Mormonism — A plurality of wives, plurality of worlds, and a plurality of intelligences to go with them (author not given). The Fair Daughters of Zion — May they ever be pure. In virtue and truth may they ever endure (S. R. Gifford). The Sisters of Manti — May the jewels of their adornment be like those of the ‘Roman Matron’, even the strong arms and bold hearts of their brave sons and daughters (Mary Ann Richardson).

Some of the citizens stated that the closing prayer was nearly as long as the rest of the program. After praying a sermon of thanks the officiating brother began on the prophets. “Bless Father Adam, and those that followed him: Seth . . . Enos . . . Noah . . .” The brother named them all down to Abraham, Isaac and Jacob and then began on the ten tribes. Just before closing, after blessing, Joseph Smith and Brigham Young, he exclaimed, “And, oh yes, Father, bless Isaac Morley who is over in Moroni today.”

The story of the birth of the Richardson sons, Charles Edmund and Sullivan Calvin Richardson is a saga of great sacrifice, inspired by faith — a pearl of great price.

Charles Edmund explained that since his parents knew nothing of the gospel in regard to the value and necessity of hearing and rearing children they had not intended to have more than the two they brought across the plains. “So,” he explained, “my brother, Sullivan and I owe our very existence on this earth to the teachings of the gospel after our parents became acquainted with it.”

A visit from the president of the Church of Jesus Christ of Latter-day Saints, a prophet of the Lord, was considered a major event by all Mormon communities. Every effort was made to insure his comfort during his stay and to assure him of the people’s love.

When Brigham Young visited Manti early in January of 1858, he was welcomed by the band at Temple Hill and by a large audience at the council house.

A hush of expectancy and reverence filled the council house as the prophet, Brigham Young, stepped to the pulpit. His greeting, “Dear Brothers and Sisters,” was as personal as a handshake and he received unanimous response to his request for their prayer of faith.

Edmund and Mary Ann, clothed with their new dimensions of spiritual understanding, absorbed the deep significance of celestial marriage as the prophet explained it. Unspeakable joy filled their being as they recalled the day (April 20, 1857) in Brigham Young’s office, where he, with the sealing power of the priesthood, pronounced them “husband and wife for time and all eternity.” What a blessing was theirs!

“However,” continued the prophet, “every blessing begets its obligation. In this case the obligation is the responsibility of raising a family.”

As Edmund breathed a prayer of thanks for his two children, Emma and George, he was startled to hear the prophet continue, “It is the duty of every righteous man and woman to prepare tabernacles for all the spirits they can . . .” And then, in a voice vibrating with authority, he directed his instructions to husbands and wives separately.

“Is it not a blessing to you mothers,” he asked, “to raise up men filled with the glory of God, to go forth and extend His work? And husbands,” he continued, “we understand that we are able to be made kings and priests unto God . . . Now, if I am made the king and lawgiver to my family, and if I have many sons, I shall become the father of many fathers, for they will have sons, and their sons will have sons, and so on from generation to generation, and in that way I may become the father of many fathers, or the king of many kings — or whatever the Father sees fit to confer upon me” (Disc. of B. Young page 195).

Without looking at her husband, sitting beside her, Mary Ann knew that his head was bowed; and he knew by the pressure of her hand upon his that she loved him despite their eight childless years.

It was the problem of sealing their two children, Emma Lynette and George to them that sent the Richardson — seeking an interview with the prophet. (Details of this interview have been pieced together from fragmentary writings and folklore of the family and from sealing records at the Endowment House from January 1850-1871.)

“I wouldn’t worry too much about that sealing,” advised the prophet.10 “Time will take care of that and your other children will be born under the covenant.” (Emma and George were sealed to parents December 28, 1932.)

Mary Ann saw Edmund flush as though struck by a blow, turn pale, and then rise resolutely to his feet. She would have spared him the step repentance was now exacting of him, but she rejoiced to find him equal to its performance. In the strength of his humility, her husband confessed before the Lord and his .

10 Up until this time no sealing of children had been done.
prophet, that in following the false teachings of his former religion and society, he had become a eunuch-priest, and more family was impossible.

