The principal genealogist for the Dibble family in America is Mr. Van Buren Lamb Jr., who has compiled a Dibble Memorial Library in Summit, New York, in order to preserve the results of his work. His interest in the Dibble family is in memory of his mother, Isa Lewis (Tanner) Lamb, the grand daughter of Sally Dibble of Saybrook, Connecticut and Atwater, Ohio. All Connecticut and Massachusetts records were searched by Fr. Lamb and the Genealogical Society in Salt Lake City has accepted his work as a source. I exchanged correspondence with him as late as January, 1968. He then had about 35,000 descendants of Robert Dibble listed. I wrote to him again in March 1968 but did not receive a reply. He was well along in age then and perhaps is now dead. His work is the basis of the pedigree chart concerning our line of early Dibbles in America.

It is definitely known that the family came from the west counties of England, Dorset, Cornwall, Devon and Somerset. Before 1700 A.D., the Archdeaconry of Cornwall at Bodmin, lists men of this name or its variations and the towns in which they lived. The Prerogative Court of Canterbury lists men this name as being of Somerset and Dorset. Somerset Hearth Tax of 1664 lists them as does the Principal Registry of Bishop of Exeter, Devonshire. Also the Parish Registers of Cornwall, Devon, Somerset and Dorset, contain names of Dibble with the same variations in spelling. The Genealogical Library in Salt Lake City has many Parish records from these counties showing marriages, births and deaths of these people.

In England the name was spelled with these variations, Deeble, Deble, Dible, Debel, Dewble, Dibell, Debelle, Dobell, Dylle, and Dable. The same problem appears in the New England records, i.e., Dyble, Dybble, Dylall, Dylall, Diboll, Dibol etc. The spelling of the name simply suffered in the hands of town clerks and ministers who spelled the name as it sounded to them.

The founder of the family in America was Robert Dibble or Deeble, born about 1581 in Somerset, England. According to Holme's he sailed from Weymouth, England, in 1634 for New England. He was then referred to as of Somersetshire, England. There is mention in American records of Robert Deble in Roxbury, Massachusetts, from 1635 to 1642. This Robert had a son Thomas, born about 1614 and from Heraldic Church Notes of Cornwall, by Arthur J. Jener, page 63, Oliver, son of Robert Deeble, was baptized 22 July 1610. Fr. Lamb believed this Oliver to be the brother of the New England Thomas, John and Abraham, all sons of Robert our first ancestor in America.

Unfortunately, the Dibbles wills back to the year 1400 at Exeter Cathedral were destroyed in the World War II bombing of England, according to Fr. Lamb. There is a real problem in identifying Robert Dibble's parents, the name of his wife and all of his children. The Genealogical Library in Salt Lake is microfilming all Parish records available to them in England and they have advised me to delay my search until they have completed this work in order to save me from useless duplication. Some day we may identify the line further back. It will be an interesting effort.

Halberts of Bath, Ohio, have a Coat of Arms for the Dibble family and they no doubt have offered it to every Dibble in America. They document it from Burke's General Armory.

Before 1100 A.D., most people in Europe had only one name but with the increase in population, identification became difficult, when many Johns and Williams, for example, lived in the same village. A second name was needed so a system developed using a second name. The primary source for these names were, a man's occupation, location, or some peculiar characteristic. For example, John Carpenter, Joseph Miller, John Hill, George Overbrook, John Long etc., or the Patronymical, such as John Williamson, Jackson, and so on to the prefixes, Facktavish, Fitzgerald, O'Halley etc.
On October 27, 1838, Governor L. W. Boggs of Missouri issued his
Order of Extermination against the Mormons for General Clark to execute.
The State Militia was now operating in collusion with the mob. In fact, the State Militia was now operating in collusion with the mob. In fact, many of the mob were also members of the Militia and now had the sanction of the State to aid them in their acts of depredation and murder.

Shortly before Far West was besieged, Philo Sr. became ill and
Colonel Hinkle took command under his old commission. Philo gave up his
Colony and the mob took possession of Far West. The
the hands of the militia and the mob took possession of Far West. The
Colony was turned over to the mob and they remained there until
the three times they went to get Philo but finding him ill, returned without him. Philo sent men to set Philo free.

While Philo was at Far West, the battle of Crooked River took
place, also the massacre of the Saints at Haun’s Mill. Joseph Smith
had sent word to Haun, who owned the mill, to tell the members of the church living there to come to Far West. Haun did not deliver the message.

While living at Far West, Philo served as assessor.

After Governor Boggs’ exterminating order of 27 Oct 1838, the Mormon settlers in Missouri were thoroughly plundered. By December 1838 the Prophet Joseph was in Liberty jail and during the winter months of 1838 a destitute people were driven on to the prairies.

After arriving in Quincy, Philo rented the river ferry at nine
dollars a day for thirty days, knowing, as he says, "that our people
would soon be flocking there in great numbers to cross the river."
He promised them for about ten days for whatever they could afford to
pay, him if anything, when some of the brethren pressured him to give it
up. The argument resulted in the owner, after seeing a possibility windfall,
taking back the operation of the ferry. He then insisted on full fare
which caused a great deal of extra and unnecessary expense for the
persecuted Saints.

