

FAMILY HISTORY OF Levi Newell Kendall

My grandfather was one of the 143 Utah Pioneers. He was born in Lockport, Niagra County, New York, 19 April 1822, son of Levi Kendall and Lorena Lyman. He came to Utah July 22, 1847 in the Brigham Young Co. He was baptized in Michigan by Elder D. H. Hulbert in October of 1842, was ordained a Seventy April 1844 at age 22 in Nauvoo, Illinois under the hands of Pres. Joseph Young, Sr. and filled a mission to Michigan the same year.



Levi Newell Kendall

After his arrival in Great Salt Lake, July 1847, he assisted to plow the land and plant crops. With Orson Pratt's advanced company that entered the valley July 22, 1847, he was the first to start plowing, being with George U. Brown, John Eldredge, William Carter, and others when the incident took place.

He returned to Winter Quarters with Pres. Brigham Young the fall of the same year, to assist the "poor saints" in bringing them to the valley. On the night of June 5, 1847 on the "trek" here, he, with John Eldredge and Stephen Kelsey, was on guard the night a band of 15 Pawnee Indians entered the enclosure on the bank of the Loup Fork River. He was first to discover the Indians and together with Stephen Kelsey, fired over their heads, frightening them away, and so alarming the campers, they came pouring from their wagons with rifle in one hand and clothing in the other.

Mr Kendall, John Eldredge and two or three others prevented what might have been a perilous and dangerous stampede in the Black Hills, the cow herd with jingling bells stampeded the "head" teams, the others following in the direction of and close to a deep ravine, but plying vigorously their whips over the heads of the terrified oxen, they soon compelled them to stop, thus preventing a serious catastrophe.

After his arrival in the valley in 1848 he was adopted by Brigham Young



Elizabeth Clements

and married soon after in 1848 to Eliza Clements in Salt Lake City. She was born 4 March 1835, and came to Utah in October 1847 with Jedediah M. Grant Co., and in 1851 he married Elizabeth Clements, a sister of his first wife, daughters of Albert Clements and Ada Winchell of New York.

In 1856 he became a resident of Springville, Utah, where he assisted in the construction of canyon roads and irrigating canals. From Springville in 1861 he again went to the mission river with Captain John R. Murdock, to bring "poor saints." to the valley.

Brother Kendall died at Springville March 10, 1905, a veteran of Echo Canyon and Indian wars, survived by a large family. In the pioneer Jubilee of July 1897 he was of Mapleton, Utah while his wife Elizabeth Clements Kendall was of Oxford, Bannock Co., Idaho.

Reference: Utah P 983 - Utah Vol. 4 P 709 - Utah 24

Copy of this history was received from Elna Irene Higgs....July 1966.
Elna is a daughter.....815 LaVerde St. 1904

LEVI NEWELL KENDALL

Levi Newell was the only child of Levi Kendall and Lorena Lyman, and Levi Kendall (his father) died the same day as Levi Newell was born. Levi Newell was born at Lockport, Niagra, County, New York, April 19, 1822 and was kidnaped in his childhood from his mother, by an uncle to Levi Newell who raised him till his boyhood then he lived with his grandparents, till a young man. He heard the gospel, and left home for it and was baptized at Nauvoo and ordained a priest - to preach the gospel.

He was a member of John Brown's Company. He was one of the 143 pioneers who came to Utah when the Saints came to Utah on the 24 July 1847. Levi Newell, along with John Eldredge and Steven Kelsey was with Brigham Young when they came into the valley. Levi was on Guard the

night the band of 15 Pawnee Indians entered the enclosure on the bank of the Loup Fork River. Levi first discovered the Indians and together with Steven Kelsey, fired over their heads, frightening them away and alarming the campers who came pouring in from their wagons with rifles in one hand and clothing in the other.

Mr. Kendall, John Eldredge and two or three others prevented what might have been a dangerous stampede in the Black Hills. The Cowherd with jingling bells, stampeded the lead teams, the others following in the direction of and close to a deep ravine, but by plying rigorously their whips over the heads of the terrified oxen they soon compelled them to stop, thus preventing a serious catastrophe.

