THE
ANCESTORS
AND
DESCENDANTS
OF
JOB WELLING

Utah Pioneer from England
9 Jan 1833 - 7 Mar 1886

With Love and Gratitude For Our
Special Heritage
FOREWORD

Job Welling and his first wife, Frances Elizabeth Yeoman, came together directly from England. Frances Elizabeth was the daughter of Robert Yeoman and Maria (or Maria Brett) who resided in Southampton, Hampshire, England. Efforts to research the Yeoman, Yoeman line has been difficult. Hopefully the new system of research will aid in this work.

Job Wellings ancestors were settled in Audlem, Cheshire, England, where Job was born, in Astley, Shropshire, England, where his father John was born, and in Shrewsbury, Shropshire, England where his grandfather John was born.

The ancestors of Job Wellings' three plural wives, whom he married in Utah, were all the same as the wives were sisters. They were daughters of Jonathan Harriman Holmes and Elvira Annie Cowles Smith. After the death of Job's first wife, Frances Elizabeth Yeoman, 29 Dec. 1854, he married his second wife Marietta Holmes. His third wife was Phebe Louisa Holmes. Emma Lucinda Holmes became his fourth wife. The Holmes and Cowles records are all found in very good civil and church records in the New England States of New York, Massachusetts, Vermont, and Rhode Island.

Most of these families were early colonists who had come to America from England generations earlier. (There is a printed packet of twenty-five pages of pedigree charts on these lines in the Welling packet and is available through the Job Welling Family Organization.)

This research has been done by some of the sons and daughters of Job Welling. This book will follow the English and American lines as they come together in the family of Job Welling and his family in Utah.

Jonathan Harriman Holmes and his wife, Elvira Annie Cowles Smith, each had extremely interesting experiences before they came to the quiet little pioneer town of Farmington, Utah where they raised their four daughters. Three of these daughters became the wives of Job Welling.

In researching personal writings of this family history, we found two ways of spelling names. Yeoman - Yoeman; Beeman - Beaman; Pheobe - Phebe, (Aunt Phebe Welling signed her name Phebe,); Key - Keay; Madsen - Madson; Welling - Wellings. These names are used as recorded.

Many of the Welling family members have copies of Job Welling's Journal. Excerpts taken from this journal show Job's command of the English language, his love of God and family, and his sense of humor. These excerpts are taken from the time he left home in Utah until he reached Melbourne, Australia where he served his mission. He was a missionary all the way.

The Genealogical section of this record will begin with our ancestors and follow Job and each of the four mothers and their children. Each of Job's sons and daughters will then be followed by the record of each family.
Jonathan Harriman Holmes married first Marietta Carter on the 13th of April 1837 in Rowley, Mass. He was 31 years old. They were in Kirtland, Ohio when their first little girl Sarah Elizabeth Holmes was born in 1838. They were in Nauvoo, Ill. when their 2nd baby girl Mary Emma Holmes was born on the 25th May 1840 and died at the age of four months 10 Sept. 1840. Jonathan H. Holmes wife died in Nauvoo on the 20th Aug. 1840 (Marietta Carter Holmes).

(Following family history written by Job's son Milton H. Welling 1/25/38)

"My grandfather, Jonathan H. Holmes, was a near associate of Joseph Smith, the Prophet, but his service was probably as disciple rather than as counselor. He was a body-guard of the Prophet.

When Joseph Smith was martyred, my grandfather, true to his character as a faithful retainer, with a half dozen other men, buried his body and later moved it to a more secure resting place. Certain it is that after the Prophet's death, probably at his direction, my grandfather married one of his (Joseph Smith) plural wives, Elvira Annie Cowles Smith.

Another conspicuous service rendered by my grandfather lifted his life entirely out of the commonplace. In July of 1846, while he and his young wife were living in a temporary shelter in Council Bluffs, Iowa, by direction of Brigham Young, he volunteered his services in the United States Army as a member of the Mormon Battalion. The Mormon Battalion arrived on the West Coast, January 1, 1847, after leaving Fort Leavenworth, Kansas, in July, 1846. Jonathan Harriman Holmes served until his term of enlistment expired in the following July, 1847. After being discharged, he immediately started east, taking with him a mule and side arms generously furnished by the United States Government to honorably discharged men. For this year of service he had received $120 in advance. The cash, so earned, no doubt made the trip across the plains possible for his wife and child. He joined them in Salt Lake City in the fall of 1848."

