

Philip Paskett.

Jan. 1. 1882.

Grouse Creek,

Box Elder Co.

Utah

A SKETCH OF THE LIFE OF PHILIP ANDREW PASKETT

Philip Andrew Paskett, the writer of this article, was the second son of James Pope Paskett and Charlotte Buckingham. I was born at Tetbury, Gloucestershire, England, 7 July 1852. I attended the public school until I was about fourteen years old, then worked for my father at shoemaking. I then worked for a man named William White who was a farmer. While I was working there a neighbor named Mrs. Poole told father her old mistress had written to her asking her to recommend a boy who would come and work for her at Ross, Herefordshire, a town forty miles distant. She told father she thought "Phillie" would suit her. I mentioned it to my employer. He said he was satisfied with me, but he did not want to stop me from getting a better situation. The lady's name was Mary Marie Marfell; was educated and cultured and had an independent income. My duties were to be looking after a pony and carriage, a nice garden, lawn, trees and shrubs, and waiting on the table at mealtime. She often invited company.

I was well pleased with my new place. It was a much better place and better wages. This lady was a widow and kept a servant girl named Ellen Kolwell. In many ways she was kind to her servants. I used to ride out with her often in her carriage because she was afraid she might encounter the fox hounds, in which event the pony would get excited and run away. This lady was a good woman, very religious and belonged to the Church of England. She was very anxious to make a "Christian" of me, but when I could prove from the Bible they had not the true gospel, she quit trying, and made me quit talking about it too. She made a practice of getting up early mornings and worked hard in making things for the poor. After staying at this place two years (I was nineteen years of age) I returned to Tetbury and engaged to a Mr. James Lewis, who lived in the same town.

On 9 August 1871 my oldest sister, Sarah, and I set sail from Liverpool for Utah. My oldest brother John C. and sisters, Fanny and Jane had preceded several years before, and were in Utah. We embarked on the ship Minnesota and were fourteen days on the ocean. When we arrived at New York we were met by father's cousin, Thomas Paskett. He took us to his home, treated us fine and gave us a good dinner, but tried to persuade us not to go to Utah with those Mormons. We left here and after traveling seven days on the train we reached Echo Station in Summit County 31 August 1871. We were met by my brother John, William C. Betteridge, a friend of my sister Sarah's and George Judd, a brother-in-law. We were conveyed to Henefer Summit County, about four miles.

My brother got me a place at Thomas Copley's, at Grass Creek, Summit County, where he was managing the Church Coal Mines. I was to get twenty dollars a month. I liked the place. The Church cattle and horses were there. Joseph A. Young, the eldest son of President Brigham Young, and young Brigham, used to stay there sometimes. The feed on the ranges there was fine and the cattle and horses were fat.

My brother John received a letter from England to say father and the rest of the family were coming to Utah the same fall. One of his uncles had died and left father some money. The amount was ninety pounds or about \$450 dollars in American money. They came right away.

In the year 1872, Joseph Richins with his wife and family arrived from England. He had a daughter, Emma. We became attached to each other and got married on 16 June 1873 by Brother Daniel H. Wells in the old Endowment House, having traveled in a rough wagon sixty miles to get there. There was no railroad through Parley's Park or Park City at the time. The streets in Salt Lake City were dirt and gravel at that time, with ruts in them. I never regretted going. Later I took a farm on shares belonging to a Brother Bunot, at the mouth of Franklins Canyon, raised a nice crop of grain.

My brother, John, gave me two town lots upon which I built a log house. William C. Betteridge, my brother-in-law, took his team and wagon to the canyon and helped me (or I helped him) get the logs. I engaged to work for Bishp Charles Richins for six months. After working two months in the fall he told me the people wanted a day school, and he thought I was best fitted for teaching. I told him I didn't know how to teach school. He said I had better try it, so I did. I taught two or three years, taking almost anything for pay. Then we saw a letter in the Deseret News from Isaac Kimball describing Grouse Creek Valley and saying it was a good place to settle. After some correspondence with him, a number of us decided to go to Grouse Creek and have a look at the place, with a view of settling there. So about 15 March 1877, William C. Betteridge, Philip A. Paskett, Albert F. Richins, Robert Allen Jones and William Richins, all young men, started to Grouse Creek with four horse teams. We reached Grouse Creek March 21 and camped about three miles north of the Buttes after dark. Next morning going up the valley we met Richard E. Warburton, Vallison Tanner and William Gallaher who had charge of the Tooele Co-Op herd of cattle. In those days the cattle wintered out in the lower valley and did well. They told us the land on the West Fork was all taken up because of the natural meadow land. But there was plenty of land on the East Fork. We went there and located land, which proved to be good land. We went to the canyons and got out a set of logs to build a cabin and poles to make a corral. When it got warmer weather the feed everywhere was good. Cedar posts and firewood were plentiful.