Mr. Kendall was with Orson Pratt's advance Company that entered the valley July 22, 1847. He was also one of the first to start plowing in the valley. Being with George Brown, John Eldredge, Willie Carter, and others when the incident took place.

Mr. Kendall resided in Springville, Utah for years, but moved to Mapleton where he resided in 1897. He died in Springville March 10, 1903 (I thought he died in Mapleton, Utah, but this sketch said in Springville.) He also fought at the time of Johnston army. He had a coat with one sleeve out and a fur cap. They made a circle on the mountain side and prepared to march around this circle and roll rocks upon the army in Echo canyon. This same year my mother, Eleanor was born on Jan. 14, 1858. So he and Elizabeth were married March 29, 1852. Elizabeth was born May 17, 1836, Liberty Clay County, Missouri. Died Feb. 1st 1924 at Oxford, Idaho and was buried there Feb. 3rd or 4th, 1924. She was reared there in Liberty, Clay County, Missouri until 1850 or 1851. I just don't know whether her mother



Ada Winchell (Clements)

came the same time as Elizabeth or not, but Mother has said Great Grandma Winchell Clements came without Great Grandpa Clements. He provided a wagon and everything for her, but he didn't come with her until years after.

Great Grandma Clements (Elizabeth's mother) was the

one who insisted on Elizabeth to have Levi N. Kendall so Elizabeth didn't disobey her mother. But Elizabeth didn't love him as a woman should. For her mother's sake she married him and raised 12 children which boy Charles Clarence died in infancy July 13, 1871 and one girl or woman died in 1887. They must have come about the same time anyway.

Elizabeth came with the Zabriski family and she took care of Mrs. Zabriski as she wasn't too well to do her work. Elizabeth walked along with the young people and saw a man then that she thought she may have liked. She may have loved him very much but before anything could be done about it a buck Indian saw Elizabeth knitting and he rode up to Mr. Jabriske and told him he would give him a horse for Elizabeth. The Indian bought the horse and Mr. Zabriske told the Indian she was worth two horses and when Zabriske saw the Indian meant business, Zabriske told Elizabeth she would have to ride in the wagon. She couldn't walk with the young people any more for they were afraid the Indians would steal her. She never got to see the man she thought a bit of and Great Grandma wouldn't let her go to Grantsville, Utah for there is where Elizabeth thought this fellow went to work. Therefore Elizabeth didn't have her choice. She took her mother's choice. It made Grandma Kendall impatient because she couldn't be with the young people very much but she knit for her family and took in washing and did everything she could to help with debts, food, clothing and everything she could for her family. (Is the man's name Zabriske or Jabriske. Both spellings are used in the copy I have.)

Levi raised corn and would get it gathered then take it to the mill and have it ground and bring it home. Elizabeth would have to spread it out on the table and keep stirring it now and then until it was dry. Then they would put it away for corn bread. Levi never raised much other grains so their neighbors would save up crusts of bread into 6 quart milk pans and keep it moist and bring it to Elizabeth and family, and Mother has said, that bread tasted sweeter than any cake she ever ate. They only had a sugar bowl of sugar to last all winter. It was kept for medicine. When the children were old enough to help out they had to do it.

Levi Newell also married her older sister, Eliza. She was born March 14, 1834, and died Jan. 2, 1915. They had eleven children.

Elizabeth lived with Levi Newell until 1890 or 1891 and then separated. They got a temple divorce and has said she didn't want to be sealed to him again. I don't know what she will do. She will go back to her mother and father Albert and Ada Winchell Clements, the temple president says. I don't know who the children will go to. I want to find out as soon as I can to do her temple work again.

This is written from my mother's memory as I (Ethel P. Johnson Bowman) have written it down. Mother says they moved from Salt Lake and went to Springville in 1858 where mother was born and all the rest of the family were born. The people there built a fort around them wide enough so a horse would walk on top of the fort. Elizabeth wove carpets, pieced quilt blocks by hand to sell, washed for other people to help raise her family.

