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Biographical Sketch

of

Hannah Dunn Dunkley

by Joseph Leonard Dunkley, her son

Pioneer Year 1853

Born 5 Dec 1848 in Manchester, England

Married 27 Mar 1867 in American Fork, Utah

Died 22 Dec 1929 in American Fork, Utah

“No species of writing seems more worthy of cultivation than biography, since none can more certainly enchain the heart by irresistible intent, or more widely diffuse instruction to every diversity of condition.”

In writing this biography of my mother I am keeping in mind the fundamental cause which enabled her to become a pioneer, namely, the Gospel of Jesus Christ as revealed to our modern prophet, Joseph Smith, and also the cardinal virtues: Faith, Hope and Charity, of which mother possessed to a credible degree, as all through the years, from girlhood to old age, she not only preached them but put them into practice. If it had not been for the excess amount of faith and hope and charity or love, which she carried in her soul, I am inclined to believe she would not have been able to “carry-on,” vernacularly speaking.

There was a reason in mother’s make-up; the poet Longfellow expressed that reason in about the exact language I wish to define mother’s reason in about the exact language I wish to define mother’s reason for living the life she lived:

An enlightened mind is not hoodwinked; it is not shut up in a gloomy prison till it thinks the walls of its own dungeon the limits of the universe, and the reach of its own chain the outer verge of intelligence.

She believed in the future and eternal life. She believed that the Supreme Being created her for a purpose and that her parents, William Gallimore Dunn and Elizabeth Howell Dunn, were called of God to lead the way to Zion so that their off-spring, along with the progeny of other saintly pioneers could consemenate [sic] and be instrumental in producing a strong, intelligent, god-fearing race of people to carry on the work of the Master.

He who spoke and the world was framed by His word;
He spake, darkness dispersed and light prevailed.

He commanded, and man, male and female, took upon them tabernacles of flesh and prepared to multiply and perpetuate their specie in the new creation, and so on down to the present time Adam's children have been progressing in intelligence, all of which comes through the teachings and living of the gospel.

Faith without works, hope without confidence, charity without the true spirit of love, will net nothing unless coupled together. Then and then alone will the ever-ready Holy Spirit take the reins and drive us on to victory.

I believe that the ever present Holy Spirit, which, no doubt, permeates the very souls of the progeny of all of our God-fearing foreparents, is the key to treasure house of intelligence, wherein one enters and partakes of the blessings predicated before our mortal existence here on earth, but unless one puts into practice what one's God-fearing foreparents lived for and came here for as pioneers, the predicated blessings will not become effective.

It was mother's hope that through her should arise a progeny of mortal children (some if not all) that would be worthy of receiving a share of the spirits of men of the primeval state as spoken of in the Book of Abraham as it was revealed and is now published in the Pearl of Great Price, namely,

The spirits of all men in their primeval states were intelligent, but among these intelligences, some were more noble, that is to say, more intelligent than others, and God said: "These will I make my rulers.

Therefore, due to the restored Gospel of Jesus Christ, members of the Latter-day Saints, who gave their all for the gospel and suffered physical hardships to help establish it, I say, who in all creation are more entitled to the Almighty's choicest blessings than the progeny of those faithful, God-fearing pioneers, of which mother, her parents, brothers and sister, and thousands of others, not of her kin, were part of. To their posterity, God's choicest blessings have come and will continue to come if the gospel of Christ is lived up to, making it the essential thing in our everyday existence - put it into practice as did our noble pioneers.

As an admonition to mother's posterity, as well as to the posterity of other pioneer families, I wish to quote a character sketch which may appeal to all who read this biography, especially those who are seeking a spiritual uplift:

The highest study of all is that which teaches us to develop those principles of purity and perfect virtue which Heaven bestowed upon us at birth, in order that we may acquire the power of influencing for good those amongst whom we are placed, by our precepts and example: a study without an end - for our labors cease only when we have become perfect - an unattainable goal, but one that we must not the less set before us from the very first. It is true that we shall not be able to reach it, but in our struggle toward it we shall strengthen our characters and give stability to our idea, so that, whilst ever advancing calmly in the same direction, we shall be rendered capable of applying the faculties, which we have been gifted to the best possible account.