(Jonathan Harriman Holmes kept a day by day diary of the traveling and experiences while he was in the Mormon Battalion. It is copied in print and available.)

I somehow have a great opinion of my Grandmother Elvira Annie Cowles, who died before I was born. The Prophet Joseph Smith appointed her the first Treasurer of the Relief Society of the Church, Which was organized March 17, 1842. She crossed the plains in 1847 without the aid of her husband and was ready to join him in Utah upon his return from California, in the fall of that year, 1848.
THE COWLES LINE

Austin Cowles married 1st Phebe Wilbur 14 Jan. 1813 in Unadilla, Otsego, N.Y. Three daughters and one son were born to them in Unadilla, Otsego, New York and three daughters and one son were born to them in Bolivar, Allegany, New York. A few months after the birth of her last baby girl 21, Nov. 1825, the mother, Phebe Wilbur Cowles died 1 May 1826 in Allegany Co., New York.

Austin Cowles remarried 21 Oct. 1827 in Amity, New York to Irena Hix Elliott. To this marriage were born 4 children in New York and 2 in Nauvoo and Hampton, Ill.

(Following written by Job's daughter Roxie Welling Taylor - excerpts)

"Elvira Annie Cowles was the first child of Austin Cowles and his first wife Phebe Wilbur. She was born in Unadilla N.Y. 28 Nov. 1813.

Soon after the organization of the Latter Day Saints Church, Austin Cowles took his family to Nauvoo and vicinity to learn more about it and become associated with it. At this time Elvira Annie Cowles was a mature young woman – the oldest of her father's 14 children – 6 died in infancy.

Elvira Annie, having been reared in a religious environment, readily accepted all of the principles of the Mormon faith and became one of the wives of the Prophet Joseph Smith according to the newly revealed law of Celestial marriage. She became a teacher also, and when the Women's Relief Society was organized by the Prophet Joseph Smith, 1842, she was chosen to be the first treasurer of that organization, carrying on the tradition of her family — leadership among her associates.

After the martyrdom of Joseph and Hyrum Smith, Elvira Annie Cowles (Smith) married young widowed, Jonathan Harriman Holmes, who had served faithfully as a bodyguard of the Prophet. Jonathan Holmes' wife, Marietta Carter, had died and left a lovely little daughter, Sarah Elizabeth, now around 6 years of age. This little family suffered the sorrows, the drivings, and privations of the Saints. The first child born to Jonathan and Elvira, Lucy Elvira was born Oct. 11, 1845, and died June 1, 1846 in Nauvoo.

Early in July, 1846, they became members of the Jedediah M. Grant Co., who called themselves "The First Three Hundred," the first company to follow Brigham Young's company across the plains. At Fort Leavenworth, the Mormon Battalion was organized and on the sixteenth day of July 1847, Jonathan enlisted, leaving his wife Elvira and little Sarah Elizabeth to continue the long journey with an ox and cow team, which she drove almost all the way. The journey was a hard one, but after many testing experiences along the way, they arrived in Salt Lake Valley in the fall of 1847 (September) and settled in the Old Fort, now Pioneer Park, in the west part of Salt Lake City. Elvira taught one of the first schools in the winter of 1847-8 at Pioneer Park, receiving wolf meat, sego and thistle roots for pay. These provisions she shared with others less fortunate than herself.

Jonathan H. Holmes returned and arrived in Salt Lake City in Oct. 1848. Their daughter, Marietta, was born to Jonathan and Elvira on the 17th of July, 1849 at the Old Fort in Salt Lake City, Utah. They soon afterward moved to South Farmington, Davis County, where they worked hard to make a home on a small farm. Here they made butter and cheese to sell

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for other necessities. They also raised sheep and flax and from wool and
flax they spun and wove material for blankets and clothing and some to
spare to sell at the Fort.