We returned to Henefer the next June. Two of our horses had died so we had only two to go back with. We met together and decided to move to Grouse Creek in the fall. I traded my log house and my two town lots to Brother Bunot for a yoke of young oxen. They were not broke very well and I had some anxiety on starting on such a journey with them. The night before we were going to leave a man by the name of Lee Miles came down from Coalville with a young yoke of oxen well broke, They had been worked down and looked rather rough. He offered to trade them for my fat ones even up. I was glad to trade and looked upon it as being providential.

October 1877 we started for Grouse Creek with our families. William C. Betteridge, Philip A. Paskett and Albert F. Richins each had a yoke of oxen and William P. Paskett had a big horse and a fine mule for a team. Allen Jones had decided not to move at this time. We took with us a good supply of food and other provisions, also several good milk cows. In due time we arrived in Grouse Creek, lived in our covered wagons and dugouts the first winter. The next spring we got out logs and built houses and corrals, cleared and planted what land we could, made ditches to our land and watered our crops.

When we raised our first crop of wheat in the fall of 1878, Albert F. Richins and William P. Paskett consented to each take a grist to mill at Corrinnae. We agreed to divide the flour even up when they would return. They took a yoke of oxen and a team for one four up and two yoke of oxen for the other. When they finally got to Corinne the mill was full up running night and day and couldn't possibly grind their wheat, so they went on to Brigham City. There they met with the same rebuff, so they went to Willard, they couldn't do anything for two weeks, so they went on to Ogden which was 160 miles from Grouse Creek. When they got there the miller opened one of the sacks. The wheat was black and smutty because of the rain they had encountered. He said he could do nothing with the wheat on A. F. Richins' load, so he sold the entire load to a man for six dollars for hog feed. He bought two dollars worth of flour and two dollars worth of sugar. William Paskett got his grist milled alright. They worked at a molasses mill in Willard and got a barrel of molasses. They were a month away. Later we got acquainted with a Samuel H. Cave who was a merchant at Terrace. He let the people of Grouse Creek have all the provisions they wanted, said that he would need lots of grain.

The people on the West Fork, or Etna, wanted me to teach school the first winter, which I did for forty dollars a month, and I taught on the east fork, or Grouse Creek, for two seasons.

We held meetings before the ward was organized and a good feeling existed. We endeavored to attend our prayers and pay tithing when there was someone to receive it. On the seventeenth day of July 1879, we were visited by Box Elder Stake Authorities and were organized into a ward. Samuel A. Kimball was chosen and sustained as Bishop with Benjamin F. Cooke and Philip A. Paskett as his counselors. In about a year and a half Bishop Kimball resigned, and Charles Kimber Sr. was chosen Bishop with Philip A. Paskett and William P. Paskett as counselors. As Bishop Kimber lived ten miles down the valley on a ranch, many of his duties fell on me. Attending to the tithing business was one of my duties. We built a log room for a tithing grainery, afterwards we built a district school house out of hewed logs, a room 25 by 16 feet. We got permission to use this for our meetings. I was told to buy lumber and build bins in the tithing granery and put the grain in loose. He, (Bishop Kimber) told me also to build a tithing corral and stockyard. He said, "I want you to take hold and receive

all tithing produce in this ward and sell it or dispose of it to the best advantage." I had already been doing this to some extent. I used to go to Brigham City and settle tithing at the end of each year, and sometimes sit with Brother Laverin N. Lee in the tithing office making out reports and balance sheets until way late. He was tithing clerk and a fine penman. He sometimes took me to his home to stay while I was in Brigham. He insisted on me making out my own reports, said, 'I wish the accounts were all in as good a shape as yours, you can write as good as me.' One time when I was in Brigham I was asked if I would like to have a little interview with Apostle Snow. I said that I would like it very much, so I was taken to where he was and had a very nice visit with him for about thirty minutes. I very much appreciated this confidence. The Box Elder Authorities visited us often. Our Bishop was a good man and attended as often as possible, sometimes coming on horseback, although he was quite feeble and old.

On 28 August 1884 the following brethren and one sister paid us a visit; Apostle Lorenzo Snow, Oliver G. Snow, J. D. Burt, A. Nicholas, County Bishop Charles Kelley, Sister Minnie Snow, Bishop Harper of North Willow and Bishop Carl Jensen of Bear River City. We held two meetings on the 28th. Brother Snow said he thought we had a good place, gave us good instructions. All the brethren spoke and gave us words of encouragement. Brother Kelley reorganized the MIA as follows; Philip A. Paskett, President with James R. Simpson and Henry Hales as counselors, B. F. Cooke secretary, and William P. Paskett treasurer.

At one time while attending quarterly conference in Almo, Idaho, Brother Joseph L. Barlow and I were invited by Brother Lorenzo Durfee to go home with him and get something to eat. After the meal Brother Durfee wanted us to administer to their boy who was afflicted with rheumatism. The boy was hopping from chair to chair with two hands and one leg, the other leg sticking up behind him, being drawn up by the cords. We administered to him, during which I was led to ask the Lord to grant the desires of the hearts of Brother and Sister Durfee as a special favor for their kindness in entertaining so many of His servants. A long time after that Sister Durfee told me that the boy never had pain from that time. I saw him several years after that on the steps of the Almo meeting house. He was a bright healthy young man.