Hannah Dunn was born December 5th, 1848, in the city of Manchester, England, the second daughter of William Gallimore Dunn and Elizabeth Howell Dunn.

At the age of five years she emigrated to America.

At the age of 18 she was married to Alfred Dunkley, on Wednesday, March 27, 1867, the ceremony being performed by Bishop Leonard E. Harrington; witnesses to the ceremony, as shown on the marriage certificate, were William G. Dunn and Alex Millar. The wedding reception was held the same evening in the Millar home, located in American Fork at the corner of Merchant and First North streets.

Alfred Dunkley lived with the Millars at that time and was a cousin to Mrs. Millar whose maiden name was Rosanna Dickerson. The reception was an enjoyable affair and was participated in by many of American Fork's first settlers. The writer is in possession of one of the original invitations addressed to John Hindley, which reads as follows:

American Fork, Utah, March 25, 1867.

Mr. John Hindley: Yourself and ladies are respectfully invited to attend a wedding party at Brother Alex Millar's house on Wednesday evening next at six o'clock P.M. - Yours respectfully, Alfred Dunkley.

While the invitation does not say who was going to be married, the supposition is that it was generally known who the contracting persons were.

At this wedding party the following poem, composed by Mary Baskett Shelley, better known as "Mother Shelley," was read and the manuscript presented to the bride. "Mother Shelley" was the step-mother of Thomas, James, John, Joseph and Stephen Shelley, early pioneers of American Fork. The poem is as follows:

A Tribute to Hannah Dunn on her marriage, by "Mother Shelley" 1867:

Oh, Hannah Dunn, it is no fun,
To be a wedded wife;

Long may you live and always thrive,
And lead a happy life.

Long live your boy, your hope and joy,
The partner of your life;
May he always find a constant mind
In you his constant wife.

A word or two I'll say to you
If you'll not take it ill:
Be a' content with what is sent
By heaven's appointed will.

Mind you your Book, and always look
Top Him who rules on high;
And always pray, both night and day
That happy you may die.

The wee' short life of man and wife
It soon doth pass away:
Then stay your mind on things divine.
That never can decay.

During the first twenty-five years of her married life she
gave birth to nine children as follows:

Hannah Asenith, born December 9, 1867;

Alfred Gallimore, May 27, 1869;

Elizabeth Cady, April 22, 1871;

Joseph Leonard, February 28, 1874;

James Howell, October 6, 1876;

William Earl, June 6, 1884;

Mark, May 26, 1886;

Raymond, October 20, 1992.

At this writing all of her children are living except Hannah Asenith, who died January 24, 1868, and Raymond, who died November 7, 1892, both infants.

Two of mother's mottoes, which she often quoted during her life were:

"There is no excellence without labor." and, "That what is worth doing is worth doing well."

She practiced the above philosophy and her life was filled with accomplishments bearing out the above mottoes or proverbs.

While in her early life she had limited opportunities for schooling, she nevertheless gained a wonderful degree of knowledge by home study. Especially, she loved to study medicine and make up remedies for the relief of the suffering ill people in the neighborhood. Up to her dying day her words bearing on the philosophy of life will ever be remembered by those who knew her best.

On September 7, 1889, Prof. W. G. Alexander, a noted phrenologist, gave a delineation of her character and wrote this about her:

Business adaptations: Saleswoman, actress, dressmaker, physician, nurse, housekeeper.

Organic Quality: Very good. You are fine-grained, high-toned and delicately organized; susceptible, sensitive and

Sympathetic: refined in your tastes, pleasures and aspirations, and repelled by whatever is low, coarse or gross; you have exquisite tastes; love the beautiful, and desire, if you do not always seek, the good and true.

