

BY HAL KNIGHT
Church News staff writer

CHESTERFIELD, IDAHO

A non-profit foundation has been organized by private citizens to save and restore the nearly-abandoned Mormon village of Chesterfield, settled in the late 1800s.

The townsite is about 40 miles southeast of Pocatello, Idaho, in a rather remote area — an isolation that contributed to the decline of the community over the years.

The long-term project seeks to turn the near ghost town into a carefully preserved example of rural life around 1900 and to teach future generations what things were like in early Mormon settlements.

At present, Chesterfield contains 40 to 50 old buildings, most of them

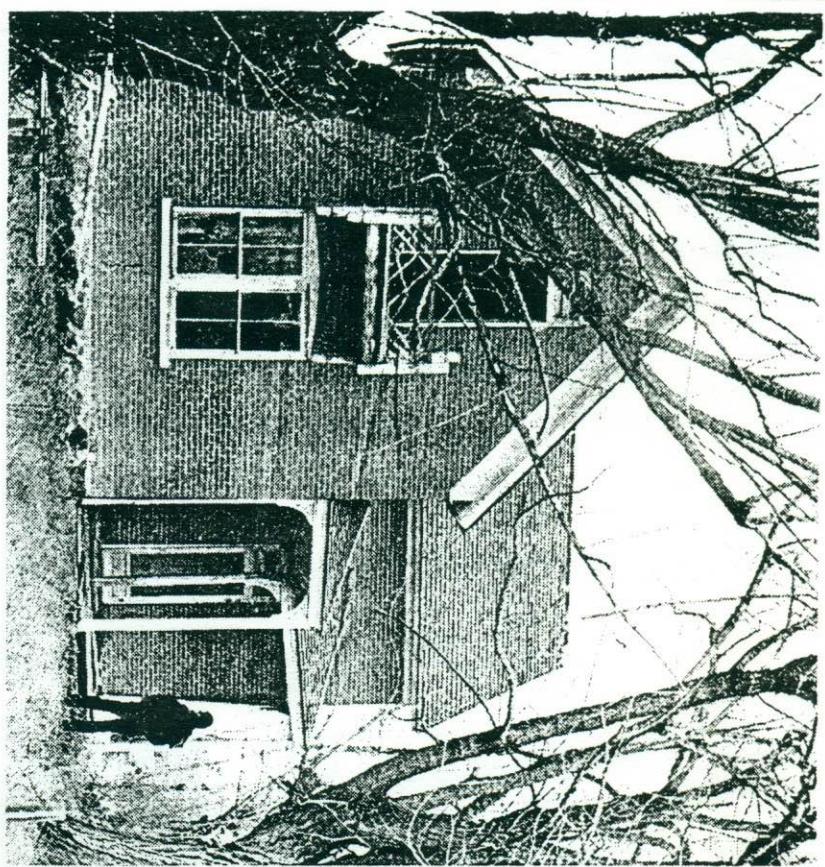
Foundation formed to save, restore early Idaho town

an early home-built chapel, an early titling house, an early Relief Society grainery, and early residential buildings in an almost completely undisturbed state, and by that I mean no intrusion of new buildings.

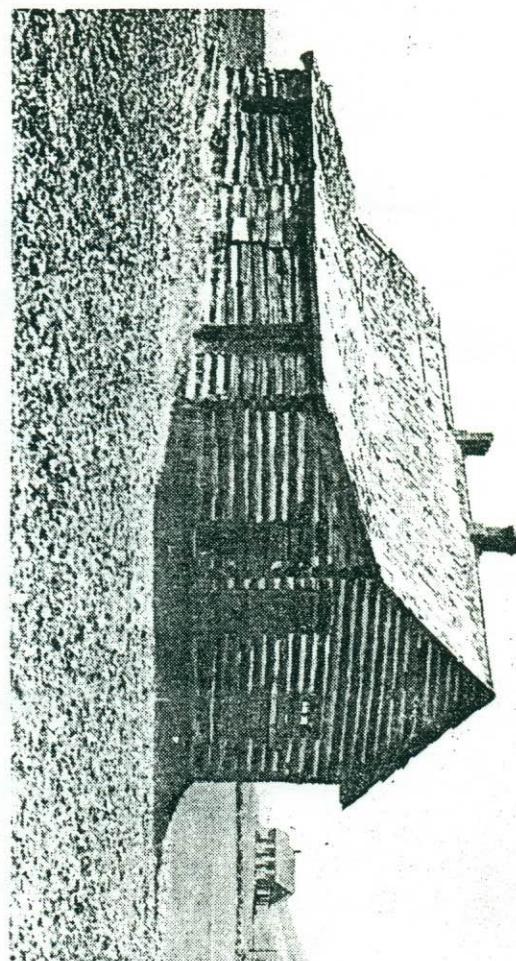
"This would appear to be the last of any opportunities we might have to preserve in such an undisturbed state an early Idaho village and a Mormon village."

A 150-page guidebook being planned will show the physical remains of Chesterfield, describe its history, and tell how such factors as Indians, polygamy, family structure, farming, and other facets of life, have helped produce modern society in the West.