We were very short of hay on the East Fork and wondered if Lucern would grow. I planted four acres and it did fine. Soon many others planted some and we had plenty of hay for our animals and some to spare.

One day I hurt my back or kidneys trying to lift a large sandrock. I disabled me for some time, and I suffer from it to this day. Rheumatism set in and at times I suffered a great deal, but had to work just the same.

In the summer of 1894, a very favorable account of Mexico appeared in the Deseret News, and Brother Charles Kimber Jr. proposed to me that we sell out and move down there. I thought that a warmer climate would be more favorable to me so I consented to go. As yet we had no title to our land.

I sold out to Allen N. Tanner (I think I made a mistake in doing so) took mostly horses and wagons. The cash price was figured at \$1200. Horses were a good price at that time. Brother Kimber and I had about 90 head between us. We traveled across the desert to Tooele, south through Goshen, on to Fountain Green and then Fairview. Up the canyon to the divide on the east and down Huntington canyon. We met a number of people who had been down to the south country and returned. They gave a very unfavorable account of it, so we wintered in Huntington. Our loose horses did well out on the range. The next spring we decided to move north again, up into the Snake River Valley in Idaho, as many settlers were going into that country. (At this time the writer wishes to state that Sidney was born to Philip and Emma Paskett 6 December 1892, at Huntington, Emery County, according to family records. If these are correct the date of departure from Huntington was probably 1893.) Charles Kimber had been back to Grouse Creek and he decided to move back there. He said, "You may move up in Snake River or any place you please but you will finally land back in Grouse Creek." His prediction was true.

So in company with Nathan Stevens, Hyrum, his brother, and a brother Morrell we started north. My wife and youngest children had gone back to Henefer and were to meet me at Carters station on the U.P. Railroad, which they did. We had quite a bunch of cattle so traveling was slow. We traveled through Price, Ashley's Fork, through 80 miles of fine timber to old Fort Bridger, then to Carter Station where my wife met us, on through the hills north following the direction of the Oregon Short Line. There was a few wagon tracks but not much road. Deer and antelope and not very wild. We came to Bear Lake, went down Bear river to Soda Springs coming on we came to a summit, not a very steep grade, from here we could see Fort Hall and the great Snake River Valley. It was quite a sight. We came near Fort Hall and camped all night by a nice stream of water. Next morning we drove to Blackfoot and then up the main highway to Firth. Just before we got there we met a man driving a team on a wagon loaded with rock. He stopped me and asked me where I was going. I said that I didn't know, that I was looking for a place to settle. I then recognized him as one of my old acquaintances from Henefer. His name was Solomon Edwards. He said he lived at Basalt, north of Firth, and that it was as good a place as any. He had a 160 acre homestead in Basalt. He, Bishop Inglestrom, Charles Criddle, and Brother Larsen had a contract to put up 600 tons of alfalfa hay on shares for a Mr. Howard. They were to get half. He said if I wanted to help they were all willing to let me in on it. I told them I would be glad to as I had two teams and wagons and one or two big boys. Of course there was quite a crew altogether. We had a little over three hundred tons coming for our share. Some of my part I sold for store pay at \$3.00 per ton. Times were very hard by this time. I stayed up there one winter. It was almost impossible to get money for anything.

In 1894 I bought the right of 80 acres of land in Riverside across the river from Blackfoot, from a Mr. McNabb. I entered it under the Deseret Act at Blackfoot. I let him have one team of horses and harness, one wagon and four cows. By this

time I had a large family numbering ten living children, my wife and myself. We were living in a tent down on the Riverside farm and when it rained our bed got wet. I got the rheumatism again so bad that I could not even turn over in bed. We felt pretty bad so my wife and I decided to go back to Grouse Creek. I wrote to my wifes brother A. F. Richins, asking him if he could send a team and wagon and help us back. He said he had hired Johnny Haynes to bring a team right away. Hyrum Crofts, who had married my daughter, Charlette, brought his team and wagon and helped us move, for which I gave him two milk cows. A bed was placed in one wagon for me to lay on. We traveled on the south side of the river through American Falls Bonanza Bar, Malta, Elba, Almo and Junction(now known as Lynn) to Grouse Creek. It took seven and a half days to make the journey. All that time I lay in one position not able to turn over. When we arrived I was carefully carried into a rock house that I obtained from Lorenzo Richins, a brother to my wife. My wife was very attentive and waited on me hand and foot. She never complained. I felt that I got worse when we stopped traveling. I continued to suffer for two or three months. My wife went without undressing sometimes for a week at a time while caring for me. I little realized what she had to go through for me.

One day Bishop Goodliffe from Snowville came in. He stood at the foot of my bed looking at me for a few moments, then said, " Well, Brother Paskett, what are you doing there?" I told him nothing much, only hollering occasionally. He said, Well you are not going to stay there, you are going to get up. The devil has led you on a long round about journey, but you are going to live and get better." I thought he would be a good one to administer to me so I asked him and he did. He said among other things, "Brother Paskett, this pain will leave you and you shall recover health. You shall live as long as you desire, until your hair is as white as the driven snow, and your companion with you. Your counsel will yet be needed in the midst of your brethern." From that time I began to improve. Imagine my feelings as I listened to those words. That was in the early spring of 1895.