The Mental Temperament, the Professor says this: "Fully developed. - You are well endowed mentally, and calculated (with proper culture) to speak and write effectively, and to wield considerable influence in the realms of thought."

Parental Love: "As a parent you are tender and indulgent, perhaps, to a fault, unless restrained by high moral consideration, and are apt to overlook the faults and

imperfections of your own children or those of your closest friends. You must keep this faculty strictly under the control of moral principle, or it will lead to harm rather than good to the little ones you love so well. RESTRAIN."

As I look back now at mother's house full of boys I can see now where Prof. Alexander was right. Mother was too kind and good for her children's good.

She was a devoted wife, mother and friend.

She became an expert spinner of wool in the days the spinning wheel was in vogue. She also could weave cloth. I remember when I was a lad how mother's father or my Grandfather would tell me of the wonderful suit of clothes that Hannah made for him once upon a time. Oh, how proud he was of it and how proud he was of his daughter who spun and wove it.

Mother was classified as an exceptionally good nurse and doctor in the early days of American Fork. Many and many times she was called upon to visit the sick and dying, to administer remedies and service to those that required immediate medical aid.

She was an exceptionally good housekeeper and when it came to preparing food-stuff for the inner man, she was an expert. In the early history of the Old Folks Entertainments, which I understand was originated in American Fork, mother was usually one of those women who supervised the culinary department when preparing the banquets.

She was one of the first Relief Society members and took an active part in that wonderful organization.

Hers was a life of service, and service deluxe, it was.

Why say more: The following should suffice:

Not in the clamor of the crowded street,
Not in the shots and plaudits of the throng,
But in ourselves, are triumph and defeat."

Hannah Dunn Dunkley died Thursday, December 19, 1929, at 7:45 p.m. American Fork, Utah.

The following sketch of mother's life prepared by the writer was read by Mrs. Jennie Cunningham, my neighbor, at mother's funeral service in the Alpine Stake tabernacle, Sunday, December 22, 1929, and it is by request of members of the Dunn and Dunkley families, that it be inserted and become a part of the biographical record, therefore, there will be some repetition of certain events:

At the time Heber C. Kimball was set apart to establish the British mission of the Church of Jesus Christ of Latter-day Saints, Joseph Smith, the prophet, with members of the First Presidency, promised him that "God would make him mighty in that nation in winning souls unto Him, that angels should accompany him and bear him up."

It was shortly after the British mission had been established and the gospel of Christ was being preached in the city of Manchester, the glad tidings reached the ears and kindled the flame in the hearts and souls of William Gallimore Dunn and his beloved wife Elizabeth. They went down in the waters of baptism and become members of the church. Shortly afterward William G. Dunn emigrated to Utah, arriving in Great Salt Lake City in the year 1851, three years from the time the original pilgrim band entered the valley.

After two years had elapsed, William G. Dunn had raised enough finances to allow him to send for his wife Elizabeth, son James and two daughters, later known as Mrs. Elizabeth Stubbs and Hannah Dunkley. The wife and three children of William G. Dunn were accompanied by William's brother, John Dunn and family. John Dunn was the father of Mrs. Selina Dunn Hall, wife of Dr. Hall, one of the pioneer physicians of Great Salt Lake City, and creator of the well known Hall's Canker Remedy.

After leaving Liverpool, England, the early part of 1853, their sailing vessel being tossed about on a stormy ocean for six weeks, finally arrived at New Orleans. From there they navigated up the Mississippi river to St. Louis, Missouri, thence by ox team and hand carts commenced the journey across the plains. It was while on this,

the last leg of the long and tiresome journey, that John Dunn, uncle to Hannah became afflicted with cholera and died, leaving the two families without an immediate help mate and protector. However, they arrived in Great Salt Lake City after suffering many hardships attendant to such long trips in those trying times. The William G. Dunn family, after living in Salt Lake City for a short time, located in American Fork. The old homestead being located where Judge Adolph Nielsen is now residing, on the creek bank at the corner of Center and First North streets.