As Mary Ann stepped beside Edmund to lend him her support, Brigham Young took both their hands, and looking deep into their eyes, plunged the depth of their faith and sincerity, their grief and remorse.

He remembered the integrity of Brother and Sister Richardson. He knew how willingly they had accepted the call to leave Salt Lake City and settle in Martin even though they knew it meant facing poverty, hardships, and Indian dangers. He noted how Edmund took the brunt of arduous and dangerous assignments, donated $168 to the Perpetual Emigration Fund, and gave time and means toward readying tents and wagons to get to the assistance of oncoming immigrant trains. He had fulfilled his every assignment.

"Brother and Sister Richardson," the prophet said presently, "the teachings and work of the devil have taken away your posterity. But the teachings and authority of Christ can restore it, if you are willing to make great sacrifices for it."

After exchanging glances of mutual willingness to share any necessary sacrifice, the couple turned their eyes again to the prophet.

President Brigham Young then explained to Edmund that any added children for him would have to come by proxy, "You will need to give Mary Ann a civil divorce and allow her to have a civil marriage with another man. Any issue from such a marriage," he exclaimed, "would belong to you because you and Mary Ann are sealed for eternity. This is possible only because the Lord has restored polygamy in time to help you."

Perhaps the prophet envisioned the posterity possible with the acceptance of such a plan, but Edmund and Mary Ann were too stunned to think past the separation. This sacrifice they were unwilling to make and returned home, certain they must forego a larger family.

But the peace which usually follows a unanimously decided and not come to them. They were even denied the solace of sleep and pretended sleep lasted them relentlessly for hours. Over and over each relived the interview in the president's office and searched his soul in the light of its implications. To be denied the love and protection she had enjoyed from her husband was sorrow enough to Mary Ann to accept another man in his place was unthinkable.

Edmund's agony was magnified by triple factors: his love for his wife, his desire for more family, and his mistake. The very thought of being away from his wife filled him with loneliness beyond expression. "If the absent, who would protect her and his two children, be removed, or provide for them?" The thought of someone else taking his place was even less bearable. That was too much to ask of anyone.

And then he recalled the look of yearning he had seen in Mary Ann's eyes as she cuddled other women's babies to her heart. Sol's shook his frame as he wept. "Oh, how I have failed her, my most precious possession."

Mary Ann became aware of his suffering and was there to mitigate his pain and comfort with understanding.

Compliance with her suggestion that they kneel and ask God to make His will known to them, brought the first peace they had found, and sleep followed.

Morning brought the "joy which surpasses understanding" since Edmund and Mary Ann had each seen a vision, which sent them back to the president's office, "No need for explanation," exclaimed the prophet, as they entered, "your countenances show that you are ready to accept the plan." Then, turning to Mary Ann, he said, "Here is a slip of paper containing the names of three polygamist men whom I consider worthy to participate in your plan. Mary Ann, make your choice."

Before reading the names, Mary Ann fled into Edmund's arms. As he held her close he whispered, "The Lord will not leave us to walk alone, my dear."

When Mary chose the name of Frederick Walter Cox, Edmund was pleased with her selection, but his lips compressed into a thin straight line and the muscles of his neck stood out like steel cords.

Frederick Walter Cox was called into conference with Brigham Young and approached with the idea of raising a family for another man. He flatly refused. However, after he saw a vision that he should accept, he became the third witness that the plan was divinely inspired. He reported to President Young that he was willing to participate in the plan.

Of this, their son Charles Edmund Richardson later wrote in his diary, "It took three visions and a religion to reconcile others to my coming."

In accordance with his authority as president of the Church of Jesus Christ of Latter-day Saints and also as governor of the State of Utah, Brigham Young granted Mary Ann Darrow Richardson a civil divorce from her husband, Edmund Richardson. Then, on January 9, 1888, he performed a civil marriage between Mary Ann and Frederick Walter Cox. (Record of this marriage is on file in the Archives in Salt Lake City, Utah.)

Since any children from this marriage were to be raised for Edmund Richardson, and also as protection for Brother Cox during the polygamist persecution, Mary Ann retained the Richardson name and lived in the Richardson home. Edmund voluntarily moved away but sent regular checks or allowance to support his family. Mary Ann continued weaving.