An archeological dig is being conducted by Brigham Young University at the site of an old dugout home and the old titling yard.



Abandoned brick home is one of Chesterfield relics the foundation wants to save.



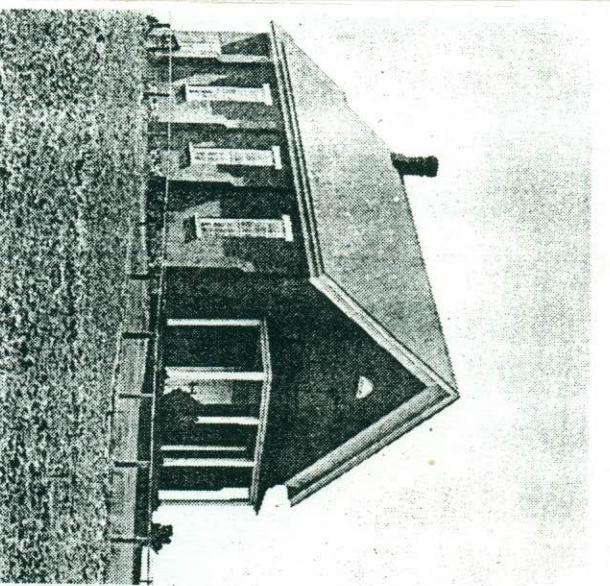
This log house was an early Chesterfield home. The town dates to 1882.

families still live in the area and do some farming.

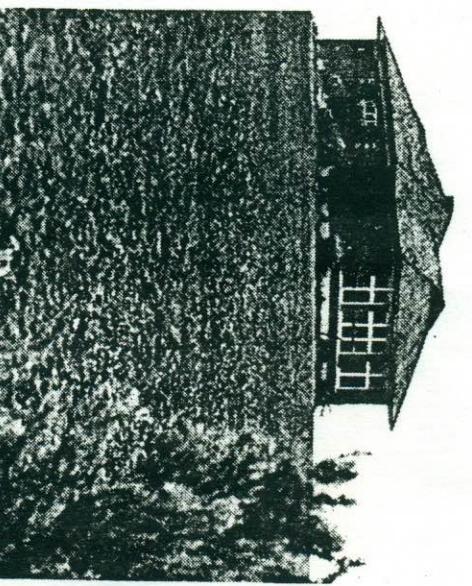
The Chesterfield Foundation Inc. includes former residents, scholars, and history enthusiasts and has acquired options on 318 acres — about half the original townsite containing many of the most historic structures.

and to obtain matching funds from the Idaho State Historical Society, the National Endowment for the Humanities, and other groups.

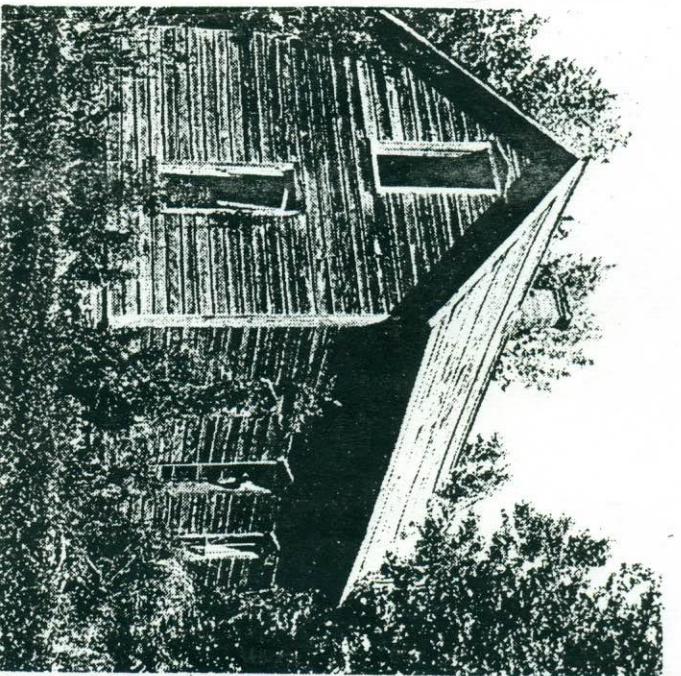
The story of Chesterfield began in 1879 when Chester Call was scouting for land to graze horses and wandered into a sparsely settled valley that had just been opened up for homesteading.



Still sturdy, but serving only
a ghost town, is this chapel.



Many turn of century
lessons were taught
in this old school.



A once proud
frame building
sits amid weeds.