Sunday after their separation Elizabeth and some of her family moved to Cotton Wood, east of Downey for 3 years and then moved to Oxford, Idaho. She lived there until she died in Feb. 1, 1924. She was 88 years old. She was buried there on Feb. 3rd or 4th, 1924. She was a trained midwife and nurse for many years in Oxford and also in the surrounding communities. The Prophet Joseph Smith told her if she would go among the sick whenever she was called she would never have any sickness in her home. The promise proved true. When an epidemic of diphtheria was raging she was very busy from home to home taking precaution of health when she came home.

Levi N. Kendall had a clear, truly musical voice that rang out in church congregational singing. He lived in Mapleton Ward, where we were and regularly attended church and he sang about home which was pleasing to hear.

This above was written by Ethel Johnson Bowman, Aunt Eleanor's daughter and needs some correction. We lived near grandma many years before she moved to Idaho. After separation from Grandpa he lived with us in Mapleton while his home in Mapleton was being built less than a block away. Where he died 10 March 1903....the year I was married 10 June 1903. He planted an orchard of peaches, apples, etc. and a good variety of vegetables in his garden that bore well and was generous with all that he

grew.

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This is being placed as information on Lorena Lyman Kendall because this is all we have. Is Levi Newell Kendall the only child she had as the wife of Levi Kendall? At this particular time she must be married to "Howe"....then is he the father she refers to. Who is Grandfather and Grandmother, Uncle Roger and Aunt Betsy, J. Smith, Abigail? Lots of research or study and work needs to be done on Lorena Lyman Kendall Howe's history.

Copy of Letter written by Lorena Lyman Kendall Howe to her son
Levi Newell Kendall, City of Joseph, Hancock, Illinois.

Bedford, Dec. 6, 1845

Beloved and Worthy Child;

We received your kind letter of October 10th, on the first day of December; by the hand of the Elder. The contents filled us with mingled emotions: sorrow, pity, anguish, and joy.....sorrow that we must be excluded from your society here; pity, that you must suffer so much for Christ's sake and the gospel; anguish, that human beings should become so depraved as to desire the extermination of the innocent; and Joy that you are counted worthy to suffer persecution for Christ's sake and the gospel. Viewing all these things, we read it over and over again and the sympathetic tear flowed profusely. Your mother, as was natural, seemed the most unreconciled, but, in humble submission to the divine will, she now rejoices that she has one child bound for the kingdom of heaven. We also feel to rejoice that in all your trials you are blessed with health and as you seem determined to mingle your whole future destiny with the persecuted Mormons, we submit, and if it is the will of heaven we will try not to murmur. Go then beloved child and do your Master's will, and our prayers shall attend you. When we contemplate on the great anticipated remove, we are struck with surprise; and a kind of horror seizes upon our frames - 30 thousand exiled pilgrims to leave their native, natural and fair purchased possessions, and go, they scarcely know whither; merely to please an exasperated mob, is a stoop we think below the high privilege of God's anointed ones; and, although we know that persecution is the dowry of the saints, yet in their case something is unconceivable. Yet peace is ever the saints motto, and

while they are traveling with their lives in their hands as a prey, in all probability horror will seize upon the heart of the cruel persecutor and all your wrongs and privations will reel upon his remorseless conscience, and when it is too late; he will wish to be a Mormon. But we will have the guilty in the hands of the Lord who will judge them righteously, and come directly to our feelings in the family circle. Grandfather and mother are enjoying a good degree of health for people of their age, and their hearts are alive for the kingdom and such is their zeal for the cause, that they fain would mingle with the multitude and partake of the trials and troubles of the Christian exile in search of the promised rest. They realize this present mode of existence will soon cease and what is to follow is without end. They, therefore, request an interest in your prayers, that their faith fail not, and that in the celestial kingdom of God they may have a share.