As the three children grew older, James Dunn, the brother of mother, as well as her sister Elizabeth who became the wife of Peter Stubbs, located at Provo, Utah, where both families have lived and progressed through the many years since gone by. James Dunn became the first superintendent of the Provo Woolen Mills Company and in that capacity made a success, not only for himself but for the stockholders. A coincidence connected with the woolen mills at Provo is that after a few years that James Dunn resigned as Superintendent, his half-brother Joseph W. Dunn, became the superintendent of the then going concern, successfully carrying on the work.

Hannah, the subject of this sketch, became the wife of Alfred Dunkley, another English convert to the church, on March 27, 1867, the ceremony being performed by American Fork's first Bishop, Leonard E. Harrington. A coincident to this marriage was that Bishop Harrington made such a good binding job of the ceremony, mother promised him she would name one of her boys, Leonard. The writer, Joseph Leonard Dunkley, bears that name and is proud of it. It will always be a connecting link in the chain of events leading back to the early pioneer life of Utah and dear old American Fork. For this reason my oldest son was named Leonard Russell Dunkley. He is also proud of it. Later, Alfred Dunkley and Hannah Dunkley were sealed, according to the church order, in the old Endowment House in Salt Lake City.

Alfred Dunkley was one of the first grist mill operators in this district, having operated a grist mill near the mouth of American Fork canyon. Later he became head miller for Daniel Allen, who

operated a flour mill on the site that the Chipman (or Star) mill is now located. Later he and mother moved to the mill of Samuel Mulliner, who operated a flour mill located on the site where the Lehi sugar factory now stands. As father progressed financially he bought the Nate Adams property on Merchant Street, American Fork, and there established a home and a general merchandising business. It was at this home where the family was born and raised to young manhood and womanhood.

Hannah Dunkley had always been a dutiful wife and mother, working for the welfare of her husband and family, assisting him all onward and upward to the goal marked "success." Twenty-seven years ago death took her husband and the business was disposed of.

At one time Mother Dunkley and daughter Cady were the leading milliners of American Fork. About this time, 1895, diphtheria struck sister Cady, the after-effects of which has left her an invalid for 36 years. During this time Mother Dunkley and Cady have been constant companions, sharing each other's joys and sorrows.

Now, mother is gone. She represents the harvest of old age. "Now the harvest of old age is the recollection and abundance of blessings previously secured. For while we are shut up in this prison of the body, we are fulfilling, as it were, the function and painful task of destiny, for the heaven born soul has been degraded from its dwelling place above, and as it were, buried in the earth, a situation uncongenial to its divine and immortal nature. But I believe that the immortal God has shed souls into human bodies, that beings might exist who might tend the earth, and by contemplating the order of the heavenly bodies might imitate it in the manner and regularity of their lives."

Mother Dunkley has lived in such a way that I conceive she has not been born in vain and from this life she departed as from a temporary lodging, not as from a home. Nature has assigned it to us as an inn to sojourn in, not as a place of habitation, yet in the Almighty's chosen time, Mother Dunkley will return to this sphere, take up immortality and then enjoy the eternal blessings which are in store for such as she.

Oh, glorious day to her. She is now mingling with that divine company and assemblage of Spirits.

Appendix

I highly appreciate the fact that my cousin, Mrs. Olive Dunn Binnall, granddaughter of William Gallimore Dunn, has kindly consented to make the presentation of this record to the Society of the Utah Pioneers, Adams Camp N. 2442.

Mrs. Binnal and her sister Florence Dunn Jensen, both American Fork residents, are daughters of William Bradshaw Dunn, oldest son of William Gallimore and Sarah Bradshaw Dunn, parents of William B. Joseph W. and John. John disappeared in 1874 while on a freighting expedition across the Nevada desert, enroute to California. - J. L. D.