

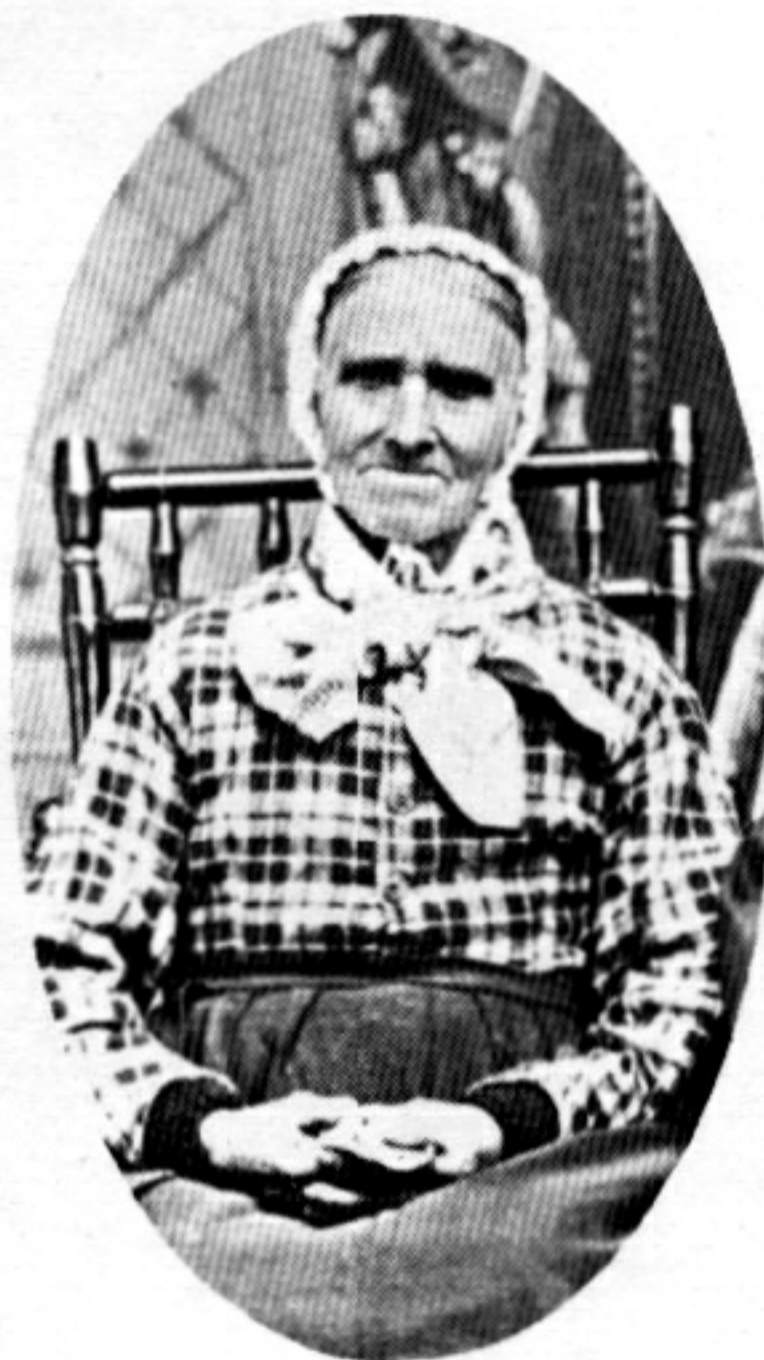
Whence & Whither

Origins and Descendants of
Michael and Marianne Beus

H. Lynn Beus
with
Charlotte Gunnell

WHENCE AND WHITHER

Origins and descendants of Michael and Marianne Beus



Being a compendium of information on the descendants of Michael Beus and Marianne Combe who emigrated to America from Italy in 1855, together with some tracings of the the Beus ancestry and origins

By

H. Lynn Beus

with

Charlotte Gunnell

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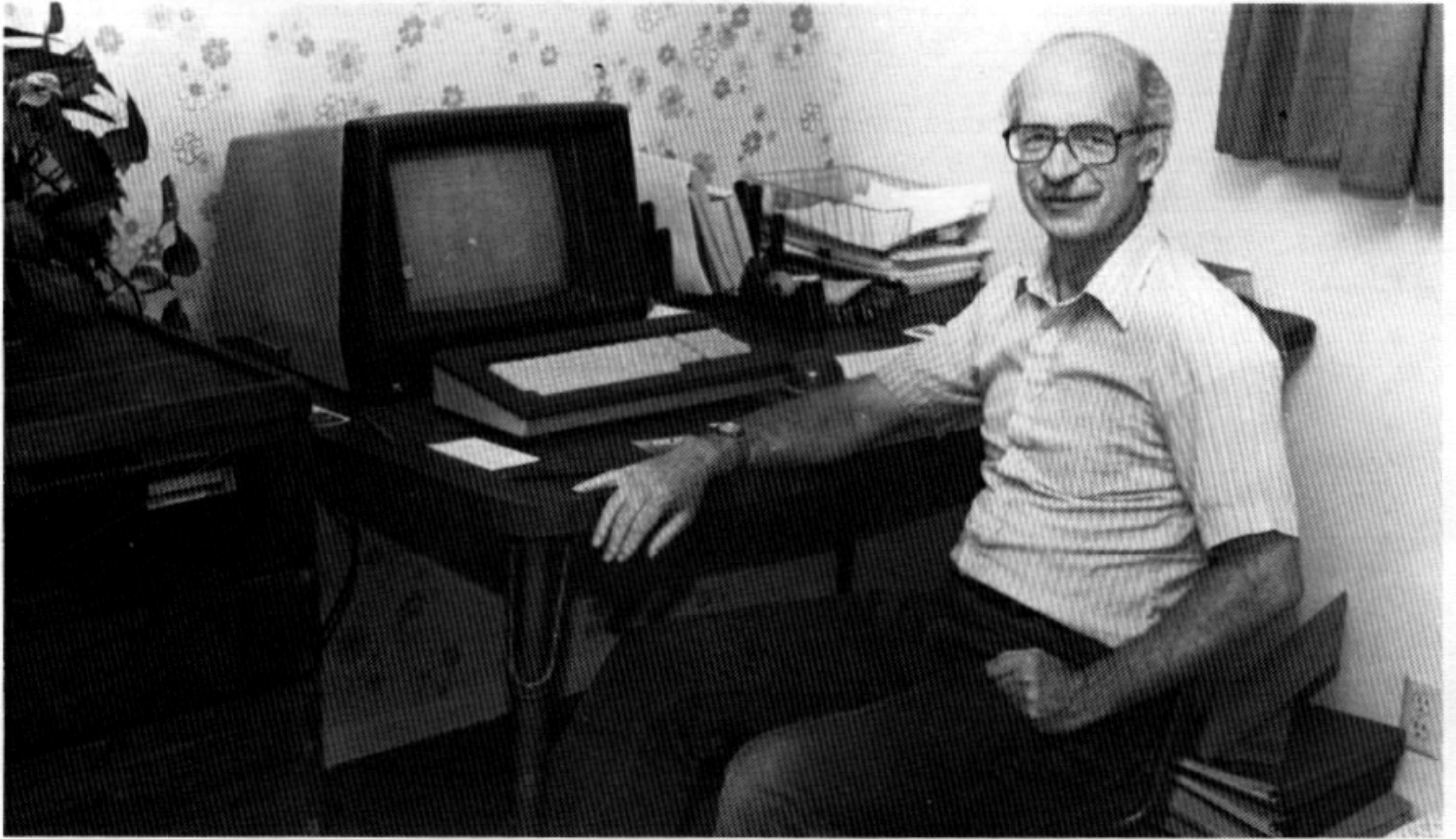
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INTRODUCTION

How the book came to be

It was in the winter of 1972-73 that I became interested in gathering information on the descendants of Michael Beus and Marianne Combe. Until then such a project had not occurred to me. Growing up as a boy in Idaho I had frequently been taken to family reunions, some in that state, some in Utah. I had the usual boyish reaction then, wondering who all those strange people were, being bored as the old folks (anyone older than I) sat listening to some even older ones tell of times as ancient as Thebes and people now long gone; excited at the prospect of a ball game and the inevitable picnic meal. Yet through all the hugging, auntie kisses and shy, awkward smiles there was something that got through to me: These people liked each other; something bound them together, and I was part of it.



The author at the computer

Since then and until that winter of '72 my genealogical activity had been directed to ancestral research. Now it turned the other direction. How interesting it would be to locate all the descendants of this pioneer couple! The initial idea was to compile a binder with a sheet (of my own making) for each married couple. It was nice to be able to design a sheet less demanding than those associated with L.D.S. genealogical work. I promptly had 3000 of them printed and began to fill out those I could from information at hand.

A hundred copies of a special form were sent to individuals whose addresses appeared on church genealogical sheets, soliciting information. About 15-20 of these were returned, only a few of which were selected as being useful.

With these selected names and addresses I set out in the summer of 1973 to visit some distant relatives, none of whom I knew, in hopes of finding more information. My father, Rulon Beus, accompanied me on this trip through Utah and Idaho, a trip which proved to be of great value. We

visited Ogden and Logan, Utah and Rexburg, Twin Falls and Soda Springs, Idaho. Several fruitful contacts were made, which I refer to in a later section on acknowledgements.