Your brothers' remain much as they were, jocose and rude. Yet they seem to sympathize with us and you in the parting struggle. They want to see you, and enjoy your society, but cannot believe there is virtue enough in your profession, to warrant a separation from their present worldly pleasures and connections, even would it bring them into actual profession. Your father is still in the opposition, but spurns the conduct of the mob and their associates, and like every reflecting man would be willing that the Mormons should enjoy their rights in peace. The little children are all well and often talk about you and in the anxious moments seem to wonder why you stay away. And know what remains is to realize to you a mother's feelings. Did she not herself believe in the doctrine of Mormonism, her trial would be greater than she could bear. But, as it is, although you are so dear to her, and your society so desirable, yet in view of the shortness of this life, and the eternity of the future, she is willing to resign you into the hands of a more able and faithful parent who is able and willing to support you, and comfort you in all your trials, and eventually to save you from all your trials and tribulations. Remember her in all situations. Your acquaintances are all in good health about here, except old Uncle Rogers, as he was called. He is dead. His last business in life was highly important....to put down Mormonism, but the old gentleman has failed and he has gone to await his reward. Peace to his ashes.

Aunt Betsy is living with grandfather and mother and they live very agreeably. You no doubt wondered at her anxiety for you and your safety

when she wrote to you, but if she had not been a believer in the doctrine any more than she was, and hear as many stories from different sources as she did, we are inclined to believe you would have had fears like hers; first, the whole world's proclamation; secondly, almost every circulated story verified by Wm. Hurlbut; Third, the Rigdon apostasy, fourth, the conclusion of the whole investigation and judgements given against you. In this case there is no wonder for her concern. And your written assertion to the contrary does not wipe away the stigma. She believes you are honest and are deluded and led away by those whom she believed and many others fear, are wicked men. Spiritual-wife-ism, temple dungeons, and drunken swearing preachers cannot be fellow shipped in this region of country. Dear child, live to God, and may his blessings attend you. Remember us in all your trials. Those who prey will prey for you, and those who do not prey openly will give you their best wishes, Farewell.

P.S. Write us often as possible before you start for the west, that we may have all the information possible. Brother J. Smith, acknowledges the receipt of your respects, and in return sends you his and his family's best wishes for your health and prosperity. As his mind is rather fluctuating he wishes you to see his daughter Abigail and let her know that he received her two last epistles, and they found us all in good health, but not prepared to move to the west; We are not able. I shall write her when my mind is established; at present I have nothing but prayers and good wishes to send her. Farewell, dear brother, and if we never meet again in life may we meet in the resurrection of the just is the prayers ofJ. Smith.

In the hopes of immortality beyond the grave we subscribe ourselves your affectionate friends Hiram L and Lorena Kendall Howe and children and Joseph S. and Hannah Lyman and Aunt Betsy.

This letter was copied from a copy of this letter in possession of Grace Chaffin, 1st daughter of Julius Nathaniel Kendall.

(Henery) 1895 -1916

Now in the hands of her grandchildren

(I'm including this article from the Deseret News it documents what travel across the plains consisted of. Plus, it seems to me that the other information recorded in Levi Newell Kendall's life story actually came from this article. When the woman who wrote the story of his life said she thought Levi Newell Kendall died in Mapleton, but she wasn't sure because this article stated that he died in Springville.)

DAY BY DAY WITH THE UTAH PIONEERS

1847

By ANDREW JENSON, Assistant L.D.S. Church Historian

Saturday June 5th....The morning was pleasant in the pioneer camp, though somewhat cloudy. The horn sounded early to start, but the pioneers were detained until 8:30 a.m. because several oxen were missing, About that time they were found and the pioneers pursed their journey. After traveling a little over four miles up the river they ascended a steep hill here the road ran very crooked. The surface of the country in some places consisted of very hard, uneven rock, and the wagons in passing over it were jarred very much. At the west foot of the bluff there was a steep, sandy descent. About half a mile from the west foot of the bluff the pioneers turned from the river, taking a course nearly west, and crossed the dry bed of a stream or a low gravelly channel which appeared to have been a part of the river some time ago. This place was about 15 miles in a straight line from the junction of the Laramie river with the North fork. The road, after crossing this dry channel, was considerably crooked and uneven. About a mile and a quarter farther the pioneers descended again into the same gravelly channel and traveled up it a short distance, and at 11:35 a. m. halted for noon opposite a very large spring noticed by Fremont as the "warm spring." The water in this spring was very clear and soft, but considerably warmer than the river water.