Here in their new home in Farmington another little girl was born
and died in childhood, Josephine Octavia Ann. On February 5, 1851,
Phebe Louisa was born. Then in spite of a farmer's need for sons to help
him in his work, on February 1, 1856, another baby daughter was born to
them and they named her Emma Lucinda. Well, what could be nicer than three
little girls. The Lord then provided a little boy in an unexpected way.
A family named Hendricks crossed the plains en route to California. The
parents were both taken in death and the Pioneers in Salt Lake Valley be-
friendied them. The children were placed in homes where they would be
given love and care. One little boy, about five years of age, John Hen-
dricks, was considered for the home of Orson Hyde, but Orson Hyde had sons
of his own, and Jonathan H. Holmes had none and wanted little John. The
story goes that Jonathan Holmes gave Brother Hyde a mule and took the little
boy. After ten or more years the Hendricks family were reunited and John
joined them, but always had a place in the hearts of the Holmes family.

Sarah Elizabeth, Marietta, Phebe Louisa and Emma Lucinda Holmes grew
up together, were helpful on the farm and in the home, went to school and
were busy, happy people."

Horace Welling the son of Job Welling and Emma Lucinda Holmes Welling
died 3 Aug. 1962 in Salt Lake City. Among his papers was a letter written
at the time Austin Cowles wife, Phebe Wilbur, died. This Soliloquy was in
Austin's handwriting. It was then 136 years old in 1962. Horace's daughter
Beth Welling Callaway carefully preserved it, took a picture of it and also
typed it off just as it was written and brought it to Emma Taylor Moon the
Welling genealogist as a Welling property. It is precious. It depicts
the many separations of loved ones we all have know over the years. At
this writing this letter is 155 years old.

MOURNFUL SOLILOQUY OF AUSTIN COWLES (Elvira Annie Cowles'father)

ON THE DEATH OF HIS WIFE

"Shall I sing thy Death my beloved what a theme
when my sighs interrupt my words and my rising
grief choke the utterance of my tongue.
Not fourteen revolving seasons had passed
Since I was permitted to call my Phebe mine
Now on the day of the year which gave me Birth
I am called to follow the last Earthly remains of my better
half to the silent tomb. Ah yes I remember the
hour when she Consented to be mine and from
this Solemn spot does my Reflecting mind call
up that tender scene when our affections were
known to be reciprocal, two happy moments then did
my presaging heart traverse futurity and call to mind
our dreadful separation, and the thought ah if I should
loose her rushed with weight on my forboding
heart, and the words dropped from my lips
then did the object of my earthly bliss in tenderness
reply I hope not so then did we each wish
ourselves the first victim to the stroke of death
rather than survive and wail each others loss
and now what shall I say. She was a kind loving

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affectionate wife a fond and tender mother only
more to me she was to indulgent to me, to loving and
kind while I alas to her to remiss in duty and
affection. God saw it so and took her from my arm
her tender care and labor so severe has made me
what I am, and caused her Death. She fell a mar-
ty to her family and I am left Oh dreadful sac-
ifice and it is so: is Phebe gone 0 God support
me that which I feared is come upon me. I can
no longer suppress my tears I cast myself on
the Earth in anguish I cry in the bitterness of
my Soul 0 God do not condemn me, shew me
wherefore thou contendest with me wilt thou
make me altogether miserable wilt thou pur-
sure the dry stubble. I then rise and say
my Bed shall comfort me, my couch shall ease
my complaint but my Phebe sleeps not by my
side her head no longer reclines on my bosom.
and my tears fall on my pillow, but when sleep hath
locked up my Reflecting powers my Love appears
to bath my grief and to comfort me. She appe-
ars as she was and my sorrow is turned
to joy. I forget that I am wretched she takes
her place in her family and all is well, but when
sleep is departed the illusion vanished I open my
eyes and my beloved is fled and involuntary sigh
heaves my bosom I say ah delusive vision I am
still wretched my tears burst forth again I rise
and fall upon my knees and look towards him
that smote me I sometimes see the hand of a father
in the chastnings of my God but my Earthly
Comforts are gone the foundation of my temperal
bliss is removed out of her place in my family
Circle I See her not, in her public ways I can not
behold her I trace her ordinary walks and I cannot
find her. 0 God full well I know that Phebe
sleepeth and that she shall rise again but
to me the sleep is cruel death but while I muse the songs
of the forest raise their notes the lambs bound on the
plain in sportive mirth, and all vegetation spring-
ing forth unfold their beauties thus does
creation all conspire to mock my sorrows and seem
to say that I alone am wretched 0 that my
sorrows were an illusion and that like a lunatic
I now were telling fancied tales of woe, and that
when I awake to myself my grief might vanish
and I find my beloved among Earthly friends but
ah it is not so my mind is whole my Phebe is
gone and I a wretched mourner am left forlorn . . . . . .
but is this not enough of misery but tis not all
Spirit feels whereas Job so do my mistaken friends
join in consort with my biter enimies and seek my
final overthrow and now I am fallen they say."