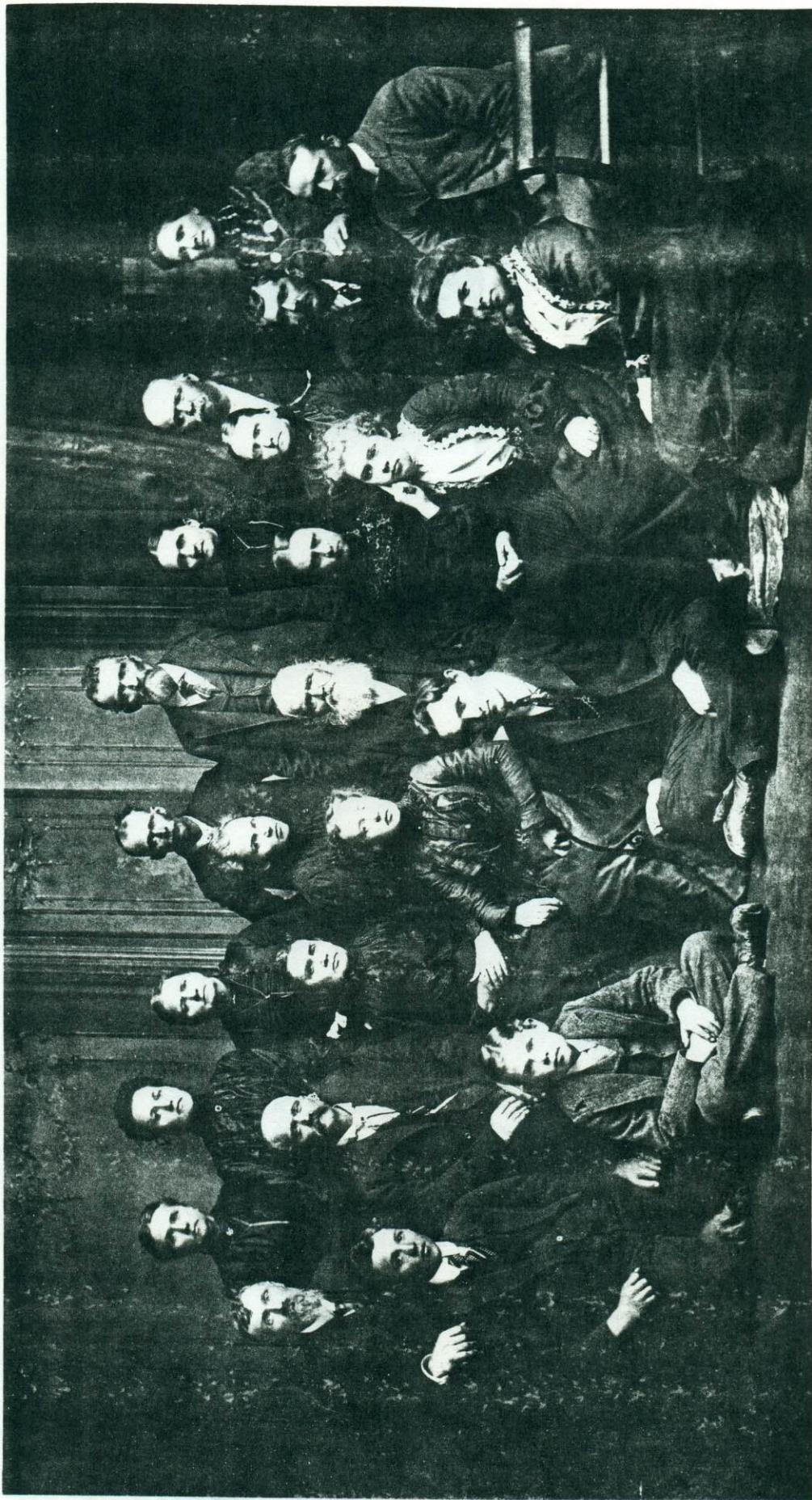
people to live farther away and dry farming took the place of small family farms, and young people sought other forms of making a living, the town dwindled away.

Leonard J. Arrington, director of the Church's History Division, toured the townsite and said afterwards:

"Chesterfield is unique in several respects. Only here are we able to see

of the townsite will be led by historians and former residents, dinner will be served by the Daughters of Utah Pioneers in the old meeting house, and a special program will be presented.

Persons interested in the foundation may contact The Chesterfield Foundation Inc., Gary L. Hatch, president, Bancroft, Idaho 83217.



A PICTURE OF TWENTY NINE CHILDREN OF JUDSON TOLMAN

Front row, left to right: 1) John Hewett, 2) Justin, 3) David R., 4) Myra Maud, 5) Ella A.
Center row, left to right: Benjamin Hewett Tolman [Son of Benjamin Hewett Tolman and nephew of Judson Tolman], 6) Joseph Holbrook, Jane Z. Stoker [Judson's third wife], 7) Martha A. [upper], 8) Malinda "Lillie", JUDSON TOLMAN,
9) Mary Jane, 10) Alice, 11) Wallace Holbrook, 12) Cyrus.

Back row, left to right: 13) Catherine "Kate", 14) Julia A. "Julie", 15) Nancy Jane, 16) Lemoni, 17) Judson Adoniram, 18) Sarah Lucretia, 19) Jaren, 20] Esther Jane.
Numbers 6, 10, 11, 12, 13, 15, 16, 17, 18, and 19 are children of Sarah Lucretia Holbrook, Judson's first wife.
Number 20 is one of the four children of Sophia Merrill, Judson's second wife.

Numbers 1, 2, 3, 4, 5, 7, 8, 9, and 14 are children of Jane Z. Stoker, Judson's third wife.