The separation was bearable to the Richards because it was mutually imposed for the purpose of eternal increase and the plan was sanctioned on the prophet of the Lord.

As Mary Ann watched Edmund drive away into the loneliness of the next few years, she whispered these words after him: "Greater love hath no man than this, that he gave himself for another."

She then turned resolutely to her loom and the task of weaving the tapestry of her own purposeful trust.
Edmund's separation might have sent him seeking solace with his family at Oregon or Vermont but this did not meet his purpose. His well laid plans led him to the Tintic Mining District seeking employment nearer home.

If the boundaries which divide Tooele, Utah and Juab counties had been extended in straight lines, they would have met in right angles in the center of the Tintic Mining District.

"Tintic" was named for the Ute Indian chieftain, Tintic, of the Goshute tribe, who claimed all the land of the valley extending into Juab and Utah counties. Unaware that the mineral wealth of his territory would make him one of the first millionaires in the west, Tintic fought only to maintain his hunting ground. Once he was shot at with silver bullets from his own land, and his favorite camping ground later became the Centennial-Eureka mine which produced some 15 million dollars worth of minerals. This Chief Tintic is supposed to be the father of Kate Aldura, the Indian child whom the Richardson's later adopted.

Although it has been said that the history of Tintic District is the history of Eureka mine and mill, there were many other big mines such as the Sunbeam, Black Dragon, Mammoth, and Gemini.

However, there was a host of helpless little claims which apparently added as much in color and feud as they lacked in wealth. Gangs sprang up everywhere and each mine, big or little, had its own allotment. The Eureka camp had three.

Map of Tintic District.
known as the Dutch-Town, Mistletoe Town, and Upper-Town ganges. The Dutch-Town fighters were particularly fierce. They fought because they enjoyed it. These battles erupted or lay dormant like a volcano, and each eruption raged up and down the damps and into the valleys. The combatants fought until they were killed or were themselves out. This fighting spilled over the mountains onto the freight roads. Here the unwritten law of the road gave the loaded vehicle the right of way. Sometimes the argument as to who should move off the road could not be settled even by whatever was used. In this case, both parties often made camp and set up housekeeping to avoid decision. So colorful became their language that Indians believed that cattle were "whahs" and wagons "wallahs." The one sheriff assigned to the area found it impossible to cover the distance or reason with the obstinate ones. Even the schools had trouble teaching the ABCs. The pupils were more interested in learning to shoot and fight than in learning to read. However, the students settled down to listen when the new teacher, Mr. Chadwick, walked into the school room wearing a six-shooter on his hip.

The world of Tintic District was very different from that of Manti. Edmund was greeted not with words of welcome as he had been as a newcomer to Manti, but with cursing and swearing, the common language of the rough miners. He soon decided the best way for him to get along in all this conflict was to avoid it. Since communication with his fellowmen was so difficult, he spent his time and effort in prayer and study, and carpentering, or just whistling for relaxation.

Edmund sought work in the most likely places. First he worked for wages, carpentering around the Shoebridge mill. It had a roasting furnace and 15 stamps that turned out fortunes in gold brick. From the open pit it kept four wagons busy carrying iron ore to the smelters to be used as smelting materials. From out of her tunnelled mountains, the Black Dragon mine belched ore containing gold, silver and copper. For recreation, Edmund took a miner's holiday and worked a claim of his own in Dragon Hollow.

Although there was little in his life to remind him of home, he spent more time than he wanted to with his bitterSweet thoughts of it. It was a time of relief and rejoicing when he received this message from Mary Ann: "Our son, born October 13, 1858, will be named Charles Edmund Richardson." Like Adam and Eve, they could say, "We have gotten a man from the Lord." With this added incentive, Edmund closed the deal for a four acre lot containing an orchard, garden spot and a home in Springville, Utah. This he kept as a surprise for Mary Ann.

When Charles Edmund was a year and four days old, October 17, 1859, Edmund and Mary Ann met at the Endowment House in Salt Lake City, received their endowments and had their sealing repeated as the prophet had said any couple desiring to be sealed in the Endowment House could do.
Diantha Billings, who was a nurse, said to my mother that the only thing that would save me, and that, of itself, might kill me, was to blister my back and shoulders enough to draw the inflammation from my brain. Accordingly, a large blister was created on my back and shoulders which did draw the heat from my brain but also left me so weak that for some time I was carried around on pillows to obtain nurse from the neighbor women, who, being Danish, were generally well supplied. By this means I pulled through.