(typed from origin - spelling and phrases the same)
"Austin Cowles (Timothy 6, Asa 5, Timothy 4, Nathaniel 3, Samuel 2, John 1.)


Austin md. (2) 21 Oct. 1827 at Amity, N.Y. Irena H. Elliott. She died in Decatur Co. Iowa.

At an early age he became a teacher and at 21 began to preach and became a regularly ordained minister of the Methodist Episcopal Church.

In 1819 he removed from Unadilla, Otsego, N.Y. to Friendship, N.Y. and thence to Bolivar, N.Y. in Feb. 1820.

Soon after its advent of the Mormon church he became a fervent believer in the Mormon doctrine and was ordained a minister in that church in New York State; removed about 1837 to Kirtland, Ohio and in 1838 to Nauvoo, Ill.

He was one of the "Seventies" and counselor to president, but when polygamy was introduced he opposed that practice in the council and publicly.

His life became endangered and he fled with his family to Burlington, Iowa for safety abt. 1844 and later removed to Hampton, Ill., and back to Kirtland. In 1850 moved to Sycamore, Ill. and after a few months to Fulton City, Ill. and in 1854 to Decatur Co. Iowa. Preempted government land $1.25 per acre near Pleasanton, and built a loghouse in which the family lived for many years.

He held to the first principles of the Mormon religion and taught them in the pulpit and in the last years of his life investigated spiritualism and believed in it.

After a long life spent in making the world better, an Example to All who knew him, and with charity for all, his tall form was laid at rest on the old homestead, his wife, Irena, by his side.

Two simple marble slabs mark their resting places. These verses are cut in the marble "He chose Virtue as His Sweetest Guide, Lived as a Christian, As a Christian Died."


(2) Louisa W. b. 19 Mar. 1817 prob. Unadilla, Otsego, NY

Md. (1) Wesley Knight - (2) Benjamin Holmes - 4 children all by first husband.

(3) Sophia - died in infancy

(4) Alonzo - died in infancy

(5) Mary Ann, b. 31 Dec. 1820 Bolivar, N.Y. Md. 12 Dec. 1839 Rozel Hyde. Had 12 children in 1894 she resided at Rayausville, Utah and several of her children were married and had families

(6) Leonard - died in infancy

(7) Huldah Jane b. 21 Nov. 1825 Prob. at Bolivar N.Y.

resided at P---- Rapids, Minn 1894

(8) Wesley Fletcher - b. 19 March 1829 Bolivar, N.Y.

(9) Phebe Irena b. 16 May 1821 Franklinville, N.Y. died 1849

(10) WatsonF. died in infancy


(12) Martha Maria b. 3 Oct. 1844 Hampton, Ill. ? md.(1)

(2) Shaffer - she furnishes most of her father's family."
"After father Jonathan H. Holmes had gone with the Mormon Battalion, mother, Elvira Annie, with her little daughter, Sarah, came on with the pioneers of 1847. Her team consisted of an ox and a cow. She drove the team the entire way across the plains. Before they reached the end of their journey, her ox died making it impossible for her to go on. She put the yoke of the fallen ox on her own shoulders and continued the journey with the rest of the company until the Captain of the Company made other arrangements.

On arriving in Salt Lake Valley she settled in the Old Fort. As provisions were scarce and she was alone, except for little Sarah, she taught a primary school in the Old Fort, taking anything she could get for food. Little Sarah gathered sego and thistle roots of which they made soup, with a little salt, to eat with their bran biscuits.