The most important of these contacts was Mrs. Charlotte Gunnell of Soda Springs. She showed me several large binders of information she had collected on just such a project some years before, a project that had arisen from a Beus reunion held about 1957. This was apparently one of the last reunions of the entire Beus family held, until the one planned this year(1984) in conjunction with the publishing of this book. As a result of that reunion she had begun collecting information on all branches of the family, only to find, after a few years, that there was mixed interest and response. She became disheartened and had discontinued the project when I met her. Together we decided to revive the project and produce a book, something I had not had in mind at first.

In the intervening twelve years we have been gathering information, filling in gaps, making corrections, etc., all associated with the inevitable frustrations of this kind of project requiring the good will of so many people. Indeed, the project had nearly come to a halt again because of these frustrations and other responsibilities, when in 1982 the opportunity came that has proven the salvation of the project. I had entertained the idea of using a computer to produce the book, since that is my field of expertise, and since small computers were becoming ever less expensive. But an unusual opportunity arose to acquire a special computer system which could be used to format and "type set" the book itself, bypassing the usual type setting methods. In addition, with this computer I would be able to do some things that have probably never been done with books of this kind before, such as special checks on the consistency and validity of the information and the production of unusual indexes.

In November 1982 the computer system arrived and I set about in earnest to write the programs necessary to the production of the book. This also marked the beginning of a period in which my family has had little of my time, a necessary but worrisome concomitant. A deadline of August 1984 was set for the production of the book and a grand family reunion envisaged to coincide with its publication. As I write this the prospects are for a happy conclusion to both -- on schedule!

What It is and isn't

First it should be understood that this book is not a religious effort, at least not directly: that is, it is not sponsored by any church or group, but by myself and Charlotte. It does not attempt to meet the standards of the L.D.S. genealogical society usually applied in their gathering and verification of information. This is not to say that the book is of shoddy workmanship or grossly inaccurate in any way. The main requirement of this kind of project is timeliness of the information: the information must be as up to date as possible, something not required for ancestral research. With such a requirement and with the size of the family involved, numbering now in the thousands, it is not possible to validate all of the information obtained. It must be taken largely as it is given.

And how is it given? Let me count the ways. It is given on forms and in scraps, written and printed, typed and copied. It comes from the pens of those whose eyesight fails, but whose love does not. It comes from records and from memories, clippings and old photos, family bibles and telephone books, church records and civil records. Is it any wonder there are errors! So, reader, forbear when you see your name misspelled or your birthplace wrong or some other mistake, and realize that all books of this size and kind have many errors. Be thankful for all of the things that are right!

Having said this, I quickly add that I believe this book to be one of the most correct, complete and up to date of its size ever produced. This applies to the genealogical information in the book, not necessarily to the histories and biographies. Here is why:

Consistency

The computer has proven of great benefit in this, comparing birth, marriage and death dates, seeing that children were born at consistent times, crosschecking information on individuals as parents and as children, and much, much more. At least where there are mistakes they will be consistent ones!

Completeness

It is probable that never before has such a book been as complete as this one. There are gaps of course, some of them sizable. The wonder is that they are so few, considering the task and the speed at which new information is generated in a family this large. Here again the computer was a great benefit. My programs allowed the printing of draft sheets of all the genealogical information previous to publishing of the book and the dissemination of this information to the branches of the family for updating and corrections. These sheets were generated by the computer in such a way that blanks appeared where there was missing information in all of the families. If an individual was of marriageable age but no information was available about a marriage the computer automatically generated blanks for marriage and spouse information and the number of children expected had they married at the usual age. These sheets were distributed to the branches of the family in February of this year and by May over 90% of them had been returned! Many corrections and additions were obtained this way that would probably not have been possible otherwise. Moreover, this helped improve the accuracy of the book as well, for people were able to check it in advance of publication.

Timeliness

Finally, this is probably the most timely book of its kind, in terms of up-to-date information, ever produced. Most of the branches of the family have had the opportunity within a few months of publication to add information. Indeed, some pieces of information were added within one month of publication of the book. Again, this is due to the ease of adding and changing information in the computer.

Things to Note:

Names

Womens' maiden names have been used in all cases.

Initials without following periods are intended to be taken not as abbreviations, but as exactly given names. This has had mixed success due to persons' habits of accidentally leaving the period off.

Individuals known as - - - - - Junior, Senior, II, III, IV, etc. have had this appellation placed ahead of the surname, a practice common in books of this kind and one which greatly aids in the production of indexes.

Nicknames have been avoided where it was clear they were nicknames. It was not always clear which was the nickname and which the real one.

Places

We have attempted to be consistent in the spelling of place names even though these names may have had several spellings used over the years.

Ancillary information

This is information on individuals that are not direct (natural) descendants or spouses of direct descendants. The inclusion of this kind of information has been severely restricted, primarily to cases of children of a spouse being raised in a family

of a descendant.

Adoptions

When information was supplied that a child was adopted that information has been included.

Divorces

These have been noted whenever the information was given. You will still be surprised at the number of marriages that look polygamous or bigamous (but aren't, I trust!).

How To Use the Book

The numbering system

The numbering system used in the book is similar to others and serves several purposes: It uniquely identifies individuals, tells which generation an individual is in, tells which child within a family an individual is and helps in identifying the parents of a person. Here is how it works:

Michael and Marianne Beus are not given a number. Their children are given the numbers 1, 2, 3, ... etc., in order of birth. Thus, Mary is 1, James is 3, etc. The children of a person whose number is N will be given the numbers N.1, N.2, N.3, ... etc., in order of their births, the period "." being used to separate one generation from the next. Thus, for example, the children of Anne Beus Byrne(2) are David Robert(2.1), William(2.2), James(2.3), etc. Continuing this example, the children of James Byrne(2.3) are Velma Ann(2.3.1) and James Ross(2.3.2). This gives a unique identification to each individual and helps in correspondence and in locating individuals in the book. In the above example, instead of having to write "Velma Ann Byrne, daughter of James Byrne, son of Anne Beus, daughter of Michael Beus" one can simply give the name and number as "Velma Ann Byrne(2.3.1). The number itself tells that this person is in the third generation from Michael and is the first child of the third child of the second child of Michael and Marianne. In addition it is known that her parent (the one who is a descendant of Michael and Marianne) can be located by the number 2.3, and that any children will have the numbers 2.3.1.X, where the digit, X, depends on the order of their births.

The numbering system applies only to descendants (either natural or adopted, not to spouses of descendants).

Multiple marriages:

These are given capital letters A, B, C, ... for any one descendant, in order of occurrence of the marriages. This lettering applies only to the family groups in the genealogical parts of the book and is not used in the indexes or elsewhere. Cases in which the spouse of a descendant has been married more than once have not been recorded

Adoptions:

Adoptions (in those cases where the information was supplied) are noted by the letter "A" in parentheses following that person's listing as a child.

Divorces:

These are noted by the word "Divorced" following the listing for the parents and preceding the listing of any children.

Plus signs:

A "+" sign following the number of a child in a family group indicates that there

is another record of that individual in the book (usually as a parent).

Indexes:

Several extensive indexes are supplied at the end of the book. Use these to locate individuals by name and also to find out other interesting relationships. Instructions for their use are found just preceding the indexes themselves.

Add your own information over the years:

At the end of the book, following the indexes is a small section of pages which can be used to record births, marriages and deaths in your own family and in the families of your children and grandchildren. Enjoy it!

Where More Books May Be Available

One thousand copies of the book have been printed in this first edition. Some of these were purchased in large amounts by individuals who have a great love for this project, in the expectation that others who see the book will want copies in the next few years. For a period of about a year and a half from the publication of the book, until Jan 1, 1986, I will act as the prime source for these extra books. Please place orders with me

Mr. H. Lynn Beus
2841 N. 700 E.
Provo, Utah 84604

until Jan 1, 1986. After that date any remaining books will be shipped to those individuals listed below for disposal as they see fit.

I will try to maintain the price of the book at the stated post-publication figures given in the original order letter:

\$29.00 per book, if they are picked up at my home.

\$30.50 per book, if they are to be mailed to you.

Please specify which you desire and enclose the correct amounts.

Listed below are individuals who may have extra copies of the book available after January 1, 1986. Please do not contact these persons for copies of the book before that date. They are, of course, free to sell the books for whatever price they want.

Mr. and Mrs. Don Beus, Star Route, Box 1231, Pasco, Washington 99301

Note: This address may change due to route changes now taking place but they plan to remain in the same location. Phone : (509) 547-4870

Mr. and Mrs. Evan Beus, 1729 Bench Road, Othello, Washington 99344

Mr. and Mrs. Jay R. Beus, 4000 S. 5500 W., Hooper, Utah 84315

Mr. and Mrs. Kent Beus, 419 N. 450 East, Orem, Utah 84057

Mr. and Mrs. Earl T. Gunnell, 161 East Hooper Ave., Soda Springs, Idaho 83276

Mr. and Mrs. Russell Rich, 480 S. 400 E., Orem, Utah 84058

Mrs. Alice B. Wilson, P. O. Box 621, Soda Springs, Idaho 83276

Mrs. Eva B. Hopkins, 81 N. Main, Box 275, Soda Springs, Idaho 83276

Copies may also be available from me after this date.