JUDSON TOLMAN
by Charles Rendell Mabey a grandson

Judson Tolman, son of Nathan and Sarah Hewitt Tolman, was born July 14, 1826 in Augusta, Kennebeck County, Maine. He married Sarah Lucretia Holbrook, then nearly fourteen years of age, Jan. 12, 1846. She was the daughter of Joseph and Nancy Lamson Holbrook and was born in Weathersford, Gennesse County, New York, January 21 1882. Judge Holbrook, the father who was born in Oneida County, New York, January 16 1806, had heard of the "mormonites" through his cousin, Mary Ann Angel, and had joined up with them in 1832. From that time on he was part and parcel of the new Church organization, being a close friend to both the Prophet Joseph Smith and Brigham Young. The marriage of Judge Holbrook's daughter took place in Nauvoo, Illinois.

Like Judge Holbrook, Tolman came from the common people of England, for his ancestors had contributed to that sturdy stock for many generations and some of them had attained prominence.

JUDSON JOINS MORMONS

And so we come down to Judson Tolman, born in Augusta, Maine, July 14, 1826 almost two hundred years after the Plymouth Colony established a trading post on the site of an Indian village on the Kennebec River and three years before the state capitol was built. Here as a boy he grew up in all the lore of fishing, hunting and woodcraft, for Maine at that time was still a pioneer state. On Lake Cobosseecontee, but four miles west of the town where the best fishing waters if the state are found, he must many times as a boy have engaged in that sport which has attracted youth from times immemorial. But above all he must have reveled in tracking the game to be found in the all but endless forests of his native state and in learning the secrets of forestry, a trade he knew thoroughly.

In 1837 his parents moved to Iowa, where he was baptized into the Church of Jesus Christ of Latter-day Saints, January 12, 1845. From there he went to Nauvoo and the following March he was ordained a Seventy, though only nineteen years of age. In January 1846, shortly after his marriage, he left the beautiful Mormon metropolis, along with the other saints and under the direction of Brigham Young, in that memorable hegira from Illinois, across Iowa, to the Missouri River. Being young, strong and healthy, he was chosen to go in Hosea Stout's Company as a guard and so he continued for the journey of more than three hundred miles, helping to build bridges and make roads and raft wagons over streams that could not be forded. In snowy and stormy weather, in rain and sleet and cold, across hills and valleys, undulating forever towards the setting sun, he did his work like a man, aiding the needy, helping the weak and sick and cheerfully responding to every call of his leaders. The roads were mere trails, the streams were either frozen over, or swollen to twice their normal size through freshets and in consequence the task of those chosen to act as guards was heartbreaking in the extreme. Hundreds upon hundreds of wagons, thousands upon thousands of saints, wending their weary way westward from their comfortable homes on the banks of the Mississippi to the shores of the muddy Missouri, must have been a sight that an eye witness of the hardship would remember to his dying day.

ARRIVES IN UTAH

Judson Tolman, young stalwart that he was, after the day's journey was over, helped in constructing temporary shelters, in soothing the hurts of that memorable flight across the plains that separated the two great rivers of North America. With this Hosea Stout Company he remained until the Mormon Battalion was organized and had been sent westward towards Mexico and the Pacific Coast. In his journal he has this to say:

"We were then organized into a company of 200 wagons under the leadership of George Miller and eleven other men, and started for the Mounts (Mountains?), but were stopped by Brigham Young, and we wintered on the Puncah River, near the Missouri and about 150 miles from Omaha. We then went to Winter Quarters in the spring where we continued our journey to the Valley, arriving in September, 1848, in Brigham Young's Company and in Daniel Garn's Fifty."

We fain would follow him through this eventful journey and eventful it must have been, for not all the hardships, not all the adventure, was borne by those who first came here. But space will not permit us to enter into this field. The Church Chronology speaks repeatedly of this George Miller, who was a bishop and who constantly did yeoman service in its behalf. We wonder why Brigham ordered them back and what Miller was doing in organizing so large a company, for 200 wagons is a sizable train. Had he grown impatient at the delay? Perhaps President Young was not yet ready to begin that thousand mile trek across the continent to the Rocky Mountains and beyond. And he was just the sort of leader to quell any spirits that showed an inclination to go ahead without his orders. At any rate Brother Tolman remained behind and did the countless little tasks that developed upon those who had to wait until after the main journey had been accomplished. It will be recalled that the great Colonizer returned to the Missouri River in the spring or summer of 1848 and organized other companies. It was in one of these that Judson Tolman was mustered and with I that he came into these valleys in September, 1848. We presume that he was with his father-in-law, Judge Holbrook. If so, the arrival was about the 20th of the month, for Mr. Holbrook relates in his journal that he took his cattle and horses up to the Jordan bottoms west of what we know as Bountiful on the 21st of that month.