As soon as the Battalion was disbanded (July, 1847) and the soldiers were allowed to go or stay as they chose, father made all preparation as soon as possible to come on to the Salt Lake Valley and join his wife and child. He, with some others, came, not as they would come now, but riding a mule and driving their pack animal. Their provisions got low and they were obliged to lay over two or three days and rest themselves and animals, and while they did so, they boiled the raw hide off their saddles until it was soft enough to chew or make soup, to keep life in them until they could get where they could get food. When father reached what was then home, his little girl cried and said, "That is not my father." He looked more like a tramp, with long beard, long, shaggy hair and worn and dirty clothes, but I think it was not long until she knew him. They remained in the Old Fort (now Pioneer Park) until, I think, about the fall of 1850 when they moved to Farmington, Davis County, where they lived ever after.

Father was a shoemaker by trade and also a farmer. Mother was a weaver, and wove all kinds of cloth. They kept cows and made butter and cheese which they exchanged with a tanner in Salt Lake City for leather. Father made the shoes for his own family and for many others. They also kept sheep. The wool was spun into yarn which was woven into cloth of various kinds as well as for knitting.

One little incident I forgot to mention: While they (the pioneers) were yet traveling, the cow lost one of her shoes, which disabled her for traveling. Mother informed her Captain. He told her they would camp, as they were by a small stream, and she would have to go back a distance of a few miles to the company behind who had a blacksmith, and get him to come and fit the shoe on her cow, and they would wait for her. The little girl cried and said, "Don't go, mother. The wild beasts or Indians will get you and I will be left alone." She said, "No, Don't cry, Ask the Lord to protect us both, and I will come back to you." She went with a prayer in her heart, and all was well with her. After resting sufficiently, the blacksmith went with her to where her cow was. As soon as the shoe was fitted on, the cow went to her mate and put down her head to have the yoke put on. They traveled on without further trouble until the ox died.

I (Aunt Phebe) did the shepherding when a girl. "Auntie" and I did the spinning and mother did the weaving, and later, when we were widows, Aunt Emma and Aunt Phebe taught school. We all three went out nursing the sick and Aunt Phebe wove many yards of carpet, the proceeds of which all went into the same treasury to be spent as most needed."

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I heard my mother testify that she was indeed the Prophet Joseph Smith's plural wife in life and lived with him as such during his lifetime. The Prophet Joseph Smith held Jonathan H. Holmes in the highest regard and he acted as one of the "bodyguards" of the prophet.

At the time of mother's death, and when father knew that her time was short he asked her what her report to the Prophet would be, as he knew that when they parted in this life it would be forever, as he knew that she and the girls would belong to the Prophet Joseph Smith. Her dying words were, "Don't worry, the Prophet will do all that is right. He will not be a hard master and besides we will all be in His Kingdom."

JONATHAN HARRIMAN HOLMES and ELVIRA ANNIE COWLES

(Purchase agreement made by Jonathan H. Holmes for Farmington Property)
1700 South Main St., Farmington, Utah

"ARTICLES OF AGREEMENT between John Jensen of the first part and J. H. Holmes of the second part. The said Jensen agrees to sell to the said Holmes his farm it being half of the farm formerly owned by Erasmus Lund lying in farming ward Davis County for one hundred & fifty dollars, the said Jensen agrees to make Lund's part of the fence if Lund does not.

The said Holmes agrees to make to the said Jensen the following payments: one wagon for 25 dollars, 35 dollars in cash, 12 1/2 dollars profit on land. Six dollars and twenty five cents Deficiency in hay, the remaining seventy one dollars and twenty five cents to be paid in wheat at not less than two dollars a bushel, or more according to the market price to be paid after harvest in 1859. $76.75 now paid."

Very likely Jonathan H. Holmes made shoes for the Welling family and Job Welling made suits for Jonathan H. Holmes. In Job Welling's journal while he was on a mission he mentions writing to Father J. H. H. one time wondering if his family or some of them will be at Christmas dinner at Father's or if Father will be over at his home for bread and milk.

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