I express grateful appreciation to these relatives and others who have given such a boost to the financial side of this project.

To Those Who Helped

There are two categories of people who have helped make this project a success, those who have helped financially by purchasing more than they need and those who have helped in the task of gathering the information. Some of the individuals mentioned fall in both categories.

It is to Charlotte Gunnell of Soda Springs, Idaho that this project owes the original impetus and much of the ongoing support. She has been instrumental in gathering information from four of the eight branches of the family, and without her original work, which began about 1957, this project probably would not have been undertaken.

The process of selecting what is and is not to be in the book is a painful one. The selections have been my best effort to choose that which would be interesting within the limits dictated by size. If your favorite picture, history or anecdote is not included the fault is mine (provided it got to me). My eye saw things differently.

Alta Fisher of Rexburg, Idaho, Thelma Averett of Bountiful, Utah, Eliza Dye of Ogden, Utah, Lillian Williams of Provo, Utah and Margaret Rich of Orem, Utah deserve special mention. It is they, along with Mrs. Gunnell, who have borne my repeated letters and phone calls patiently, and have done wonderful service in gathering the information for the book. They would no doubt name many more whom they have contacted in the process. Our thanks to all of them.

I do not name, but do thank several other individuals who have contributed financially by purchasing more books than they need themselves because they believe in the project and see its long-term value.

I mention especially Aunt Iva, my great aunt, one of the surviving grandchildren of Michael and Marianne and probably the most noted genealogist in all the family for her continuous interest and support.

To Bill Beus for his willingness to help out in all sorts of ways and his great moral support

To Kenny Belnap for egging me on, when things went slowly.

To my children, for their patience.

I wish to thank my lovely wife, Jill, for her unflagging support over these twelve years both in word and in deed. Without her encouragement and without her bearing the extra load in the many hours I have spent away from the family I could not have continued.

Finally, my thanks to all of you, who have lived to make this book possible, and especially to those who have helped in the gathering of the information contained in it.

PART I

BEGINNINGS AND EARLY DESCENDANTS

THE VAUDOIS (WALDENSES): MICHAEL AND MARIANNE

North of the warm Mediterranean Riviera the Maritime Alps rise abruptly, part of a vast semi-circular mountain chain. Beyond them lie the Cottian Alps, named for an ancient kingdom with which Julius Caesar established alliances. Our interest lies in an area stretching from Monte Viso, where Hannibal struggled with his elephants in 218 B.C. northward to Montgenevre pass, the ancient route from Rome to Gaul.

Within an area smaller than present-day Mesa, Arizona, are several noteworthy valleys: The Valley of Luserna or Val Pellice as it is now called, with Rora Valley branching into it from the south; Angrogna, sometimes called the "Valley of Groans" -- and at its head, accessible only through a narrow gorge, a high mountain-rimmed meadow -- Pra del Tor; eastward, toward the broad Piedmont plains the Valley of Roccopiatta; the valley of the Germanasca River and Pramolo, an ancestral home, and finally the wide Valley of the Chisone -- once occupied by French Waldensians, but after centuries of struggle given over to Catholic invaders. The principal city of this area is Torre Pellice, also called "La Tour."

The present boundaries of France and Italy follow the highest crests of the Cottian Alps, but in the times of our interest, sovereignty over these valleys shifted many times -- from Roman and Holy Roman Emperors to Italian Princes to French Kings to Italian Dukes to French Emperor and then to Sardinian King.

The inhabitants of these valleys speak their own dialect of mixed French and Italian. They are called by themselves the "Vaudois," an old French term meaning "those who dwell in the valleys." By the English-speaking world they are called Waldensians, some say after a French religious reformer who fled to them for refuge in the 12th century. But Peter Waldo may have taken his name from his protectors, as writings from before Waldo's time call them the "Valdese" or Waldensians.

The unique history of these valleys is almost as ancient as the Christian religion itself. Through



Montgenevre Pass at the head of Chisone Valley, Christian missionaries crossed the Alps on their way to Gaul in the First Century. If the Apostle Paul ever journeyed to Gaul and Spain as some traditions suggest, he may well have come this way. These earliest missionaries left the beginnings of a church organization. Roman Christians, fleeing from Nero's and later persecutions added to this nucleus -- and started a tradition of seeking refuge here which lasted for over a thousand years.



From an early print.

In 312 A.D., a pagan Roman ruler named Constantine, on the eve of a great battle for control of the Empire, saw in his dream a cross eclipsing the sun. After marking his soldiers' shields and banners with this sign he was victorious and attributed his success to the God of the Christians. Though he remained a pagan to his deathbed, within a dozen years he made Christianity the favored religion of the Roman Empire. In 325 he sat in a purple robe on a golden throne amid the assembled Bishops of Christianity at Nicea. There, he dictated the creed he felt was necessary to unite the church into a political force responsive to his bidding. The cross became the official emblem of the Roman Legions. Christians, who had previously suffered martyrdom rather than serve in the Roman army were denied the sacraments of the church if they refused to bear arms.

The church, which had lost its apostolic organization through persecution and dispersion was restructured along the lines of the civil state and became an adjunct to it. Rome and Constantinople vied with each other for honors as the capital of Christianity. To reinforce their claims, the Roman clergy sought, and even created, evidence to support a developing tradition that Peter, the chief apostle, had served in dual capacity as presiding general authority for the church, and as the local presiding authority of Bishop of Rome. After Peter's death, they argued, his powers in both positions must have passed to the subsequent Bishops of Rome.

With official sponsorship of the church by the Empire, proselytes applied for baptism in wholesale numbers. These people brought with them many deep-rooted pagan traditions. The Roman Church first tolerated, then accepted these into its ritual forms. From the North African cult of Isis and Osiris came the Madonna concept and the 40 day Lenten period of mourning before Easter. From the cult of Mithris, the Light God, the use of candles in worship. From the Cult of Bacchus came the basis for the doctrine of transubstantiation -- that the sacramental emblems become the literal body and blood of the Savior. The mystical ceremony by which this change

takes place became the Mass.

Bishop Sylvester of Rome enthusiastically welcomed the new prominence that followed his consecration by Constantine, but in the north of Italy, there were many who staunchly resisted the secular changes in the church. A 13th century Catholic inquisitor wrote about the "heresies" he was fighting. Calling the Vaudois "Leonists" he wrote: "Among all these sects there is not one more pernicious to the church than . . . the Leonists. . . . It is of longer duration, for some say it has existed from the time of Sylvester, others from the time of the Apostles. . . . It is more general . . . (and) the Leonists have a great appearance of piety. . . ."

In 370, Vigilantius, a dissident Spanish elder, found refuge here. He criticized the Roman worship of images, saints and relics, prayers for the dead, and other innovations in the church. In 820, Bishop Claude of Torino, the chief city of the Piedmont region, removed images from the churches and banned the worship of relics. He denied the mystic doctrine of the Mass and denounced the claim of the Bishop of Rome to authority over other Christian leaders.



Although they were the refuge place of many who were opposed to changes in the church, for many centuries the valleys knew relative peace. They were off the main line of travel and both popes and secular rulers had more pressing problems than to meddle with the quiet and peace-loving people tucked away in an out-of-the-way corner of the Alps.

But when the Roman Popes finally achieved supremacy over the temporal rulers of Europe, they turned their attention to rooting out those they felt to be unorthodox in faith. In 1030, twenty-eight Piedmont dissenters were burned at the stake here in the cathedral square in Milan. By then, holding fast to the simple faith of their fathers had become an offense worthy of death. One of the earliest Vaudois writings states: "If any man love those who are good he must needs love God and Jesus Christ. Now such an one is called a Waldensian and is worthy to be punished."

To this wide valley, at the end of the 12th century, came the reformer, Peter of Lyons, France, and his band of refugees, fleeing from the inquisition. The Baux family of France, located in that same part of the country, is known to have had members sympathetic to the reformers of that time, and it may be that some of that family joined the Waldensians. The spelling "Beux", which was extant among them in later years may be a variation of "Baux".

For 500 years this was an almost exclusively protestant area. But this was the most exposed and most difficult to defend of the Vaudois valleys. Centuries of Catholic inquisitions and crusades drove the Vaudois that dwelt here into exile, and converted their churches into Catholic places of worship. Those that did not leave had to conform to Catholicism or face imprisonment, servitude as galley slaves or death.

Here in the village of Traverse lived a Vaudois family named Lantaret. As they were fleeing from the inquisition, one of the sons gazed fondly back at their home and fields. Turning his back on the others he said "I give up" and returned to accept Catholicism as the price of retaining his home. To this day his descendants are known by the surname "Lantaret-Relanqui" or "Give up Lantaret."



Mountain scene in Piedmont, Italy

After the arrival of Peter of Lyons, or Peter Waldo, as he came to be known, the Vaudois began to actively proselyte outside their own areas. Unlike their orthodox neighbors, who were generally illiterate, the Vaudois youth were taught to read the Bible. In this mountain stronghold they held what they called the "School of the Prophets." Here the young men often memorized the entire new testament. Then they were sent forth, two by two, as itinerant missionaries, usually disguised as peddlars. Waldensian branches sprang up in many parts of Europe. They translated the Bible from Latin into the common Romance tongue -- the first Bible translation available for popular use. Knowledge of the Bible was supremely important to these people, and one who knew the Scriptures was presumed to be a Vaudois. Destruction of confiscated Bibles became a common Catholic weapon for combating the Vaudois Heresy.