From that day until his death, this patriarch and pioneer was bone and flesh of Utah and the Mormon people. He fought the crickets in 1849, when they threatened to destroy the crops; he was the first white man to drive a team and wagon around the point of the mountain into Tooele Valley, there being two other families with him at the time. In 1850 he was one of a company called by President Brigham Young to guard the south-western frontiers of Utah, under Captain Phineas White. He served three and a half years in this capacity, during which he participated in a number of brushes with the Indians, in one of which one white man and sixteen red men were killed. While still in Tooele the Indians took his last yoke of oxen and his last cow. This was in 1852 and his brother Cyrus was with him as a resident of this place. In 1854 he moved to Bountiful, where he resided the remainder of his life.

He related the following incident to the writer in one of his communicative moments: "It was during the Walker War (Indian Wakara), I was out scouting on horseback, when I was suddenly confronted by a young brave fully armed. He grabbed my mount by the bits and ordered me to dismount and give the animal to him. Though taken unawares, I jumped off the horse, attacked him and threw him down, taking his arms away. I then told him to get going and he went."

Again he said, "I helped herd Uncle Sam's Army in the Echo Canyon War," and so well was the herding done that Buchanan, who had sent this body of soldiers West on this wild goose chase, was made the laughing stock of two continents. From the above it will be noted that, aside from the tireless labors performed in that harrowing trip across Iowa under Hosea Stout, he also served in two campaigns, one of three and a half years duration and the other of many months, in neither of which did he receive any remuneration. After he was a very old man, the Government by special act of Congress gave him a small pension for this service against the Indians. This he was still receiving when he died on the 9th of July, 1916, being within five days of ninety years of age.

JUDSON FILLS MISSION TO MAINE

In 1877 he was sent on a mission to Maine to bring the Gospel to his own people, a calling he filled with credit. In 1885 he was ordained a High Priest and in 1897, a Patriarch. In an article published by him in the Davis County Clipper, May 31, 1912, he stated he had 466 descendants, "no criminals among his progenitors; all believed or professed to believe Christianity and his descendants are all good citizens."

No man among his associates knew the trade of felling logging and sawing timber better than he. hence, when it was decided to erect a chapel in Bountiful, he was chosen to take charge of these operations in Holbrook Canyon. What we locally know as Meeting House Hollow gets its name from the fact that on this spot stood an abundance of excellent timber, which was cut down and used in the building of the church, the work proceeding expeditiously under the skillful direction of Grandfather Tolman.

He could do the work of two or three men, not because of his brawn, for he was but the average size, but because he knew how. He told the writer of an incident that happened during those logging days. Three or four men were trying to put one end of a large log on a cart so that it could be securely fastened and taken in safety to the settlement below. They tugged and strained, but all to no avail. Seeing their predicament, he came over to them and said pleasantly, "Get out of the way," and proceeded to put the log on to the cart alone. After he had told the story, he stated. "It wasn't because I was larger or stronger than they, but I knew how."

This meeting house when it was finally erected and dedicated in 1862 was the largest and most commodious in the Church. Its walls, three or four feet thick, with adobe facing and filled with rubble is a beautiful structure and it will stand for many generations, if properly taken care of. The hundreds of his descendants, who have repeatedly met with their fellows within its precincts should take measurable pride in the thought that their forbear was one of the chief instruments in bringing it into being.

Being a woodsman, it was but natural for Judson Tolman to work at his trade. He was one of the first pioneer lumbermen of this section, his sawmill being established in East Canyon. Here he worked a number of years and, when mother was a girl, it was his custom to come over the mountains afoot Saturday night in order to be with his family Sunday and attend church. He would return the same evening and be at his job the following Monday morning. The distance thus covered was about, twenty-five miles. But this was no effort for a man of his physique and in his prime.

Later he built another mill on Stone Creek and fabricated rough lumber from timbers cut out of Ward Canyon. The power for this industry was furnished by the mountain stream, an overshot wheel being the driving force.

As far as we are able to recall Judson Tolman never held public office, neither did he seek such honors; he never sat in the high places in his Church or elsewhere; and, yet, we think he was an eminently successful man and must be numbered among the just and the good of all ages. He received a rich heritage from his ancestors, which he ennobled and passed on to his children. Could any man do more?

A TRIBUTE TO JUDSON THE PATRIARCH

I can't bring this short sketch to a close without saying something of the bearing of the man, who carried himself with the grace and dignity of a Hebrew prophet. This was especially so after he had been ordained a patriarch. Of a Sunday afternoon he was frequently called upon by the bishop to "say a few wards." In a rich and fervid voice, gestures simple and unassuming, he always bore his testimony with such power as to bring conviction to the hearts of his hearers. The long gray beard, very common among elderly men during those days, lent strength to his words. I have often thought that a Moses, coming down from Mount Sinai, or an Isiah, Thundering forth his stirring prophecies, must have looked like him, as they enriched the moral and religious world more than twenty-five centuries ago.

But above all two things stand out in my recollection of this goody man. These had an intimate personal bearing on my own life.

The first is a patriarchal blessing I received under his hands December 26, 1897, when I had just turned twenty. I have read this manuscript many times and I bear witness unto his descendants that every promise, except one, that could have been fulfilled up to the present time has happened in accordance with that blessing. The exception is that I should live to receive my second anointing. This is a promise contingent on my own acts. It rests with me, in other words, to make that particular statement come true. As a matter of fact aren't all blessings given subject to our doing our part to make them a reality?