We bought 80 acres of land from the State, at the mouth of Dry Hollow (where we now live). Went to the canyon and got logs and built a log house. One room at first , then added another room later. Hauled poles and made a corral and stock yards. Fenced the fields and cleared what land we could. As we (my oldest boy Philip, and I) would be up in the canyon under a large tree at night before going to bed, would kneel down and I would thank the Lord for blessing me again with a degree of health and strength so I could work. What a good feeling there would be. My boy worked faithfully until we got fixed up.

Several years after that, my brother-in-law, William C. Betteridge, bought the farm of Edward Kimber and John Hayes decided to sell his farm adjoining it. William C. told me if I wanted to buy his farm lower down the valley he would buy John Hayes out. I told him I didn't have enough money to buy his. He said he had been talking to J.C. Lee at Tecoma, Nevada, and he would lend me the money if I wanted it. I borrowed the \$1200 necessary and bought the farm and a forty acre water right. It was well fenced and most of it under cultivation.

I now felt that I was on the equal with rest of the farmers. So we have worked along doing the best we could, taking part in Church affairs and also regular affairs. We have been treated exceptionally well by our neighbors and especially Uncle Albert Richins, who one night with another man to help him, carried a nice fat pig to our home and gave it to us. The pig was dressed and ready to cut up. He would take nothing for this.

I taught school the first two years at Grouse Creek and was trustee of the school until the Box Elder school district was formed. I have been water master for several years. I have held the position of Justice of the Peace for about twenty years, with little exception, also the position of Notary and Registrar of Vital Statistics for twenty four years. I still hold these positions although I am in my eightieth year.

We moved into our new five room frame home on 23 December 1910 and very much appreciated a shingle roof and a new house.

I would like to record an incident that I had overlooked.

When we went to Salt Lake City, in 1873, we went to the endowment house. As I gave the name of my mother, Charlotte Buckingham, Brother John D. T. McAllister, the recorder, looked at me and said, "Are you sure your mothers name was Buckingham?" I said, "Yes, Sir, I'm quite positive. Mothers fathers name was Francis Buckingham." He looked at me intently a few moments and said, while heartily shaking my hand, "Yes, your mother is a decendant of Lord Buckingham, who led an army to the house of Parliment and made them come to time." And then he said, "We find that the Latter Day Saints are decended from the noblest families of the earth." Brother McAllister was a fine, handsome looking man, and afterwards became President of the Saint George Temple.

Born to Philip Andrew Paskett and Emma Richins Paskett are the following:

Emily Emma	b.7 May 1875	Henefer	d.4 Jan 1957
Charlotte	b.20 Aug 1876	Henefer	d.5 Sep 1937
Philip James	b. 9 Dec 1878	Grouse Creek	
Annie	b. 6 Feb 1881	Grouse Creek	
Polly	b.21 Mar 1883	Grouse Creek	
Frank	b.25 Jan 1885	" " "	d.28 Dec 1932
Parley Richins	b. 2 Apr 1887	" " "	d.17 Mar 1963
Joseph	b. 5 Sep 1889	" " "	d. 7 Jan 1890
Rosabel	b.22 Dec 1890	" " "	d.
Sidney	b. 6 Dec 1892	Huntington, Utah	
George	b.29 Dec 1893	Basalt, Idaho	
Christine	b.27 May 1895	Grouse Creek	

CERTIFIED COPY OF AN ENTRY OF BIRTH

The statutory fee for this certificate is 3s. 6d.
Where a search is necessary to find the entry,
a search fee is payable in addition.



GIVEN AT THE GENERAL REGISTER OFFICE,
SOMERSET HOUSE, LONDON.

Application Number 736278

REGISTRATION DISTRICT <u>TETBURY UNION</u>										
BIRTH in the Sub-District of <u>Tetbury</u> in the County of <u>Gloucester & Wilts</u>										
No.	(1) When and where born.	(2) Name, if any.	(3) Sex.	(4) Name and surname of father.	(5) Name and maiden surname of mother.	(6) Rank or profession of father.	(7) Signature, description and residence of informant.	(8) When registered.	(9) Signature of Registrar.	(10) Baptismal name, if added after registration of birth.
386	Seventh of July 1852 at Chavenage Lane Tetbury	Philip Andrew	Boy	James Pasket	Charlotte Pasket formerly Buckingham	Cordwainer	Charlotte Pasket Mother Chavenage Lane Tetbury	Eighteenth of August 1852	Willm. Williams Registrar	

CERTIFIED to be a true copy of an entry in the certified copy of a Register of Births in the District above mentioned.

Given at the GENERAL REGISTER OFFICE, SOMERSET HOUSE, LONDON, under the Seal of the said Office, the 17th day of December 1953.