A little more than two years of further loneliness for the parents followed young Edmund's birth, but the wait was more than rewarded on January 26, 1861, with the arrival of another "man from the Lord," whom they named Sullivan Calvin. Mary Ann had hoped for a daughter, and had prepared for her birth by spending much time in pursuit of music, poetry, and fine art, believing, as did many of that day, that the child would be inclined in these directions by such pursuits. They may have been disappointed in the sex of their offspring, but certainly not in his artistic bent. His blonde hair grew in long curls, and he learned music, poetry and other uplifting arts with grace and ease and seemed never to forget any poem or song, once learned. If young Edmund's inclination to tools and practical affairs pleased his doting father, Sullivan's artistic temperament must have been a deep satisfaction to his mother.

Shortly after Sullivan's birth, Chief Walker returned to Manti and staged another victory celebration. Horrified at the cruelties heaped upon his numerous child captives, many Manti families ransomed one or two and took them into their homes. Mary Ann emptied her loom to buy a little baby boy and immediately gave him a place in her heart.

Then, out of the loneliness and the turmoil of Tintic, Edmund returned to reclaim Mary Ann. The reunion with her, Emma Lynette and George, and the three new sons she presented him, were worth the sacrifices they had made. There was a variety of hair coloring in her gift. One son had red hair, one blond curls, and the third had straight black hair. The joy they brought, however, was not dependent upon the colors of their hair. (The Indian baby's life ended not long afterwards in fever and convulsions.)

When Edmund and Mary Ann were remarried, he told her about his gift of the lot and home in Springville. He explained that he had made some furniture and sent it overland from Tintic. "It cannot equal the gifts you gave me," he explained. "But it will furnish us all with a comfortable home."

Before leaving Manti, the Richarson attended a dancing party in their honor given by Frederick Walter Cox and his family. It was held in the unfinished "Cox Big House" which was begun early in 1860.

The attitude of the families of Charles Edmund and Sullivan C. Richardson toward the circumstances related is manifested by Edmund's daughter, Lola Harris, who wrote as follows.

This beautiful and sacred story should be treasured in the hearts of every descendant of Edmund Richardson and Mary Ann Darrow. I first heard it at the age of 16, from my father, Charles Edmund Richardson. He told it briefly and simply, yet, even at that tender age, I was impressed at the love, admiration and sacred reverence he held for them. He said, "In time I was born, and later Sullivan. I will remember times when my father took each one of us on a knee, and hugged us close saying, 'Oh, I thank the Lord for you.'" He ended his story by saying, "We were cautioned to keep very quiet about this, mostly to protect the good name of my saintly mother, for there were people who would prefer to see wrong in it."

In respect for those who sacrificed for us we have kept this story sacred in our family. We revere and love Mary Ann Darrow, my grandmother, for her faith, and for her devotion to truth. We love and honor Edmund Richardson, my grandfather, for his courage and sacrifice in the face of trying conditions. We are proud to have the Cox blood in our veins. We are happy to have kinship to such a fine family.

Some wished to have more information on than just the story, such as divorce, marriage, remarriage dates, etc. A search was painstakingly made by several members of the family, which produced most of the information desired, so that those who needed facts as well as faith were satisfied.

Such was the case of Andrew when the church requested the seven generation family group sheets. Wanda Sparks and I were appointed by the family organization to prepare complete and correct sheets of all our grandparents.

In carrying out this assignment we found a double sealing date for Edmund and Mary Ann Richardson. They were sealed on April 20, 1857 in the President's Office, then again October 17, 1859 in the Endowment House. This was puzzling indeed, and questions arose: Why two sealings? Which, if either, is correct? If the first was valid why another? If the first was invalid then Charles Edmund, the first child born after the first sealing date and before the second, was not born in the covenant and would need to be sealed to his parents, but we found no record of such being done.