EXTRACT FROM MEMORIAL ADDRESS FOR JUDSON TOLMAN

"Have I not wept the copious tears of childhood at the knees of my mother over the recital of only one little incident in his early manhood? I still see the father, aged twenty, with his girl wife, aged fourteen, ill and unable to accompany him, placing his dead baby two weeks old under his right arm, caring a shovel over his left shoulder and with this tender burden trudging back over the desert trail four miles to give that little white corpse a decent burial near a spot of greenery and civilization, with a coffin made of his own hands and a grave dug by his own exertions. Can you who have been called upon to lay your sweet babe away in the presence of ministering friends and relatives keep back the willing tear at the recital of this story? I have read many touching tales of death and romance, I have heard of deeds that brought the thrill of sympathy to me when they were told, but seldom have I come across anything that touched me as did this picture of that grief-stricken father, leaving his sick wife and burying his precious offspring alone with never a single, pressure of the hand by way of sympathy."

A BRIEF HISTORY OF THE LIFE OF JUDSON TOLMAN



Sarah Lucretia Holbrook



Judson Tolman

The heritage of Judson Tolman is deeply rooted in the history of this great land of ours. His forebearers were a part of the colonization of New England. They fought in the struggle for American independence. The Tolman family were enthusiastic participants in the building of American institutions of freedom and democracy. Judson Tolman lived during a period when the young nation was expanding its frontiers westward. His parents, Nathan and Sarah Hewitt Tolman, moved from Kennebec County-Maine, in 1837 to Iowa. Judson was eleven years old when this move was made. He was born 14 Jul 1826; at Hope, Lincoln, Maine.

Little is written about the family as it lived in Maine or in Iowa. Two significant events occurred in Iowa that had an impact on Judson's life. In 1844 his father died. In 1844 he made contact with the Mormon Church. Details of this event are difficult to find. Judson was impressed enough so that on the 12 Jan 1845 he was baptized a member of The Church of Jesus Christ of Latter Day Saints. From this date until his death he devoted himself to the cause of Mormonism, as it was his capacity to understand that cause. His faithfulness is reflected in his being ordained a Seventy in the Priesthood only three months after his baptism. Within a year he had moved to Nauvoo, Illinois, where the Mormons, under the dynamic leadership of Joseph Smith, had built a beautiful city. As a young man not yet twenty he met, fell in love with, and married Sarah Lucretia Holbrook (I 2 Jan. 1846). She was the daughter of Joseph and Nancy Lampson Holbrook.

In knowing the history of the Mormon Church it would be understood that these were trying times. The Prophet had been martyred in June, 1844. The body of the church was adjusting to new leadership. Persecution of every kind was being imposed upon them. They were forced by armed mobs to leave their homes with no more than horse and wagon could carry. Their Holy Temple was desecrated and destroyed. It was in the midst of these upheavals that Judson joined the church and married a choice daughter of Zion. One cannot help but wonder that these decisions were made with firm conviction in the rightness of Mormonism. Among those who know the Tolman breed it can be said that they are stalwart in following their convictions; whatever they may be.

Within two weeks after his marriage Judson left Nauvoo without his bride to serve with the

Hosea Stout Company in pioneering the route across Iowa to Council Bluffs. This was the vanguard group who prepared the way for the exodus of the Mormons from Nauvoo to eventually settle in Utah. He was employed in building bridges, roads, and in guarding the movement from its enemies. In the late spring of that year he returned to Nauvoo for his wife and moved in company with her father, Joseph Holbrook, to a temporary settlement at Winter Quarters. For over two years they struggled, sacrificed, and subsisted in an area that was then primarily a wilderness. As they traveled and endured these hardships they were "joyful" nonetheless.. As a brief illustration of their courage and hope here is a statement from the journal of Joseph Holbrook. "April 20th (1847) traveled six miles and met my family with their wagon stuck in the mud on a small branch (stream) all alone. Found my family all well, almost out of bread stuff of every description and so had some corn meal for them. Judson Tolman, my son-in-law who had left me to return to his family had helped move my family with his own. He buried his only child, a daughter about two weeks old, two or three days before at the burying grounds on the bluffs near Punkas, where about twenty-three of our brethren and sisters had been buried during our short stay in that place. Yet in all our tribulations, we felt joyful." Wherever they were, for even a short stay, they applied themselves to their tasks as if it were a permanent location. Always planting crops, always making homes, always industrious in providing for the needs of their families; never losing faith, never giving up hope.

Although Judson Tolman and Joseph Holbrook were ready to begin the trek to Utah in late 1847, they were encouraged to wait until the spring of 1848 to make the trip. It was no doubt wisdom on the part of Brigham Young that an advanced party establish a colony first before families were brought to Utah. A year later on the 20 Sep 1848 Judson Tolman arrived in Salt Lake Valley as a member of the Brigham Young Company and the Daniel Garn Fifty. He was in company with his two brothers, Cyrus and Benjamin, and the Joseph Holbrook family.