In the 14th century there were sporadic events of violence directed against the Vaudois. One aggressive inquisitor named Borelli had 150 captured

Vaudois men with many of their wives and children burned at the stake in Grenoble, France. On Christmas Day in the year 1400 this same Borelli swept into the village of Pragelas at the head of a troop of soldiers. The villagers who escaped the first onslaught and had time to flee found themselves at nightfall in the grip of an enemy as merciless as Borelli himself. Huddled on the snowy mountainside with no protection but the clothes they wore, scores of young, the aged, the sickly and infirm did not live until morning.

In 1487 Pope Innocent the 8th issued a mandate that the Vaudois should be "crushed like venomous snakes." He promised the French and Savoie troops who would join his legate Cataneo in killing the heretics remission of their sins and good title to any property they might seize.

As Cataneo's troops approached the valleys the women and children fled for safety to Pra del Tor. The men took their stand near the entry to Angrogna Valley; farmers with rocks, slings and a few bows against armour-clad knights and foot soldiers. As one of the Catholic captains, the Black Knight of Mondivi, shouted his battle orders he raised his helmet visor and was instantly struck through the eye by an arrow launched by a youthful Vaudois Bowman. This precipitous death of their leader unnerved the Pope's soldiers and they fled down the valley.

Incensed at this defeat, Cataneo regrouped his forces and a few days later sent them again up to the course of Angrogna Valley. They passed the site of their first rout and continued on with growing confidence. Finally, at the head of the valley, they halted briefly and then plunged forward into this narrow gorge -- then in places only wide enough for two to walk abreast. This chasm separating Angrogna from Pra del Tor is more than a mile in length, and into it Cataneo's troops surged, apparently unhindered. But as the advance guard neared the entry to the Pra, a thick mist settled over and into the gorge, halting and bewildering the Pope's soldiers. The Vaudois interpreted this as a divine intervention on their behalf. Shortly, Cataneo's troops heard, crashing down from the fogbound heights above them, great boulders torn loose by the Vaudois defenders. Their confusion turned into terror and then to abject panic. Some were crushed by the boulders, some were trampled by their comrades in arms, some slipped to their deaths in the torrents below. A few made their way back to report to Cataneo. Similar successful defenses against overwhelming odds occurred in other Vaudois communities, and it is estimated that a large portion of the Catholic troops enlisted for this crusade met their ends in these valleys.



Stone bridge in Angrogna

In the 1500's the Protestant Reformation burst forth in all of the countries of northern Europe. Contacts between the leaders of these movements and the Vaudois resulted in a conference or synod of Protestant leaders here at Chamforans in Angrogna Valley in 1532. The knowledge that others were now adopting the religious principles that they had so long taught gave new enthusiasm to the Vaudois, and in the years that followed new churches were constructed in many of their communities. For at least a half century prior to this almost all Vaudois services were held in caverns, on hillsides, or in the humble homes of the members.

One of their oldest churches, which the Vaudois call temples, is the one in the town of Angrogna San Lorenzo where certainly many of our ancestors worshipped.

As their gift to the Reformation movement, the Vaudois commissioned a translation of the Bible into French, which was completed in 1535 and was the popular version for French speaking people until modern times.

From 1536 to 1559 sovereignty over this area passed to the King of France, and these were peaceful years. In 1560 an inquisition was appointed by the Catholic authorities and persecutions

commenced anew. In November of that year, an army appeared on the banks of the Pellice, prepared to enforce conversion to Catholicism. Against this army, the Vaudois could array only 1200 men of a total population of 18,000. These men, after fasting and partaking of communion, prepared to defend their homes.

Their first skirmish took place where the Black Knight of Mondivi had fallen 70 years before. Again uncanny chance--or providence--favored the Vaudois. As night encampments were being made, the sound of a child beating a drum in a hamlet on the hillside led the Pope's troops to believe they were under attack. Their movements to meet this imagined threat were misinterpreted by the Vaudois as the beginnings of a sneak attack on their own positions. The Vaudois rushed forth in counterattack and the confused Catholics retreated.



Annual convocation of Tavola Valdese "Waldensian Table" or leadership of their church.

The Papal troops occupied all of Val Pellice. Pra del Tor had again become the refuge for all the Vaudois people and, ironically, for the wives and daughters of the Catholics who lived among them in times of peace. These had greater faith for the safety of their loved ones in the hands of their Vaudois neighbors than in those of the Catholic troops sent to rescue them from heresy.

When the Catholic leader, Count La Trinita, offered to negotiate, a policy of conciliation was adopted until the Vaudois realized they were in virtual captivity. In January, 1561 they were ordered to attend mass within 24 hours or suffer death. That night the men gathered on a low hill and each accepted this oath:

We promise to maintain the Bible, whole and without admixture, according to the usage of the true Apostolic Church, persevering in this holy religion, though it be at the peril of our life, in order that we may transmit it to our children, intact and pure, as we received it from our fathers.

The next day, pretending to comply with the Count's order, the men attended their churches which had been taken over by the Catholics. At a signal, the crucifix, images, candles and other paraphernalia of Roman worship were ripped down and trampled and the Priests driven out.

Then, issuing forth from their churches the Vaudois began the long, hard task of expelling the invaders.



La Trinita knew he would have to capture the Pra del Tor to be successful in his conquest. After two unsuccessful attempts and while peace negotiations were in progress, he marched his army up the Angrogna Valley and sent separate detachments up the mountains to cross over the ridges into the Pra.



Those attempting to pass through the chasm met with the musket fire of the Vaudois defenders. As fallen troops piled up in the narrow defile those pressing forward from behind were soon

deadlocked. Again they faced the deadly avalanche of boulders rolled down the mountainside. Within this gorge that day so many Catholic troops fell victim to rocks and musket fire that the waters of the Angrogna River flowed red. La Trinita, waiting below, first rejoiced at the bloody waters, taking them for a signal that the Pra had been conquered. When he learned they signaled the complete defeat of his army, he left the valleys, never to return.



Vaudois burned at the stake - 1655

In 1630 a French army moved into the valleys and brought with it the plague. Before the snows brought relief all but three of the Vaudois pastors had fallen its victims. In the family records of our ancestors the year 1630 appears with unusual frequency as the date of death. The Vaudois sought additional pastors from Switzerland, and those that responded spoke French. From that time forward their church services were in French rather than in a mixture of that language and Italian.

In 1655 the Piedmontese governor ordered all Vaudois families in this area of the Luserna Valley--where many of our ancestral families then lived--to convert to Catholicism or move from their homes within three days. In the dead of winter they picked up what belongings they could carry and sought refuge with Vaudois families in the higher valleys. The governor offered peace if the other settlements would only quarter a regiment of troops in each for a few days as a token of loyalty. For two days the Catholic soldiers were quartered in the Vaudois homes and ate and slept with the families.

At 4 a.m. on the third day--the Saturday before Easter of 1655-- a cannon boomed from a tower situated on a hillside overlooking Torre Pellice. At this secretly awaited signal, the soldiers sprang upon their sleeping hosts. No age was spared, babies were slung against rocks; men were tied into balls and rolled down mountainsides; every atrocity, mutilation and horror known to man was perpetrated and counted a virtue, because the victims were deemed heretics. This was the great massacre of 1655 about which the English poet, Milton, wrote the famous sonnet:

On the Late Massachre in Piedmont

Avenge, O Lord, thy slaughter'd saints, whose bones
 Lie scatter'd on the Alpine mountains cold,
 Ev'n them who kept thy truth so pure of old,
 When all our fathers worship't Stocks and Stones,
 Forget not: in thy book record their groanes
 Who were thy Sheep and in their antient Fold
 Slayn by the bloody Piemontese, that roll'd
 Mother with Infant down the rocks. Their moans
 The Vales redoubl'd to the Hills, and they
 To heav'n. Their martyr'd blood and ashes sow
 O're all th' Italian fields, where still doth sway
 The triple Tyrant: that from these may grow
 A hunder'd-fold, who having learnt thy way
 Early may fly the Babylonian woe.



In memoriam - the martyrs

Our scene now shifts to Rora Valley. There a Vaudois leader named Gianavello had a foreboding and was on watch. He spotted the 500 Catholic troops sent to finish off his hamlet and with but six companions laid an ambush in the narrowest defile on the pass. Well chosen placement of his men and the reverberation of musket fire from the echoing rocks gave the impression of a much larger welcoming party and the Catholic force retreated. The next day 18 Vaudois routed an invasion force somewhat larger than the first. The third invading force was so well deployed and so large that the inhabitants of Rora fled their homes and left them to be plundered by the Catholics. As the governor's troops, booty laden and driving the cattle of the Vaudois before them, passed back through the pass they were attacked and scattered by Gianavello and the men of Rora.

The governor's fury now knew no bounds and he sent an army of thousands to attack the hamlet of Rora from three sides at once. Gianavello's troop of defenders was driven deep into the mountains and many of their

families suffered the same fate as those massacred in the other villages.