We could find no satisfactory answer to these questions ourselves so we traveled to Salt Lake City determined to find these answers somewhere. We asked my brother, David A. Richardson, to accompany us.

Eventually we went to see Apostle Spencer Kimball, who knew our family well and from previous interviews was acquainted with this special family situation. He listened to the facts, particularly relative
suggest that you take this matter to the highest authority, on genealogical problems, in the church?" We agreed.

He called for an appointment for us, and to our surprise and joy we soon found ourselves, a few blocks away, in the office of Henry E. Christiansen, Executive Assistant of the Genealogical Society.

We had elected David to tell our story and present our problem. This he did very well and Brother Christiansen listened with flattering interest.

Wanda and I listened with excitement, because we had never heard some of the details.

I asked him, "David, where did you learn them?" and he answered, "From the Cox family."

As David finished the story, there was a slight pause and we watched a beginning smile play around Brother Christiansen's lips, which soon developed into a broad grin. "Oh, that Brigham," he said, "is a solution for every problem."

I sense that you think your story is unique? I assure you there were others. It is known as a "convenience marriage." Your family should be both proud and humble in this."

He told us many other interesting things but this is sufficient to introduce the letter dictated by him for us.

"Now as to the two sealing dates", he continued, "your grandparents were sealed for time and eternity in the president's office (as were many others) and they were invited to come back, if they wished and have their sealing done again in the proper spirit of the building built for that purpose. Your grandparents went back some two years later, others did not, but the first sealing date is valid."

"Do the genealogy on the Richardson line; the Cox line does not need it. There is no better work done in the church than the Cox line."

Then he suggested putting a copy of the following letter of explanation in needed places as an answer to these questions, should they arise in the future:

As Brother Christiansen suggested, I am proud yet humbled, at the testimony of faith our grandparents showed. Through courage, born of their love of the truth, they met a problem, solved it and thereby provided us with all the requisites of the good life. The question is no longer how we got our life, but, what will we do with it?

I pray we will make the best use of what they offered us.

Submitted by Lola Harms.
Mrs. Lola Harms
Thatcher, Arizona

Dear Sister Harms:

This in confirmation of the discussion held in my office on the afternoon of 21 June 1966 with respect to the sealing status of Mary Darrow and the lines of responsibility thereby affected.

It was learned that Mary Darrow had been married first to Edmund Richardson and by him had two children. Subsequently they joined the church and she was sealed in the president's office to Edmund Richardson on 20 April 1857. It was further learned that there had been a civil divorce of Mary Darrow from Edmund Richardson and a civil marriage in January 1858 to Frederick Walter Cox. By Mr. Cox she had one son, and then later she went to the Endowment House and was sealed for time and all eternity to Edmund Richardson. This was on 17 October 1859. After this date she bore another child by Mr. Cox. Family tradition has it that this marriage to Frederick Walter Cox was authorized by President Brigham Young so that she could raise a posterity between her and Edmund Richardson. Edmund Richardson had previously belonged to a church in which he became an official and thereby required him to be sterilized.

It is therefore presumed from the evidence given that all of Mary Darrow’s children by Mr. Cox were born in the covenant which she made with Edmund Richardson. This then would mean that the line of sealing is Richardson and Darrow, with permission for those who descend from the Cox line to follow that line if they so desire.

If you have further questions relative to this, or if you find additional facts that should be considered in relation to this, please present them and the matter will be reviewed.

Sincerely,

Henry F. Christiansen
Executive Assistant
The Genealogical Society

CHAPTER 2

SPRINGVILLE
Cradle of Childhood

Mary Ann’s appreciation of the Springville lot and orchard was all that Edmund had hoped it would be, but her response to the surprise she found inside the house was even more rewarding. Upon entering she found Charles Edmund rocking a lovely cradle which his father had made for Sallie, and George was trying out the dining table and chairs. Then she saw the chest of drawers in all its dignified beauty. Its durable work and precision cut lines immediately identified themselves with Edmund. She stood silent before the personification of the loneliness and pain of his long exile, mitigated by hope, love, and faith in the high purpose of eternal increase. Reverently she stroked its polished surface. As she turned from the chest to thank her husband and share the understanding which she too had learned, he lifted Charles Edmund to its polished top and encircled both wife and child in...