and Mrs. R. B. Davis, daughter Orpha and son Rollin, Mr. and Mrs. Jesse H. Dredge, Mr. and Mrs. Samuel Chadburn, Mr. James Tuvy, and Chas Evans all of Malad, Idaho; and Mr. Lorenzo L. Evans and son Bud of American Falls, Idaho.

This history was taken from a part of Adeline's (first wife) history that was written by his daughter Winnie and her daughter Marge. Also a part of Elizabeth's (second wife) history that was written by her son Jess L. Then there were three other small histories that were written by Jesse L., Lillie J. (Jesse's wife) a smaller one composed by his daughter Addie and a granddaughter Tressa who had lived with him the later part of his life. All of this was rewritten by Tressa Fullmer Niederer during the month of October 1970, and I really enjoyed it.

Here is one faith promoting incident interesting to me. When grandpa was herding the cattle in Brigham City, he got into swearing rather badly not realizing how bad it was. Then he said he tried to stop and the only way he could stop was to fast and pray which he did and it was real hard to stop--which he did eventually conquer the habit. This he himself told me when I wanted a faith promoting experience.

JOHN L. ROBERTS, AT EIGHTY
By C. Schwendiman

We've come to do you honor
On this eventful day,
For your wonderful inspiration
As you came along life's way.
We are grateful to our Maker,
That now the truth we know
That a mighty life was started
Just eighty year's ago.

You've lived a life of service,
To us and all mankind.
A life so fully rounded out
As one could scarcely find,
Would, that we could follow
As through years we older grow,
Life's mission as you started
Just eighty years ago.

Your life was not all sunshine,
The skies not always blue,
The rain came down in torrents
Sun rays could not get through.
You ploded on serenly--
With faith you faced the foe,
A wondrous page you've written
Since eighty years ago.

The road of life you traveled
You toiled each weary day,
Your hands are worn and wrinkled
Your hair is silvery gray.
Your shoulders once so sturdy
Are slightly drooped we know,
But Oh the days of service
Since eighty years ago.

The blessings of the Gospel,
They come to you all earned,
You sought his daily guidance--
And never backward turned.
Your face toward the harbor
Where lights forever glow
Your footsteps God has guided,
For eighty years or so.

You are near a golden harvest
The autumn days of life,
You've won a crown of glory
Over sin and strife,
Your life's a benediction
White as drifting snow--
You've spanned a bridge of service
since eighty years ago.

HISTORY OF JOHN L. ROBERTS

John L. Roberts was born Jan. 11, 1850 in Llanvrothan, Myonethshire, North Wales. His parents Daniel Roberts and Gwenford Lloyd were in moderate circumstances making their living by state quaming.

They were visited in their home by an Elder brother of Daniel named David R. who was a Mormon, he (David R.) being instrumental in converting them to the L.D.S. faith. This being the early part of 1850.

Great grandmother was converted first, after, which great grandfather accepted the teachings of the Elders.

There were two boys and two girls in the family. Grandfather was only six months old when his parents decided to come to the land of opportunity and to settle among others of the same faith in the land of Zion.

They went down to Liverpool and bought tickets to cross the ocean to America on the sail ship Joseph Badger. With his wife and four children they emigrated to the U.S.A.

They docked at New Orleans, sailed up the Mississippi River on a steam boat. While in route several of those on board were attacked by Cholera. Great grandfather Roberts and son, William, were victims and died on the boat the same night, Nov. 28, 1850, leaving great grandmother with two little girls and a baby, my grandfather less than a year old... The boat anchored in the morning at Wirthington, Landsing, Kentucky long enough to bury father and son in the same grave, then sailed on to St. Louis arriving there Dec. 12 of the same year. Great grandmother was left there without friends or a knowledge of the language. Great grandfather was but a young man of thirty and William was 3 years old.

A wealthy man fell in love with my grandfather and tried to get great grandmother to give her baby boy to him, but of course she refused. The path before her looked dark; but when her parents in Wales offered her money and tickets to return, she refused saying she was going on to Zion.

Living here for a year she in 1852, as was the custom of the Saints at that time to fit up farm companies to cross the plains, two or more families might go in together and couple up teams. With the money, great grandmother had, she bought a cow or two and were assigned to go with a Mr. Beddow. She bought the cows to help bring the wagon to Salt Lake, and have milk when she got there. Baby John rode all the way because of his age, his sister two years older rode part of the way, but great grandmother and the little girl six years old had to walk all the way to Salt Lake. No wonder my grandfather was able to become one of the brave pioneers of this country.

The family remained in Salt Lake City over the winter and in the following spring, 1853 great grandmother met and later married Captain David R. Evans, whose wife had died. Grandfather loved him as dearly as his own father. They moved to a Welsh settlement in Boxelder County near Brigham City, where they lived in a fort for protection from the Indians.

Five sons were born to Great grandmother there before Captain Evans died in 1851. Leaving grandfather at the age of eleven and one unborn along with mother the sole supporter of the little family, two girls which of the older of the two was married.

They would yoke oxen to the plough, wagon, etc. and make a living from the soils. Grandfather said they thought that was fairly good living for the time. She struggled with her family, to make a livelihood during those hard times of the early period of the country with the grasshoppers and the crickets schorge. On Nov. 29, 1869 at the age of 19, grandfather was married to Mary Adeline Ensign in Salt Lake City. Their first baby, Mary Adeline, was born Oct. 1870. Shortly after this he and his brother Charles went in search of land with more advantages for making a home. Finally after about a month of looking, they filed a homestead in Malad City, Onida County, Idaho. Then returned to Brigham City for their families.

They got logs from the hills, and then sawed and built they home. They were the first in the settlement to have shingles on their homes. Grandfather became the first president of the Y.M.M. & I.A. that was organized there.

In 1881 believing firmly in the teaching of the church and the laws of polygamy, he was married to Elizabeth Ann Dredge in Salt Lake City 26 May 1881.

A few years followed with shortage of water and the pioneer spirit our progenitors seemed to be blessed with forced grandfather to look once again for more favorable location. It was at this time in the year 1884 that he came to Rexburg, and here again to go through the trials of the early pioneers. President Thomas E. Ricks had come here the year previous. Grandfather became first counselor to Br. Thomas E. Ricks Jr. of the Rexburg Ward. It was at this time the U. S. Deputy Marshalls started giving him trouble because of the plural marriages. He shafted from place to place and was kept on the go most of the time trying to eluce them as well as provide for his families. However, in 1885 he with another man were arrested and sentenced to four months in the penitentiary at Boise and a \$300 fine which he paid.

Following this he worked in Montana for a time then went to Alberta, Canada in 1887. He returned in the fall of 1888 to Rexburg where he was rearrested and sentenced to pay a fine of \$150 more. During the two years period from April 1891 to August 1893, five ranging in age from 3 to 21 years died, also his first wife, taking from him six dear ones in such a short time and reducing his finances so he could hardly by the necessary food to keep himself and family alive.

Grandfather continued to live on the farm he took when coming to this part of the country. Five of his sons are living either on the old homestead or on farms adjoining it. Eight of his sixteen are still living, all in the state of Idaho. His second wife my grandmother died in 1921 at Sugar City, Idaho. At the death of my grandmother there were four grandchildren living with them and grandfather kept them with him for company. He struggled along as best he could in his declining years and on the farm. At the good ripe old age of 82 years and 6 months he passed away on the old homestead in 1932 the 14th of July.

(Add by Tressa who was living with him at the time of his Death).