BB 168572

This certificate is issued in pursuance of the Births and Deaths Registration Act, 1836 (6 & 7 Will. IV., c. 86), secs. 37 & 38. Section 38 provides that "All certified copies of entries, purporting to be sealed or stamped with the seal of the General Register Office, shall be received as evidence of the birth, death or marriage in which the same relate, without any further or other proof of such entry; and no certified copy purporting to be given in the said office shall be of any force or effect which is not sealed or stamped as aforesaid."

CAUTION.— Any person who (1) falsifies any of the particulars on this certificate, or (2) uses a falsified certificate as true, knowing it to be false, is liable to prosecution.

HUSBAND PASKETT, Philip Andrew (#2 Cont. from sheet #1)
 Born 7 Jul 1852 Place Tetbury, Glcstr, Engl.
 Chr. _____ Place _____
 Marr. 16 Jun 1873 Place Salt Lake City, S-Lk, Utah
 Died 10 Dec 1935 Place Grouse Creek, B-Eldr, Utah
 Bur. 13 Dec 1935 Place Grouse Creek, B-Eldr, Utah
 HUSBAND'S FATHER PASKETT, James Pope (1817)
 HUSBAND'S OTHER WIVES _____
 HUSBAND'S MOTHER BUCKINGHAM, Charlotte

Husband PASKETT, Philip Andrew 1852
 Wife RICHINS, Emma
 Ward 1. _____
 Examiners: 2. _____
 Stake or Mission _____

NAME & ADDRESS OF PERSON SUBMITTING RECORD

WIFE RICHINS, Emma
 Born 14 Mar 1853 Place Sheepscombe, Glcstr, Engl.
 Chr. _____ Place _____
 Died 4 Sep 1936 Place Grouse Creek, B-Eldr, Utah
 Bur. _____ Place _____
 WIFE'S FATHER RICHINS, Joseph
 WIFE'S OTHER HUSBANDS _____
 WIFE'S MOTHER MORSE, Jane

FAMILY REPRESENTATIVE

RELATION OF F.R. TO HUSBAND RELATION OF F.R. TO WIFE

TEMPLE ORDINANCE DATA

BAPTIZED (DATE)	ENDOWED (DATE)	SEALD (Date & Temp WIFE TO HUSBAND)
HUSBAND 28 Jul 1862	16 Jun 1873	16 Jun 1873
WIFE 8 Oct 1864	16 Jun 1873	SEALD (Date & Temp CHILDREN TO PAREN)
11 Jun 1904	4 May 1917	BIC

SEX M F	CHILDREN		WHEN BORN			WHERE BORN			DATE OF FIRST MARRIAGE TO WHOM	WHEN DIED DAY MONTH YEAR
	SURNAME (CAPITALIZED)	GIVEN NAMES	DAY	MONTH	YEAR	TOWN	COUNTY	STATE OR COUNTRY		
12 F	PASKETT, Christine		27	May	1895	Grouse Creek	B-Eldr	Utah	30 Dec 1912 RICHINS, Charles Archie	
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11										

SOURCES OF INFORMATION
 Records of Philip Andrew Paskett in poss of Albert S. Paskett,
 Grantsville, Utah.
 LDS Church records.

OTHER MARRIAGES

NECESSARY EXPLANATIONS



Philip Andrew and Emma Richins Paskett 1898

DEDICATION

We express respect and gratitude to our ancestors, Philip Andrew Paskett and Emma Richins Paskett, who dedicated their lives to rearing a large family in the home they cut out of the wilderness with their own hands. Teaching them the Gospel of Jesus Christ which they loved so much and cultivating and subduing the land for future generations.

Their hopes become our hopes, their joys of accomplishment become our conveniences as we take for granted the way of life they so faithfully struggled for. Handed to us is a name untarnished, a reputation beyond reproach, a background of integrity and courage unsurpassed. Buildings and towns erected for us and schools and governments organized.

For this we thank them. May their memory stay with us as we plan and plod toward the glories of tomorrow.

Parley J. Paskett
Parley J. Paskett, Grandson.

This work was compiled under the direction of Sidney Paskett, the tenth child born to Philip and Emma, Patriarch in the Humboldt Stake and President of the Paskett Family Organization. Parley J. Paskett did the compiling and Sidney James Paskett, grandson of Sidney, did the printing.

Grateful appreciation is extended to those who contributed their time and thought in gathering this information.

EXAMPLES OF THE FAITH OF PHILIP ANDREW PASKETT
RELATED TO ME BY MY MOTHER, ANNIE PASKETT BARLOW

The following instances have been related to me on several occasions by my mother and confirmed when I visited with her on March 25, 1966:

One time Emma Paskett, Philip's wife, had a severe tooth ache which lasted for three days. The pain was excruciating and after three days, she felt she could not stand it any longer. There were no doctors nor dentists available.

Grandfather decided to exercise his right and authority in the Priesthood and administered to her. When he laid hands upon her head, the pain ceased and never returned.