Thirty years later Louis XIV of France sought his confessor's advice on what he might do to assure his welcome in heaven. The reply was: exterminate the Protestants of France and the

Alpine Valleys. A treaty was made with the Duke of Savoy and in January 1686 this decree was issued:

The Vaudois are forbidden to have religious meetings under pain of death and confiscation of their goods. All children of Protestant parents shall be compulsorily trained up as Roman Catholics. Every newborn child shall, within a week of birth be brought to the Priest to be admitted to the Roman Catholic Church under pain, on the part of the mother of being publicly whipped, and on the part of the father of laboring five years in the galleys.

Shortly thereafter, the records indicate, a number of children were taken from their widowed mothers and lodged with Catholic families in nearby areas. Later that year many of the Vaudois, including a number of our ancestral families, fled into exile in Switzerland. For three years the valleys were nearly deserted.

Then, in 1688, the Vaudois soldier-pastor Henri Arnaud, and 800 fighting men crossed Lake Geneva and marched southward to reclaim their ancient homeland. After defeating a much larger French force sent to divert them, they entered the valleys and scourged the Piedmontese troops garrisoned there--striking quickly and then dissolving back into the hills.

The Duke of Savoy marshalled his forces and sent them to track down and destroy this little band, which soon dwindled to less than 400 men. Arnaud was finally surrounded atop the terraces of this natural fortress. After one unsuccessful attack in early winter, the Catholics retired to await the return of spring, leaving only a garrison of guards. Arnaud spent the winter strengthening his position, and with spring came the Catholic armies--4000 French and a larger number of Piedmontese arrayed against Arnaud's 370. Nearly 500 of the Catholics lost their lives on the first day of battle, while, incredibly, not a single Vaudois life was lost. A state of siege ensued while great cannons were brought up to positions that overlooked the Vaudois fortifications. On the eve of battle, however, a thick fog settled over the mountain fortress and the surrounding valleys. When it at last lifted, the Vaudois were miles away, having silently scaled down from their fortified position and slipped between the fingers of their besiegers.

Successful at last in reaching Pra del Tor where they hoped to make a final stand, Arnaud and his men were surprised to be met by emissaries from the Duke of Savoy who offered favorable peace terms. While his soldiers held the Vaudois under siege, the Duke himself had made a new political alliance with Protestant England, and further war with the Protestants in his own country was inappropriate. After a three-year exile, the Vaudois were restored to their homeland in what they call "the Glorious Return."

The fortunes of war are strange, and this same Duke, Victor Amadeus II, who forced the Vaudois into exile was himself forced to flee Torino for his life in 1706. He sought refuge here in Rora at the home of Antonio Durand. The humble room in which the duke slept is still in use today. In the museum at Torre Pellice may be seen a silver spoon, given to Antonio Durand by the Duke as a token of gratitude for his hospitality.

What was the nature of these people--their personal lives--that they should be so hated of those that dwelt around them? What distinguished them from other people of their times? One of the Catholic Inquisitors, Ranier, in his writings against them, noted: "The heretics may be known by their manners and by their language; for they are well ordered and modest in their manners; they avoid pride in their dress, the materials of which are neither expensive or mean"

From another Catholic Inquisitor, DeSychel: "They are such scrupulous observers of honor and chastity, that their neighbors, though of a contrary faith, entrusted to them their wives and daughters, to preserve them from the insolence of the soldiery." Again from Ranier: "They are temperate in eating and drinking . . . they do not frequent taverns or dances . . . They are on their guard against the indulgence of anger. They may be known also by their concise and modest discourse; they guard against indulgence in jesting, slander or profanity."

One of their own historians noted, on the subject of profanity: "I am convinced in a whole century here one could not hear the name of God taken in vain."

When, in 1592, the French government ordered the destruction of the Vaudois in the town of Salucis, one of the council of that town wrote: ". . . His Majesty must assuredly have been misinformed as to these poor people, who were good men and did him honorable and faithful

service, living peaceable with their neighbors, with whom there was no fault to find except their religion."

There were two characteristics of their religious devotion that were frequently noted. The first was their knowledge of the scriptures. All classes studied the Bible, which from the 12th century onward they had in their popular tongue. Many, both men and women, could recite complete books of the Bible. Their pastors and missionaries often memorized both the Old and New Testaments.

Their second notable characteristic was the singing of biblical psalms. So common was it for the Vaudois to entertain themselves by singing psalms while working in the fields or about their homes that anyone found to be so engaged was presumed to be a Vaudois.

In 1848 their then ruler, King Carlo Alberto of Sardinia, revoked all of the ancient edicts against the Vaudois and granted complete freedom of religion, restoring to them all the civil and political rights accorded to his other subjects.

The following year, October 1849, in a mountain valley halfway around the world, 35-year old Apostle Lorenzo Snow was called to establish a mission of the Latter-day saints church in Italy. After an overland journey of six months he left New York for England and in June of 1850 he arrived in



Lorenzo Snow

Genoa, Italy, to take up his assigned responsibilities. Lorenzo became very depressed with the prospect of proselyting in Catholic Genoa, but from an Englishman he encountered he learned of the Protestant valleys in the Piedmont region. He sent his companions, Elders Toronto and Stenhouse, to learn more of the area. He wrote on the subject as follows:

As I contemplated the condition of Italy, with deep solicitude to know the mind of the Spirit, as to where I should commence my labours, I found that all was dark in Sicily, and hostile laws would exclude our efforts. No opening appeared in the cities of Italy; but the history of the Waldenses attracted my attention. Amid the ages of darkness and cruelty they had stood immoveable, almost, as the wave-beaten rock in the stormy ocean. They dared to brave the mandates of the pope and the armies of the mighty. They appeared to my mind like the rose in the wilderness, or the bow in the cloud. The night of time has overspread their origin; but these dissenters from Rome existed ages before Luther was born. During the fierce persecutions to which they have been subjected, their numbers have greatly decreased. A few narrow valleys, which are, in some places, only a bowshot in breadth, are all that remain in

their possession; except the mountains by which they are engirdled. But a period of deep calm has at length arrived; and, since the storm of revolution swept over Europe, they have received many privileges from the Sardinian government. Thus, the way was opened only a short period before the appointment of the mission, and no other portion of Italy is governed by such favourable laws. A flood of light seemed to burst upon my mind when I thought upon the subject, and I endeavored to procure some information in relation to this people. The librarian to whom I applied informed me he had a work of the description I required, but it had just been taken. He had scarcely finished the sentence when a lady entered with the book. "Oh," said he, "this is a remarkable circumstance. This gentleman has just called for that book." I was soon convinced that this people were worthy to receive the first proclamation of the Gospel in Italy. Now with a heart full of gratitude, I find an opening is presented in the valleys of Piedmont, when all the other parts of Italy are closed against our efforts. I believe that the Lord has here hidden up a people amid these Alpine Mountains, a branch of the House of Israel, and it is the voice of the Spirit that I shall commence something of importance in that part of this dark nation.

Apostle Snow joined his companions in Torre Pellice, which he called by its French name, "La Tour." Elder Toronto shortly left for Sicily to visit his family there and in September Elder Jabez Woodard arrived from England. These missionaries made little headway because, as Elder Snow commented, "Every man holds a creed which has been transmitted from sire to son for a thousand years Often he will lay his hand on his heart and swear by the faith of his forefathers that he will live and die as they lived and died."

In early September an incident occurred which gave them some encouragement. The son of their landlady became deathly ill, and recognizing this as an opportunity, the three missionaries, after fasting, retired to the mountains to pray. Apostle Snow wrote that he knew of no sacrifice he could possibly make that he was not willing to offer to have the Lord grant his request in this child's behalf. Returning in early afternoon, they anointed and blessed the child. The next day he was much recovered and soon was fully restored--much to the joy of both his parents and the missionary trio.

On September 19, 1850 Apostle Snow and Elders Stenhouse and Woodard ascended Mount Vandalino--called by them "Mt. Brigham"--and atop a prominent rock outcropping, the Castelluzzo--which they named the "Rock of Prophecy"--they organized the Church in Italy. There they sang one of the loved hymns of the Vaudois, "The Hymn of the Vaudois Mountaineers in Times of Persecution." It is known among the Latter-day Saints by the title "For the Strength of the Hills."

When President Snow first visited the Vaudois valleys he encountered this hymn, which forceably impressed him with its aptness to the circumstances of both the Vaudois and the Mormon pioneers in their mountain homelands. He translated the words into English and upon his return to Utah hummed the tune to Evan Stevens who arranged the music as we now know it. This hymn serves for all those of Vaudois descent as a fitting memorial of the ties that still bind them to the "Children of the Valleys." As originally composed by the Vaudois poetess, Felicia Hemans, and transcribed by President Snow, it reads:

For the strength of the hills we bless thee,
 Our God, our father's God;
 Thou hast made Thy children mighty
 By the touch of the mountain sod.
 Thou has fixed our ark of refuge
 where the spoiler's foot ne'er trod.
 For the strength of the hills we bless Thee,
 Our God, our father's God.

We are watchers of a beacon,
 Whose light must never die;
 We are guardians of an altar
 "Midst the silence of the sky."
 The rocks yield founts of courage,
 Struck forth as by Thy rod.
 For the strength of the hills we bless Thee,
 Our God, our father's God.