The first winter in the valley was described by Alice Leone Patterson Wilkinson in her history of Judson Tolman as follows. "Judson Tolman's first home here was a little dugout in the Ninth Ward. A great many hardships had to be borne that winter on account of the scarcity of crops. They were obliged to live for six weeks on nothing but wild onions and milk. The next year the crops were very successful. From one peck of seed received from the pioneers, he raised twenty-five bushels of potatoes. About the first of July the first barley was ripe and they ground it and made bread, the first they had had for a long time. In July 1849 Judson left Salt Lake City and located in Bountiful, Davis County, having asked for the privilege of taking up a farm, he built a house there." In his own words here is a description of his activities in these early days of Utah. This account also comes from Leone Wilkinson's history of Judson Tolman. "I helped to fight the crickets in 1849 and that year, together with two other families, settled in Tooele, Utah. We were the first settlers there. In 1850 I was one of a company of thirty-one called by Brigham Young to serve as guard on the Southwestern frontiers of Utah, under Captain Phineus White. I served three and one-half years in that capacity and was in battles with the Indians where 16 Indians and one white man were killed. In 1852 the Indians took the last yoke of oxen and cow I had. In the fall of 1854 I moved to Bountiful Utah."

Judson went to Tooele with Josiah Call and Samuel Meacham. He is credited with having built a sawmill in the Tooele area. His movement to Bountiful was apparently encouraged by the loss

of much of his goods to the Indians. His home for the rest of his life was in Bountiful. His occupational pursuits were in farming and lumbering. He built and operated four or five sawmills in the vicinity of Bountiful. The chronicles of Utah are filled with exciting events of a people struggling with the elements of the barren desert to make it a productive and habitable place in which to live. To realize that our ancestors were active participants in these events magnifies our interest in the History of Utah.

Heber C. Kimball prophesied that goods would be had cheaply and in abundance in the Salt Lake Valley. This prophesy was fulfilled when the Gold Rush to California in 1849 brought people through Utah in great numbers. Judson Tolman records that he witnessed this condition by selling an Indian pony for a one-hundred dollar wagon and harness. He saw his crops threatened by grasshoppers and describes a simple technique as a remedy. Two men stretching a long rope across a field would move it along frightening the insects off the field into the Great Salt Lake where the grasshopper would die. Part of the crop could be preserved in this way. He speaks of "Uncle Sam's Army," a reference to the coming of Johnston's army to Utah. On this occasion he moved his family to Provo and stood with the Saints, ready to put to the torch all his earthly possessions to prevent their falling into the hands of an invading Army.

Judson Tolman was a leader in his church duties. He was ordained a Seventy in June 1846. A singular honor for one so soon a member of the church. He accepted the principle of plural marriage, as a divine law. So completely and sincerely did he involve himself in the practice of this law that he neglected to heed the voice of the prophet when the Lord counter-maned its application. In 1877, when fifty years of age, he accepted a call to serve as a missionary in his native Maine. This interesting account of a missionary experience reflects the nature of his personality. Here again we quote from the Leone Wilkinson History. "Like most missionaries his enemies tried to overcome him, but he was always gifted with a ready answer. Once a sectarian minister after having railed the Mormons uselessly, finally said, "Well what about the Mountain Meadow Massacre? You can't uphold your people there." Brother Tolman answered, "I will take a Yankee's privilege and answer you by asking another question. Do you remember the Haun's Mill Massacre? It was mostly Methodists who did that work. Are you going to blame the Methodists for that, or the men who did it?" The minister answered, "Why the men who did it, of course." Then, said Brother Tolman, "be as lenient to the poor deluded Mormon's."

In 1885 Judson was ordained a high Priest, and ten years later a Patriarch. He is said to have given over two thousand Patriarchal Blessings. His spiritual stature is projected in this record. "He has witnessed a great many spiritual manifestations in his life, he has had many visions and lived to see some of them fulfilled. At one time he was permitted to visit the spirit-world and he says that, with his spiritual eyes, his sight was not confined to objects near at hand as with the natural eye, and that he moved much more rapidly than by natural walking. He saw there a sea of glass upon which walked spirits (he supposed they were spirits) two and two clasped in each other's arms, and tongue cannot express how beautiful they were. It impressed him how careful mortal man should be to merit the purity that he possessed before coming here." Again from the Leone Wilkinson History.

The most perplexing part of Judson Tolman's life for us to understand is his practice of polygamy. Survival in this pioneer age required a rugged and an independent spirit. Judson Tolman mirrored the cause of the church as it related to plural marriage. I would not argue that he was not sincere and devout in his belief. That he was fallible and human seems obvious. It will do us honor to view his history with the tolerance of a loving generation who would withhold judgement. Certainly there is reason for this. We admit that all the facts are not easily identified. Let us review what we know as generously as possible.

Sarah Lucretia Holbrook was Judson's first wife. These two suffered, sacrificed, and rejoiced in their life together. They had fourteen children in twenty-three years. The rigors of child-bearing in this pioneer setting no doubt shortened Sarah Lucretia's life. She died in 1869.