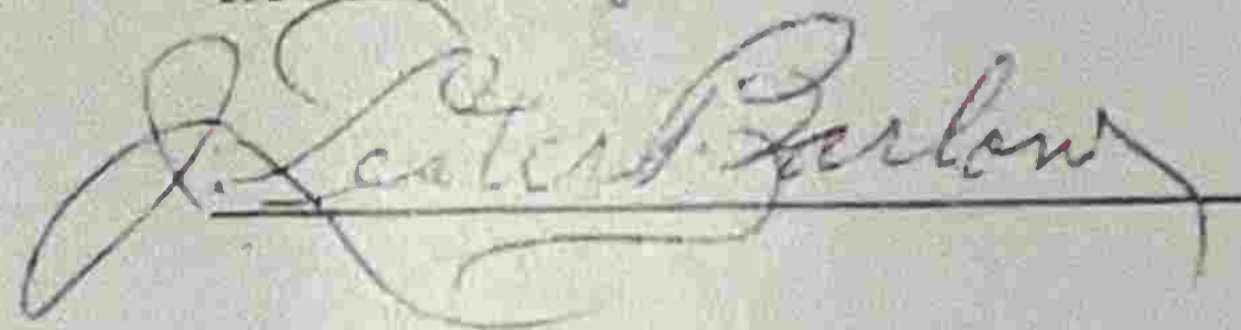
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At the time of the passing of Grandfather's sister (Sarah Betteridge), he was impressed to arise from his bed in the night and go up to his sister's home. He arrived to see her before she passed away.

At the time of the death of Amy Warburton Kimber Grandfather was called to administer to her after she had grown progressively worse and was desperately ill. This was late at night. In pronouncing the blessing upon her head, he told her that she would be "allright". He went home and retired to bed.

A little later (as I recall it was around two or three o'clock in the morning) Amy appeared beside his bed and said "Brother Paskett, I'm allright now". He arose from his bed, went over to Amy's home and told her family what he had seen and heard as he knew she had passed on when she appeared to him.

Recorded by:


Annie Paskett Barlow

FROM THE JOURNAL OF PHILIP ANDREW PASKETT

On 29 August 1898, Philip Andrew Paskett in company with his wife Emma Richins Paskett, his brother and wife, William Pope Paskett and Annie L. Wecham Paskett and family, left Grouse Creek to go to Henefer, Summit County, Utah, there to meet with father James Pope Paskett and mother Charlotte Buckingham Paskett, who were each 82 years of age (?). The purpose being to have a family reunion, and to go to the Salt Lake Temple to have the Paskett family sealed to their parents. After a pleasant journey with teams which took five days, the party reached Henefer and found the folks well.

On Sunday, 4 September 1898, we all went on the cars (train) to Salt Lake City to be ready for Temple work on Monday morning. The party consisted of father, James Pope Paskett; mother, Charlotte Buckingham Paskett, Sarah Patience Betteridge, Panny Hannah Stevens, Jane Belbin Judd Bishop John Curtis Paskett, Philip Andrew Paskett, William Pope Paskett and Emily Agnes Bond.

Emma Richins Paskett, wife of Philip, went to be sealed to her parents, Joseph Richins and Jane Morse Richins. Sarah Ann Thomas Paskett wife of John Curtis Paskett, also went with us. We found comfortable lodging near the Temple and an eating house close by.

We went to the Temple Monday, Tuesday, and Wednesday, then attended the funeral services of President Wilford Woodruff on Thursday. Friday we went to the Temple and then returned to Henefer in the evening.

We started back to Grouse Creek 13 September 1898, and arrived home Sunday afternoon after a five and one half days journey, all were in good health. We had accomplished the purpose of our trip, also many ordinances for dead relatives were attended to.

TEMPLE TRIP

A leaf from my Journal.

In the Spring of 1882 the whooping cough was very prevalent in Grouse Creek, Box Elder County. it was very bad in the following families, David H. Toyn, Jesse Morgan, Albert F. Richins, Marshall Grover, Wm. P. Paskett, Wm. C. Betteridge, James R. Simpson, Rachel Lee and Thomas Davis. The Elders were often called on to administer to the sick. A little child of David Toyn, about four months old was brought to death's door, Bro. Toyn repeatedly with his team galloping down the road day after day for Philip and Wm. Paskett to come up and administer to his little child. We would go up with him and when we would ask him (Bro. Toyn) if he did not wish to join in the ceremony he would always ^{say} "No, you go ahead I'll go out in the stable and pray". The child continued to get worse for weeks until one night near midnight I heard a knock at my door as I was in bed in the rock house up on the "Flat", and not down on the farm. I said "Who's there?" a voice said "Bro. Toyn". I said "Come in." He said, "no I won't come in. I have come to ask you if you will come over and administer to my child and release its Spirit that he might be out of his misery or suffering. My wife and I have talked it over, and we are perfectly resigned to it and satisfied it is the Lord's will. I'll go on back, will you come over?" I said, "yes as soon as I am dressed." I got up and knelt down by my bed.