Philo paid a man sixty dollars to have his family brought to
Quincy and in the Spring of 1839 he rented a two hundred acre farm
three miles east of Quincy, Illinois, and with some help raised a heavy
crop. He again became ill and was again miraculously healed. He did
some preaching to his neighbors, once speaking for two hours and was
surprised at his success. From his own admission, he was not gifted
as a speaker but often agreed to sing.

In the Spring of 1840 Philo moved to Nauvoo, then called Commerce,
Illinois, because it had been designated as the new gathering place
by the church leaders. His wife Celia died there 16 Oct 1840, no doubt
because of the persecution in Missouri. Leaving him with five children,
two daughters and three sons. He tried to place the children in homes
for the care they needed but soon decided that he had not only lost his
wife but would lose his children also.

On 11 Feb 1841 he married Hannah Ann Dubois, a widow. The Prophet
Joseph Smith performed the ceremony. Three children were born to them.

Philo Sr. did not record much about his life in Nauvoo except to
say that he rented a house from Hyrum Kimball located along the river
bank, for ten dollars a month; that he kept a warehouse, boarders, and
ran a bakery. This did not last long because Joseph Smith advised him
to move off the river for reasons of health, so they went together
south of town and rented another house for the Dibble family. They did
not do well in the new location. Philo mentions the purchase of a city
lot from William Pratt for one hundred dollars. He could raise all but
three dollars of this amount, but on his way to William Pratt’s house
he found three dollars in the street. He reported the find to Bishop
Whitney who recorded it in case someone should report the loss, and
then he used the money in the purchase of the lot which he later sold
for four hundred dollars.

In Nauvoo the Dibble family were close friends of the Prophet
and his family and they often visited each other. Philo frequently
served as an officer of the city and in this capacity, accompanied

Conditions improved and the family prospered. Philo built a comfortable home and by 1862 had an excellent farm. He also acquired one hundred and sixty acres of land a mile west of the family home which he later divided among his children. I lived on a part of this land with my parents until I finished college and left for New York in October 1892.

Philo Jr. continued farming and helped promote the Davis and Weber County Canal Company in which he held stock. The Biographical Record of Salt Lake City and Vicinity, by National Historical Company, Chicago, 1902, makes this statement. "Philo Dibble Jr. is one of the successful and substantial agriculturists and stockmen of Davis County, his home being at Layton, where he has spent many of the best years of his life. He has taken a prominent and active part in building up Davis County and is among the most highly respected citizens of his county."

He married Antoinette Cleveland, 21 March 1863, a daughter of Henry Alanson Cleveland and Ann Slade. Her father was an early convert to the Mormon Church and his family also experienced the persecution of these people. Antoinette was born in Nauvoo, Illinois, 20 June 1844, the year the Prophet Joseph Smith was murdered. She comes through a distinguished line of which the first in America was Moses Cleveland. Nine children were born them, Celia Ann, Philo Alanson (who died in infancy), Edwin Cleveland (my father), Sidney Delroy, George Elliot, Laura Antoinette, David Dubois, Emma Almyra, and Rudolph Kent.

In politics, Philo Jr. was a Democrat and he worked in the ranks of that party. He held office as a Justice of the Peace and served as Constable of Centerville. He was baptized a member of the church by his father in Nauvoo, Illinois, in 1843 and was an active member all his life. He filled a mission for the church in the Southern States and held the office of High Priest.

Philo served under Lot Smith through all the Johnston's Army troubles and was with him when he was sent to intercept the army wagon trains east and north of Fort Bridger, Wyoming. They burned seventy-four army wagons and their cargos. On this expedition, Philo cut his name on a cliff near Evanston, Wyoming, with the date, 24 Nov 1857. As of 1957 it was still plainly visible and a picture of it appears in the Salt Lake Tribune Home Magazine Section for 29 Dec 1957.

Film 143-40 Journal History 1869, 20 March 1869, contains a news item from the Deseret News for Centerville, Philo Dibble being listed as a director of the Co-operative Store opening on 20 March 1869. Capital Stock, two thousand dollars.

My grandfather, Philo Dibble Jr., was not long on talk. Characteristic of him is an incident that happened after grandmother died. My mother, when she baked bread for us, included some for grandfather and sent me on the bicycle to deliver it. After this routine had gone on for some time, something in the empty sack bumped against the bicycle frame on my way home one day. Grandfather had put a beautiful new pocket knife in the sack as he took the leaves of bread out. When I thanked him for it later he let on as if he did not know what I was talking about. I prized the knife and used it for many years until I finally lost it through the hole it wore in my pocket.

Grandfather died 7 Dec 1915 in Layton, Utah in his home. The Deseret News of 17 Dec 1915 carried the notice which gives the death date as Dec 4 and the funeral date as Dec 7. Uncle Doc however has carried the date of Dec 7 on the family group sheet as the date of death.

It would prove very interesting if members of the family could combine all they know of our forebears into one document. It is regrettable that we did not think to talk to our grandparents more while they were living and made the information a matter of record.

Edwin E. Dibble
3 October 1973