Judson's second wife was Mary Reeves Coleman. They were married in 1852. Mary was the widow of George Coleman who had lost his life in the Mormon Battalion. Of Judson's and Mary's lives together we know nothing. No record of children has been found. There is a church record that the marriage was canceled on the 26th of January, 1857. But beyond this no information has been uncovered. This relationship is one of interest, but hardly speculation.

In 1856 Judson married Sophia Merrell. There is some question as to the compatibility of this union. They had four children. In 1869 Sophia left the home in Bountiful and moved to Plymouth, Cache County, Utah. Records indicate that this marriage was canceled by the church in 1869 and again in 1874. No reason is known. Sophia remarried Garret Hopkins Wolverton. She died in childbirth in 1875. The cancellation of the marriage of Judson and Sophia may be coincident with a visit that Sophia Merrell paid Brigham Young in 1869. We may conclude that a divorce was granted as a consequence of what took place at this visit.

Judson's fourth wife was Zibiah Jane Stoker, a young lady who came to fill the void left by the loss of Sarah Lucretia. Not only did she mother the older family, some of whom were older than she was, but she bore Judson eleven children of her own. Her home was remembered by the grandchildren as one in which you were always welcome. She was a generous and loving wife and mother. In our day it is difficult for us to conceive of a girl assuming so much responsibility at the tender year of fourteen. She lived to see both families raised. She outlived her husband ten years. She was, apparently, the heir to Judson's books and personal journal. Today we would like very much to ask, "What became of this valuable record?"

The practice of polygamy was officially abolished by the Church in the Woodruff Manifesto of 1890. The problems this created can be readily understood. Those who were members of these families could not abandon this relationship without serious hardship. It took a generation for the practice to die out. There were some in the Church that did not accept the Manifesto.

Some of the venerable brethren continued to perform plural marriages. By 1903 President Joseph F. Smith of the L.D.S. Church issued a decree that the practice must stop, and that examples would be made of men who persisted in defying the Manifesto. Excommunication became the

consequence to several who refused to accept the revocation of what to them was an eternal principle. This became the fate of Judson Tolman.

On the 3rd of October in 1910 Judson Tolman lost his most precious possession: his membership in the Church of Jesus Christ of Latter Day Saints. He was charged with performing plural marriages, for marrying illegally himself, and for lying about it. This is a matter of record in the Historical Record Book A 1909 to 1919, of the Bountiful First Ward, Davis Stake. A strange thing is that this information comes to our generation as a surprise and a shock. This surely must have been known by the children and grand-children of Judson Tolman. What also seems apparent is that it was not accepted by them. The record of the trial of Judson Tolman is not available for study and analysis. From the outline of the reasons of excommunication he apparently performed plural marriages contrary to instructions. Then we find a record of temple sealing in which the children of Eleanor Odd William were sealed to Judson Tolman. This was in 1908. We must then conclude that Judson and Mrs. Williams were married sometime between 1904 and 1908. In 1904 Judson was seventy-eight years old. We have not been able to find a record of this marriage. We must conclude that these illegal marriages were performed secretly, without public or church record. Since Judson was charged with having married illegally it seems that the illegal wife was Mrs. Williams. These facts are few but they seem irrefutable. As members of the family who can remember this period are confronted with these facts they remember things which give support to the projection that Judson and Mrs. Williams lived together as man and wife. As to the "lying" we don't know. It seems feasible that at the trial Judson would have been asked about the marriages performed by him as well as the Mrs. Williams affair. Perhaps the information he gave involving the people and events associated with these marriages amounted to an untruth. The limitation of not having more facts leaves us frustrated and only able to make incomplete suppositions.

Another interesting record has been discovered. On the 14th of February 1912 Judson was baptized by his son, Jaren Tolman; and confirmed a member of the Church by Joseph H. Grant, Davis Stake President. This not only confirms his excommunication, it reflects a desire to be re-fellow shipped in the Church. Though he was known until his death as Patriarch Tolman, he never regained the blessings of the priesthood which he had once enjoyed. He died 6 July 1916. Funeral services were held in the Bountiful (Davis Stake) Tabernacle 9 July 1916, a short week before his ninetieth birthday.

Thousands live to revere the name of Judson Tolman. Special request was made to have his temple blessings restored to no avail until 1981. Knowing the respect and love in which this man was held by his peers it seemed only just that one day he would receive the reward of the faithful; that he should not be eternally punished for being a child of his time. Through the efforts of various cousins, the restoration of Judson's priesthood blessings was accomplished 24 Sep 1981 - see Judson, Pioneer, Lumberman, Patriarch by E. Dennis Tolman, available from the Thomas Tolman Family Genealogical Center, for more detail.)

Printed originally in Vol. I First Quarter 1965-28 - with revisions

Eighty miles east on Interstate 80 is a ranch exit that takes one less than a mile to a place called Cache Cave where a number of pioneer names are inscribed on the wall including that of J. Tolman. Judson Tolman was a participant in the 1857 Utah War and this cave was used as a supply depot and was probably the time when Judson inscribed his name.