For the dark resounding caverns,
 Where Thy still, small voice is heard;
 For the strong tall pines of the forests,
 That by thy breath are stirred;
 For the storm, on whose free pinions,
 Thy Spirit walks abroad;
 For the strength of the hills we bless Thee,
 Our God, our father's God.

The royal eagle darteth
 O'er his quarry from the heights,
 And the stag, that knows no master
 Seeks here his wild delights;
 But we, for Thy communion,
 Have sought the mountain sod.
 For the strength of the hills we bless Thee,
 Our God, our father's God.

The banner of the chieftain,
 Far, far below us waives;
 The war-horse of the spearman
 Cannot reach our lofty caves.
 The dark clouds wrap the threshold
 Of freedom's last abode
 For the strength of the hills we bless Thee,
 Our God, our father's God.

For the shadow of Thy presence
 Round our camp of rock outspread;
 For the stern defiles of battle,
 Bearing record of our dead;
 For the snows and for the torrents,
 For the free hearts' burial sod;
 For the strength of the hills we bless Thee,
 Our God, our father's God.

As soon as baptizing commenced tales of slander against the saints came like rain. From the beginning of the Church, important facts and doctrines had been misrepresented, and here in Italy things were no different, except the missionaries also were among a religious group where dissidents had been little known for ages. The people regarded any innovation as an attempt to drag them from the banners of their martyred ancestry. The missionaries realized their position fully; they were opposed by the government of Italy on one side, on the other the Vaudois brethren feared their message. They were forced to move their residence often to keep from being molested. But as Elder Snow had known, there was a "people hidden in the Alpine Mountains . . . that were a branch of the House of Israel."



1871. Same. Taken October 12, 1893. He is 72 years old and she is 70.

In a letter written by Jabez Woodard, January 12, 1853, he stated, "I have the pleasure of saying that the Italian saints are increasing in numbers, knowledge and blessings, although surrounded by constant opposition."

In October 1854, at a Priesthood Conference held in Geneva, Switzerland an Elder Keaton reported, "There are three branches in Italy. In the valleys where the saints are, prospects are good. The saints are good and faithful--the most obedient I have ever seen. They are very poor. We have been unsuccessful in endeavoring to introduce the gospel in the towns of the plains."

It was in these circumstances that our ancestors, a family headed by Michael Beus and Marianne Combe, joined the church. We have no diaries or letters from the time to give much information on their family and the circumstances of their conversion, only the information that the father and mother were baptized 14 April 1851, a few months after the organization of the church. One record has the date as early as 20 August 1850.

Little is known of Michael and Marianne during their years in Italy. Marianne was born 19 March 1813 at San Germano, Torino, Italy (in the Piedmont Valley), daughter of Jean Combe and Anne Rostan. Michael was born 29 April 1811 at Pramol (Pramolo), Torino, Italy, in the same valley.

The name "Beus," as it is now spelled, occurs in records of that time in several forms. The most prominent, and the one they apparently used was "Beux," a name of French origin and one which corresponds to the fact that the Beuses spoke a French or French-Italian dialect. Two other spellings of the name occur in records of the time: "Bosi" or "Bosio," from the Italian, and "Boxus" or "Boxius" in the Latin. For a possible derivation of the name "Beux" and possible connections with an early French family the reader is referred to the Chapter on origins, in this book.

According to a military record extant from the time, Michael was inducted into the Italian provincial army 5 January 1832, where he served eight years. Immediately afterward he served another eight years, being released on October 1, 1848. The following is the translation of parts of this document, which was in the possession of Mrs. Eliza Dye:

Release from Military Service

Absolute Release from the Fourth Infantry Regiment

Absolute Release for Completed Time

We Donenico Cucchiari, cavalier of the order of . . . of the Sword of Portugal of Ferdinand and Isabella, the Catholics of Spain, decorated with the medal for having



Suzanne Gilles (mother of Catherine Combe Beus) in Italy.
Circa 1890.

been line counter for the battle of Chiva, colonel, Commander of the aforementioned regiment, give absolute liberty from military service to the soldier Michele Bosio from the 4th Company of rifle soldiers . . . 1811. Son of Giacomo (James) and Maria (Mary) Peyronel, born at Pramolo, Province of Pinerolo on 29 . . . living at Pramolo, Province of Pinerolo, to receive the final signature.

The same is satisfied for all of his belongings, as is also the state for its belongings.

Any guard therefore present is pleasantly asked, whether he be civil or military, to let the holder pass freely and quickly without hindrance.

Having faith in all we give him our signature preserving our hand and using the appropriate stamp of the regiment.

The service information gives his occupation as "coal miner". Later, in a church roster of emigrating saints, he is listed as "agriculturalist."

All their eleven children were born in Italy. The oldest, Mary, was born in 1837 but lived only to the age of seven. Then came Anne in 1838 and James in 1840. John was born in 1842, but lived only a few months. The next child, born in 1843 was also named John, a practice fairly common at the time, when one child died early. The remaining children are Michael, born in 1845, Paul, born in 1847, Louis Phillipe, born in 1849, Mary (Marie), born in 1851, Madelaine (Magdalena), born in 1853, and Joseph Samuel, born in 1855.

The conditions of the Vaudois converts worsened. Mobs gathered and many feared for their lives. In early November 1855, after five years of real poverty and hardship, President Franklin D. Richards of the European Mission, made a visit to Piedmont to appraise conditions there. A mob became so violent the saints had to hide President Richards and two missionaries and carry food to their hiding place as they could. At this time President Richards told the saints of Pramolo to prepare to leave for Utah.

The poorer saints were to travel with the aid of the Perpetual Emigration Fund, and President Richards had received the following instructions: "In your elections of the Saints who shall be aided by the fund, those who have proven themselves by long continuance in the church shall be helped first, whether they can raise any means of their own or not, . . . If they have not a sixpence in this world. But be wary of assisting any of those who come into the Church now, . . . whose chief aim and intention may be to get to America. . . . Let the Saints, therefore, who intend to immigrate the ensuing year, understand that they are expected to walk and draw their luggage across the plains, and that they will be assisted by the Fund in no other way."

The Beus family and others in the area were not long following President Richards' instructions. In a matter of weeks they were at Prarustin in Piedmont, ready to board carriages to go to France, leaving all their belongings behind, most of them leaving their farms and homes without receiving anything for them. From Prarustin, they traveled in carriages to Pinerolo and then from there to Turin, the capitol of Piedmont, thence to the town of Suza by rail. Upon reaching Mt. Cenis, by coach, the passengers were unloaded while the coaches were fastened to sleds to cross the ice and snow. These coach-sled affairs were drawn by sixteen government-owned mules. Once they were across the treacherous mountain they stopped at Loundsburg, on the Savoy side, where the coaches were taken from the sleds and they traveled on to Lyons, by coach. On they went, to Paris and then to Glasis by rail. From Glasis they took the steamer to London, where their youngest son, Joseph, died November 19, 1855. He was born in September, before they left Italy. Just two months old, the cold and travel had been too much for him. From London they went by rail to Liverpool, where they stayed a short while waiting for the boat to sail.

On the twelfth of December 1855, the ship "John J. Boyd," under the direction of Canute Peterson, sailed for America with 512 saints on board. Included in this number were the Italian saints. The following is an excerpt from a letter describing the voyage, written by C. R. Savage and published in the Millennial Star, Vol. 18, page 209:

We left Liverpool on Wednesday, December 12 at 7:00 A.M. and had a fine run down the channel, sighted Cape Clear on Friday morning following, and had mild weather with a fair wind for three days after. During this time we had leisure to devise plans for the maintenance of order and cleanliness during the voyage. The



"The Handcart Pioneers" by C. C. A. Christensen (Courtesy B.Y.U.)

saints were called to prayer night and morning, by sound of the trumpet; meetings were also held in Danish, Italian, and English languages during the trip. On the whole, we enjoyed ourselves first rate, notwithstanding the gales and hurricanes we experienced from the breaking up of fine weather in longitude 15 degrees; to our anchoring off Sandy Hook. About midway on our passage, we fell in with the clipper ship "Louis Napoleon," from Baltimore and London, laden with flour, with all her masts and spars carried away, and leeward bulwarks stove in. Upon nearing the ship we found her in sinking condition. The captain and crew desired to be taken off, which was done. This acquisition was of great advantage to us as bad weather and sickness, exhaustion from overwork, had made quite a gap in our complement of sailors. We had much sickness on board from the breaking out of measles, with many deaths among the Danish, chiefly among the children.

In the English and Italian companies, we lost three children. The weather got worse after crossing the Banks, so much so, that we were driven into the gulf stream three times, and many of our sailors were frost bitten.

Our captain got superstitious on account of the long passage, and ordered that there should be no more singing on board; the mate said that all ships that had preachers on board were always sure of a bad passage. However, the Lord heard our prayers, and in His own due time we arrived at our destination.

On the evening of 15th of February, we were safely anchored, having been 66 days out of Liverpool.

Our supply of water was almost exhausted--we had on arrival only about one day's water supply on board. The provisions were very good and proved abundant to the last. Mrs. M. Beus and her son, James, were sick most of the way over.

On the 16th of February 1856 the saints were landed in New York. The winter was very cold. After remaining in Castle Garden a few days the journey was continued by rail. They traveled to Chicago by way of Dunkirk and Cleveland. There, according to previous arrangements, they were divided into three groups: one group going to Burlington, Iowa, another to Alton, Illinois and a third to St. Louis, Missouri.