The pioneers traveled this morning six and one-half miles. Just as they halted two men on mules came down from the south or other road to water. They belonged to a company of 11 wagons from Missouri and were bound for Oregon. This company had traveled from Fort Laramie on another road which intersected the one which the pioneers had traveled a little above the spring. They said that the distance on that other road from Fort Laramie to

the spring was only ten miles, while the road the pioneers had followed was 14 3/4 miles long between the same points.

While nooning some of the brethren visited the head of the spring, which bubbled out of the bluff and made a rivulet about four feet wide and three inches deep - enough water to run a common flour mill.

At 1:40 p.m. the pioneers resumed their journey. After traveling a mile then turned into a narrow pass to the northeast between two high bluffs and a quarter of a mile farther they came to where the road rose in a very high, steep bluff, at the foot of which was a sudden pitch. The road thence went over a rugged ascent for a quarter of a mile. The bluff at this point was rocky and many large cobblestones lying in the road made it hard on the teams. The pioneers after traveling on this high rolling land five and a quarter miles over a good road, descended again from the bluff, the descent being steep and lengthy, but sandy and good to travel. At the foot of the bluff they again crossed the gravelly channel preciously mentioned and traveled alongside the same about a mile, and then descended da little to the bottom prairie again. At 6:30 p.m. they formed their encampment for the night on the west back of a small team of pure water (Cottonwood Creek) and near a very good spring of cold water, having traveled in the afternoon 10 1/2 miles and during the day 17 miles.

William Clayton put up two guide boards during the day, one at 10 and the other at 20 miles from Fort John (or Laramie). The Missouri company camped for the night a little east of the pioneers. They said that two more companies had arrived at Fort Laramie that morning, just as they had left, and that three other companies were within 20 miles of Fort Laramie. The Missouri company, which had left Independence, Mo., April 22, passed the pioneers early in the day. The pioneers found the road very crooked, but not bad traveling. About dark it rained some, accompanied by lightning and thunder.

Orson Pratt write that the evening encampment was made at a point where the grass was very good and timber much more plentiful than below Fort Laramie. It consisted of ash, cottonwood, willows and box elders in the lower places, while mountain cheery, wild currants, pine and cedar grew

thinly scattered upon the bluffs. The wild sage grew in great quantities and increased in elevation. The wild rose also flourished in great abundance and the principal herbs and plants of this elevated region were highly odoriferous, perfuming the atmosphere with their fragrance. A thunder shower passed over the camp just after sundown.

After the evening encampment was made, George A. Smith and Thomas Bullock went to the top of the bluffs, where they found President Young, Heber C. Kimball and Willard Richards viewing the country with their telescopes. They could clearly discern snow on the top of Laramie peak. An antelope was killed and the pioneers had seen signs of elk, bear and mountain sheep during the day.

Levi Newell Kendall, one of the 143 Utah pioneers, whose portrait is given herewith, was born in Lockport, N. Y. April 19, 1822. He with John Eldredge and Stephen Kelsey, was on guard the night the band of 15 Pawnee Indians entered the enclosure on the bank of the Loup Fork river. He first discovered the Indians and, together with Stephen Kelsey, fired over their heads, frightening them away and alarming the campers, who came pouring in from their wagons, with rifle in one hand and clothing in the other.



Mr. Kendall, John Eldredge and two or three others prevented what might have been a dangerous stampede in the Black hills. The cow herd, with jingling bells, stampeded the lead teams, the others following in the direction of and close to a deep ravine. But, plying vigorously their whips over the heads of the terrified oxen, then soon compelled them to stop, thus preventing a serious catastrophe.

Mr. Kendall was with Orson Pratt's advance company that entered the valley July 22. He was also one of the first to start plowing in the valley, being with George W. Brown, John Eldredge, William Carter and others when the incident took place. Mr. Kendall resided in Springville for years, and moved to Mapleton, where he resided in 1897. He died in Springville March 10, 1903.