and prayed as follows: "Father in Heaven I am puzzled,
I am called upon to go and administer to Bro. Toyn's child
that it may pass away out of its suffering, and I have
promised that child that it should live, become strong
and robust, and I thought I had Thy Spirit, please lead
and guide me by Thy Spirit that I may know what
to do." Then I felt better, I went over to Bro. Toyn's house
which was about a hundred yards from mine. He was
standing in the room, and his wife was sitting down
with the child laying across her knees, and arms.
I looked at the child, it looked to be already passed
away, I said to the mother, "Is the child alive yet?"
She placed her ear closer to the child's mouth and said -
"Yes he's breathing yet but it is very faint," I then placed
my hands on the child intending to do as they wished.
Then some unseen power placed what seemed to be a cloak
across my shoulders, but I looked, could see nothing, but
I could feel, at the same time the Spirit of the Lord
came upon me there was no doubt as to the result. So
I said, You shall live, become strong and robust,
and grow up to manhood, Every word has been fulfilled,
He is married and alive today. The parents were dumb-
founded but thankful.

Apr. 11, 1935.

Philip Andrew Paskett, 82,

I had an experience several years ago which is always fresh on my memory.

I went to bed as usual, and went to sleep, and soon found myself in the Spirit World attending a meeting being held by two missionaries - Elders, who were appointed to preach to the departed spirits. The meeting house or hall was of medium size but had no seats only one along the back of the stand, where one Elder sat while the other was speaking. It was light at that end of the room especially over the stand, but rather dark at the other end where the spirits came in. They appeared like ordinary men, but dressed in dark clothes. (there were no women or children there.) I saw them walk in but could not hear the least noise of their footsteps. I was there as a visitor. I saw the first Elder standing in the pulpit and with outstretched hand so earnestly laying down or explaining the first principles of the Gospel. He seemed to speak about thirty minutes, then he went back and quietly sat down and spoke to the other Elder who got up and stood in the pulpit and talked in earnest about the same length of time. What a good spirit and influence were there. How I enjoyed that meeting! The audience gave the strictest attention to the speakers. Just after the close of the meeting, one of the men turned to me and offered his hand, instantly I recognized

him to be my uncle Robert Ferguson whom I knew many years ago, we shook hands, (I could feel his hand) I said "Uncle what are you doing here?" He said emphatically, "I want to be baptized," just then ^{his} son stepped out from behind me and came around on my right side with his fathers hat in his hand, holding it by the crown, and placed ^{it} upon my head, pressing down and leaving it there, (this only son was not in the Church) In a moment we had crossed the Atlantic Ocean and were gliding over the place of my childhood and birth, How familiar it all looked, The great elm trees spreading their branches across the road, What a pleasant sensation to glide over without any effort only the will, What a privilege to be in the Spirit World and hear the words by which my relative was converted, Also a testimony of the truth of the principle, I and my wife have had the privilege of going to the beautiful Salt Lake Temple and performing the ordinances for Uncle Robert and his wife Sarah Buckingham, his wife was a sister of my mother, Charlotte Buckingham Paskett.

April 4, 1935.

Philip Andrew Paskett.
Aged 82

HISTORY OF EMMA RICHINS PASKETT

Emma Richins Paskett, daughter of Joseph Richins and Jane Morse was born 14 March 1853 at Sheepscombe, Gloucestershire, England. She was the third of six children and the only girl. Her father was also born in Sheepscomb 16 August 1826. He married Jane Morse 5 March 1848. She was born 14 Aug 1824 in Sheepscomb. They first heard the Gospel from Elder Charles Shill and Elder Charles Blackwell. Joseph was baptised 1 January 1850 and Jane 3 February 1850. Emma was baptised 8 October 1864 at Sheepscomb, England. She attended the public school there for a short time and learned to read and write well, but had to stop school and help earn the living. She went to Wales and went into "service" doing house work, mostly cleaning. It was the custom there to be very strict and the servant help had to eat at another table.

When her oldest brother, George, came to America she walked 14 miles in the rain to see him off. This caused her to get sick and varicose veins resulted. They bothered her a great deal all of her life.

Her hair was heavy and so long she could sit on it. It was a rich brown color much the same as her daughter, Annie's. Her eyes were a dark blue and her complexion was fair with no freckles or blemishes. She died at the age of 83 and had but few grey hairs. The Richins family set sail from Liverpool in 1872 on the ship "Minnesota". They arrived in Salt Lake City in the fall of 1872.

Henefer was their chosen home and the parents of Emma remained there. She was nineteen years old when she came to America and married the next year to Philip Andrew Paskett. They were married 16 June 1873 in the old Endowment House by Daniel H. Wells. They went to Salt Lake in a wagon by way of Silver Creek and through Parley's Park.

William C. Betteridge had furnished a team and wagon the year before and had helped cut the logs and build a large log room for the young couple. John Paskett, Philip's brother had given him two city lots on which they built the cabin. Philip taught school the first two years of their married life.