The Beus family was in the third company. They stayed in Missouri for one or two months and then traveled up the Missouri River to Florence, Nebraska, where they stayed two or three months more. At Florence, Michael and his son James, worked where ever they could and took most of the money they earned to help pay back their share of the Emigration Fund. Marianne was not overjoyed at the idea of reaching Utah without any money so what she was able to save was sown in the hem of her dress to be used for necessities when they reached the valley. It may be that this was the money useful in buying some few articles from the Indians.

It was in Florence that they were assigned to the Edmund Ellsworth Handcart Company. This company had already traveled from 275 to 300 miles, having left Iowa City the 9th of July 1856. This was the first handcart company to leave for the west and by the time they reached Florence they were seasoned travelers and the Beus family were inexperienced and soft after their six months of inactivity since leaving Italy, and the immediate push was difficult for them at first.

On July 20, 1856 the handcarts rolled out of Florence and traveled about seven miles. They had not been traveling a full week when a terrible storm overtook them. The rain came with such a rush of thunder, lightning and wind that some were terribly frightened. They were traveling out on the open prairie and the lightning struck about the middle of train, knocking several people down, one of the group never recovering. Sometimes Brother Ellsworth traveled very fast, to the displeasure of some of the saints, at times covering twenty to thirty miles a day. This made it very difficult for some of the older people to keep up.

In some areas the roads were good and the carts rolled along nicely, but at other times the sand became so heavy the carts sank into the sand up to the boxes and made pulling very difficult. Occasionally, after a severe rain storm there would be no wood available and the buffalo chips would be soaked until it was impossible to start a fire.

At times they fought the rolling dust and searing August sun only to have a drenching rain come at them the next moment. The rushing, galloping storms would leave them soaked to the skin and standing mud to their knees. They would huddle together, soaked and cold, until the long soft

shadows of early morning came and soon the warmth of the sun would dry their clothes and make another day possible.



Beus Pond in Ogden, near original homestead. Designated by Ogden City to become a park.

Food became scarce and people weakened. Father Beus scattered his brood to gather prickly pears to eat and help curb the hunger pains. They used buffalo, beef, and horse hides and boiled them for broth.

Water was sometimes scooped from a buffalo wallow to boil their hides in. Hunger seemed to be with them constantly.

There was never enough for them to eat until satisfied, and when buffalo were killed it didn't go very far among 300 people. Nearly all the camp had bad diarrhea--whether from the buffalo meat or the muddy river water or some other cause they didn't know. Occasionally some would become so weakened they would not be able to continue and would be found dead by the road side, and on occasion would just be left there.

Ten months after leaving Italy they crossed the Bear River at what is now Evanston, Wyoming, and on through Echo Canyon and the high valleys of

the Wasatch, until on a beautiful fall day, they broke out of the mouth of Emigration Canyon to see the Salt Lake Valley before them. It was September 26, 1856. We find in the Deseret News for October 1, 1856, that:

... when President Young, Heber C. Kimball, Lieut. General D. H. Wells, and several others learned that the handcart company had camped at Willow Springs on the evening of September 25, they, with other citizens, in carriages, gentlemen and ladies on horseback, with a part of Capt. H. B. Clawson's company of lancers and the Brass Band under William Pitt, left the Governor's office at nine a.m. with the view of meeting and escorting the handcart company into the city.

Within about a mile and half of the foot of Little Mountain, President Young ordered the party to halt until the handcarts should arrive, and he, with President Kimball, drove on to meet them. Ere long the anxiously expected train came into sight, led by Captain Ellsworth on foot, and with two aged veterans pulling the first cart. They were followed by a long line of carts attended by the old, middle aged, and young of both sexes. When opposite the escorting party, a halt was called and their captain introduced the newcomers to President Young and Kimball, which was followed by a joyous greeting of relatives and friends, and an unexpected treat of melons.

While thus regaling, Captain Daniel D. McAllister came up with his handcart company, they having traveled from the East base of Big Mountain. From the halt to the public square on Second West Temple Street, the following line of march was observed: Under supervision of Captain Clawson's Lancers, ladies on horseback; President Young's, President Kimball's and Lieut. General Well's carriages; the

bands, Captain Ellsworth's companies; citizens in carriages and on horseback. The line of march was scarcely taken up before it began to be met by men, women and children on foot, horses, and in wagons, thronging out to see and welcome the first handcart companies. The numbers rapidly increased until the living tide lined and thronged South Temple Street. The procession reached the Public Square about sunset, where the Lancers, bands and carriages were formed into a line facing the handcarts and after a few remarks by President Young, accompanied by his blessing, the spectators and escorts retired and the companies pitched their tents--at the end of a walk and pull upwards of thirteen hundred miles!



Marianne, her daughter-in-law, Clarinda Hill Beus, and her granddaughter, Iva.

When the saints from the valley asked why they had sent ahead no word of their coming, the weary travelers pulled from their pockets letters they had written in Florence, way back on the Missouri a thousand miles ago. There had been nobody along the way to give them to! The foot soldiers with the handcarts, the poor from Europe's back streets, the ragged old men, women, children, family groups of all sizes and ages, had out-distanced

everything on the road. Not an ox train, not a mule train, not even a horseman had passed them.

Michael and Marianne found they still had problems. They spoke a combination of French and Italian and since they knew no English they had trouble making their needs known, and found it difficult to find work to earn any money. After a few days, John went to work in Cottonwood, south of Salt Lake and the rest of the family moved to Ogden. Their home the first winter was a dugout in a mountain side. Then from logs which were brought from Ogden Canyon, they built a home on 27th Street. Here they manufactured charcoal, which they found ready sale for. Later a rock home was built at about 38th and Harrison Avenue and was later replaced with a brick home.

The following are from documents supplied by Mrs. Eliza Dye:

From
The United States
To
Michael Beus

Filed for Record July 15, 1886 at 9 o'clock a.m.
Recorded July 15 1886 in
Book T of Deeds Etc, page 168

Ben E. Rich

Recorder for Weber County, Utah

By F. D. Higginbotham, Jr.
Deputy Recorder

THE UNITED STATES OF AMERICA

To all to whom these presents shall come, Greeting:

Homestead Certificate No. 23

Application 164

Whereas there has been deposited in the General Land Office of the United States a Certificate of the Register of the Land Office at Salt Lake City - Utah Territory, whereby it appears that, pursuant to the Act of Congress approved 20th May, 1862, "To secure Homesteads to actual Settlers on the Public Domain," and the acts supplemental thereto, the claim of Michael Beus, has been established and duly consummated, in conformity to law, for the North West quarter of Section Ten, in Township Five North of Range One West in the district of lands subject to sale at Salt Lake City - Utah Territory, containing one hundred and sixty - acres, according to the Official Plat of the Survey of the said Land, returned to the General Land Office by the Surveyor General:

NOW KNOW YE, That there is, therefore, granted by the United States unto the said Michael Beus, the tract of land above described : TO HAVE AND TO HOLD the said tract of Land, with the appurtenances thereof, unto the said Michael Beus and to his heirs and assigns forever; subject to any vested and accrued water rights for mining, agricultural, manufacturing, or other purposed, and rights to ditches and resevoirs used in connection with such water rights, as may be recognized and acknowledged by the local customs, laws, and decisions of courts, and also subject to the right of the proprietor of a vein or lode to extract and remove his ore therefrom, should the same be found to penetrate or intersect the premises hereby granted as provided by law.

In testimony whereof, I Ulysses S. Grant, President of the United States of America, have cause these letters to be made Patent, and the Seal of the General Land Office to be hereunto affixed.

Given under my hand, at the City of Washington, the Fifteenth day of June, in the year of our Lord one thousand eight hundred and Seventy-five, and of the Independence of the United states the Ninety-ninth.

BY THE PRESIDENT U S GRANT

CERTIFICATE OF WATER RIGHT

Issued by the

Water Commissioners of Weber County, Utah Territory

The Application or Claim for Water Rights
of Michael Beus of Odgen City in the County of Weber and Territory of Utah, on
file herein, came on regularly to be heard the Third day of September A.D. 1880
and due notice therof having been previously given as provided by the Rules of
Board of Water Commissioners in and for Weber County, Utah Territory, and

evidence thereof duly filed, the said Applicant made proof to the satisfaction of said Commissioners, of the validity of his right to the use of the Waters hereinafter described, as claimed in said Application and thereupon the matter was submitted and taken under Advisement by said Board. And now being fully advised in the premises, the undersigned Selectmen and Ex. Officio Water Commissioners in and for said Weber County, do find, from the evidence adduced, that the waters herinafter described have been taken and diverted from their natural beds and channels, and that they have been openly, peaceable, uninterruptedly, and continuously used by said Applicant, and his Grantors for domestic purposes, the watering of stock and for irrigating the land hereinafter described for a period of more than fifteen years last past, and that he has a vested primary right to the use of said water.