There was mention of the region of Grouse Creek, and several men from Henefer became interested and decided to go out and have a look at the new country. Philip was one of the group that drove out by the way of Kelton. They found the Etna side had been taken up as the natural meadows attracted the first people. They went to the east fork of Grouse creek and found plenty of fire wood, posts for corrals, logs for homes and grass for their livestock. So they decided to settle there. They staked off land, built a room 16x20 and made a corral of cedar posts. Then they went back to Henefer to get their families.

Emma-2-

The group from Hanefer reached Grouse Creek in October 1877 and lived in their covered wagons the first winter. Emma had two children by this time, Emily Emma, born 7 May 1874 and Charlotte, born 20 August 1876. They had brought milk cows and plenty of provisions and were pretty well off the first winter.

Their first son was born in a dugout house south of William Paskett's on 9 December 1878, and was named Philip James. When the rock house south of George Blanthorn's was finished they moved into it just in time for Annie to be born 6 February 1881. Jim Simpson was the stone mason for this house.

Emma exchanged services as midwife with Ellen Simpson. She helped deliver most of her brother Albert and Jane's children, also those of Sarah Kimber and Emily Tanner, for whom she delivered a set of twin boys. Her last cases were the older children of Elaine Frost. She helped her daughter, Emily with those deliveries. Elaine was the daughter of Emily. She was called as midwife to deliver a baby on one of the Nevada ranches near Montello. She didn't charge anything for her services but the grateful family gave her a piece of beautiful brown alpaca to make a dress.

She had her last three children after she was forty years of age. They were born a year apart so all were in diapers at the same time. She had a lot of hardship and poverty in her life, but she was even tempered and never did grumble no matter what. Her husband had a quick temper and sometimes when he had laid down the law she would say firmly, "No, that I shan't". She was a very patient woman but stood up for her rights.

When deaths occurred in her family in Hanefer she would go on a wagon to Terrace and catch the Southern Pacific train to Echo and attend the funeral.

Emma provided food and beds for the visiting church authorities as her husband was in the bishopric, counselor to Bishop Charles Kimber who lived on a ranch about 12 miles from the churchhouse. The Bishop would often eat with them also. He didn't believe in cooking or dirtying dishes on Sunday so he would have a piece of bread and butter and be satisfied.

When Apostle Richards came out and dedicated the meeting house he stayed with Philip and Emma. They also had in their home at different times Apostle Lorenzo Snow and his wife Minnie, Rudger Clawson, Oliver G. Snow and others. Minnie Snow was the President of the Primary at that time. The visiting authorities would always drive out by team.

Emma-3-

Emma was staunch in her religious convictions and walked uprightly and taught her children to do the same. She taught honesty and self control by example. She had a gift for poetry and wrote verses. She had a good soprano voice and sang in the ward choir. Some one said if Emma was present the practice would be a success as she would lead out. Her hobbies were singing, needlework and knitting. Her husband said their children were never ragged but were often patched. She was a good dress-maker and would sometimes make a coat or vest for her husband. She knit long black stockings for her children. Annie recalls how she hated those scratchy woolen stockings.

Cooking was one of her talents, especially English boiled apple dumplings, plum pudding and sauce, mince meat, yeast bread made with her own yeast and head cheese. Also a long list of other goodies too long to mention.

She lived with her husband sixty two years and during the last of their days when they were ill they would lie in bed and sing together.

She passed away 4 September 1936 at her home in Grouse Creek. The funeral was held on the seventh at the Grouse Creek Ward Chapel and she was buried beside her husband who had died 10 December 1935 to be united again after only nine months apart.



William Richins Emma George Henry Richins
 Albert Francis Richins Lorenzo Richins Arthur Joseph Richins



Emma Richins age 17 or 18
 Baby belonged to the lady she
 was working for.



Children of Philip and Emma Paskett
 1899

Frank Parley
 Sidney Polly George
 Rosabel Christine

AN EXPERIENCE OF PHILIP ANDREW PASKETT AS
RECORDED BY J. LESTER BARLOW, A GRANDSON

This experience was given to me a number of times by my mother, Annie Paskett Barlow, a daughter of Philip Andrew Paskett. On March 25, 1966, I visited her in Brigham City and again talked with her about it. She confirmed that it is true.

Grandfather had many trees around his home and he methodically took care of them. As mother recalls, he was in his forties when one day he was high up in a tree sawing off a limb. He accidentally fell to the ground and was carried into the house unconscious and laid upon a bed. From all physical appearances he was dead and the family began to weep.

Grandfather stated that while his body lay on the bed at this time, he was transferred, as it were, to the spirit world where he met a number of his loved ones who had passed on. He also conversed with others, some who seemed to be in charge of a great work being carried on in teaching the Gospel. The atmosphere was so glorious that he didn't want to return to earth. He was told that his mission was not yet finished on earth and that he must return. He bade them a temporary farewell and the next thing he knew, he was opening his eyes to see his wife Emma beside the bed weeping. Then he knew that he must yet fulfill his mission on earth.

He lived to be 83 years old and his council and wisdom was much sought for by his family, church and community.

Recorded by:

J. Lester Barlow