Wherefore, in pursuance of the provisions of a Statute of the Territory of Utah, entitled, "An Act providing for recording vested rights to the use of water and regulating their exercise," Approved February 20, 1880, It is hereby Adjudged, Determined and Certified, by the Water Commissioners aforesaid, that the said Michael Beus, is

entitled to a primary right to the use of five-sixths of the water of Beus Canyon Creek, Surplus Ditch of Burch Creek, and a spring at the Base of the mountains near applicant's land, streams having their sources in Weber County, Utah Territory in common with other claimants who take water from said streams to the extent of, and reasonable necessity for domestic uses and for the irrigation of the following described pieces or parcels of land, situate, lying and being in Weber County, Utah Territory, to-wit:

(land descriptions)



Michael and Marianne tombstone, Ogden City Cemetery.

The land on which they settled was wild and had to be cleared before farming could be carried out. Wheat was cut with a case knife and three hundred bushels were threshed. Before this wheat crop was gathered, the family gleaned waste wheat to live on. They made spoons, dippers, forks, chairs, tables and all other necessities from wood by hand. Their beds they made from wood, brush and cornstalks. They did not have feathers for feather ticks, so they used cornstalks in their place. Wool was gathered from fences and brush to make stockings, gloves and underwear. From the Indians they purchased buckskin for pants and coats and buffalo robes, for which they paid seven and eight dollars a piece.

The family sent to Italy for a start of silk worms, and developed their own silk worm

culture. Mrs. William Byrne, a granddaughter, said they hung a large white sheet on the kitchen wall. The moths flew up and down this sheet, never leaving it, day or night. Just how they handled and fed the larva is not known, but she said the silk from the cocoon was "hackled" and then woven into cloth. They provided many of their clothes from this woven material, and also from the

linen made from flax they grew themselves. They endured many of the hardships of pioneer life and through their struggles, were able to secure some of the comforts and luxuries of farm life. Indeed, the former trials and rigors in their homeland were making living in their new land easier.

The radical change in diet was an obstacle they had to overcome. Especially they missed their fruit. In their former home, each family had its jugs of labeled and dated unfermented fruit juice. A little was served with each meal, just as we serve milk or water. Chestnuts they missed more than anything else, for these had been one of the chief sources of food, being eaten roasted, creamed or ground into meal.

Although neither Michael nor Marianne learned to speak very much English, they remained active in the church and faithful in their testimonies. Michael was ordained an Elder in the Church in 1860 and a High Priest in 1864. He died in Ogden on May 30th, 1888, but before his passing he called his family around and bore a faithful testimony of the truthfulness of the principles of the gospel, and counseled his family to remain true to them.

Sometime after Michael's death Marianne moved to Uintah. Just why the move was made is not known.

She would wear a long square apron which she used for carrying, and in this she carried the limbs and wood which she gathered at the back of her home, along with garden produce and whatever else a long square apron might be useful for. She continued to milk her cow and care for its feeding and watering long, long after Michael died. She was a friendly, small little woman, very wrinkled and very brown, pleasant and happy and contented with her life. The hardships and toils of her years showed in the lineaments of her features and gave a true picture of her struggles and hardships. She had never known luxury and never expected it. The laces and frills used by many women were foreign to her and she never learned the art of becoming a dressy woman, but she was sincere and true and grateful for the freedoms she had acquired in her new land. She died May 10, 1910, at the age of 96 years.

We are indebted to Marriner Cardon for permission to use the portion of the history on the Waldenses. It is the transcript of the sound track of an 8mm documentary motion picture produced by Mr. Cardon and his son, Stephan, and has been modified for inclusion in this book. The history following that came from several sources, chiefly Mrs. Merle Fisher of Rexburg, Idaho.

ORIGINS

The name Beus was spelled "Beux" by our ancestors, Michael and Marianne, at the time they emigrated to this country. The name also had Latin (Boxus, Boxius) and Italian (Bosio, Bosi) renderings. Indeed, there is a village today by the name "Bosi" in that part of the Italian alps. It is the spelling "Beux" that holds the most interest, though, since it seems to be the one used by our ancestors, themselves, and accords with the fact that they spoke a French or mixed French-Italian dialect, and of course the name itself is French.

Waldensian church records allow us to trace the name back several centuries from Michael Beux into the fifteen hundreds. Unfortunately, there was a fire that destroyed earlier church records, though there are some civil records antedating these which have not yet been translated and searched. The line is as follows:

Michael Beux	b. 29 Apr 1811	son of
Jacques Beux	b. 4 Sep 1758	son of
Paul Beux	b. Jun 1725	son of
Jacques Beux	b. abt 1693	son of
Barthelemy Beux	b. abt 1664	son of
Michel Beux	b. abt 1638	son of
Barthelemy Beux	b. abt 1600	son of
John Beux	b. abt 1542	

Much more information is available about other ancestral lines of Michael and Marianne, but since this book is primarily about descendants that information has not been included here. It is available in the archives of the L.D.S. church in Salt Lake City as well as other locations.

ORIGINS OF THE BEUX FAMILY

Located in southern France, on the other side of the Alps from Piedmont, Italy is a small village called "Les Baux." It is situated about ten miles east of the Rhone river and about twenty miles north of where the Rhone flows into the Golfe du Lion of the Mediterranean Sea. The city takes its name from a prominent French family which has lived in the area for over a thousand years.

Several circumstances attract our attention to this city and this family: The first, and most obvious, is the nearness in spelling of the names Beux and Baux. The second is the nearness in geographic location of this region and the Piedmont region of Italy. We know that travel between the two areas was common, and the fact that others of the Waldensians were also of French extraction leads us to look in this area. But there is more. The following was supplied by Stephen Beus, a brother of the author, and one who has taken an interest in these people and this area. It is included only as speculation, since the evidence is scanty.

The French Connection

The origin of the Goths is shrouded in mists of the past, so that only glimpses remain. Pliny mentions a people called Guttons dealing in amber on the shores of the Baltic Sea near the mouth of the Vistula in modern-day Poland. Tacitus wrote of the Gotones, the most powerful of the German tribes, who resided somewhere beyond the Lygians. The name derives from gutan,

meaning noble born. There is conjecture that they emigrated to the Baltic shores from Scandinavian lands[1].

The early Gothic language consisted of an alphabet of "runes" which seem to be derived from Greek. The Goths were described as being tall, athletic, of fair complexion with blue eyes and yellow hair. ". . . they were brave, generous, patient under hardship and privation, and chaste and affectionate in their family relations[2]." They apparently also practiced animal sacrifice.

A separation was effected among the Goths in about 200 A.D. into east and west branches: Ostagoths, Visigoths. The kings of these two branches were invariably selected from the respective ruling families, the Amalings(Ostogoth) and the Balthungs(Visigoth).

According to Lafferty[2] ". . . the Gothic nobility or elite were not entirely of the same race as the Gothic commoners. They were a taller, less bulky people; brunette and red-headed, while the commoners were tow-blond. The difference in type was always recognized on sight by the Romans and others. There is the further fact that the Gothic nobility practiced circumcision, and the commoners did not."

The reason for departing the Baltic regions is unknown, but by 245 A.D. both branches of the Goths were found on the banks of the Danube, where they entered into alliance with the Roman Empire. The Romans paid them an annual tribute to act as a buffer on their eastern boundaries protecting against encroachment by the barbarians.

During the 150 years of this uneasy alliance, Arian Christianity was visited upon the Gothic peoples under the guidance of one Wulfila, who was born a Goth in 310 A.D. His initial converts were persecuted by their fellow Goths and found refuge on the Roman side of the Danube, however in a few years essentially all of the Goths had become Christians. And by 375 virtually the entire assemblage of Visigoths had applied for and received acceptance in the Roman Empire and had moved across the Danube into modern-day Yugoslavia and Bulgaria.

The ruling Balthung family established themselves on the island of Pence, at the mouth of the Danube. A leader named Alaric (whose name meant "master of all") rose to prominence through several successful military campaigns. In 395 A.D., at the death of Theodosius, Alaric became King of the Visigoths. He is described as being familiar with Latin ". . . a man of culture, at home in the works of the classics"[4].

Alaric was appointed to a generalship by the decadent Romans, who by then were turning regularly to the converted Germans and Valdals for military and sometimes political leadership. He consolidated his forces by drawing in remnants of the Visigoths from beyond the Danube and by attracting defecting Romans.

The Goths went to battle in migration as a people and ultimately, relations with the Empire having deteriorated, Alaric moved on Rome with a massive caravan consisting of an estimated 100,000 families. In 410 A.D. the city of Rome was besieged and sacked by the Goths.

A few years later, Alaric, seemingly burned out by his Roman experience, died at 35 and was buried under the bed of the River Busento. He lies in Calabria at the southern tip of Italy, where approximately 1100 years later a small colony of Waldenses briefly flourished.

By 413 the Visigoths were conquering portions of southern Gaul and spreading beyond the Pyrennes to eventually control all of the Spanish peninsula. In 450, Gothic forces, acting in alliance with Franks and Romans, were instrumental in defeating the Huns at the decisive battle of Chalons. This event is thought by some to have been the key to preserving Christianity in Europe.

At the end of the 5th Century the Visigoths established permanent residence in southern Gaul (now Southern France) and most of Spain with a rather loose kingdom which nevertheless endured for 200 years. By the early 8th Century, the Moors had eclipsed the Gothic domination of Spain forever and the Franks had long since obtained control of Gaul. At this point in history, the Visigoths vanished from the stage, having ". . . bequeathed to the world no treasures of literature, no masterpieces of art, no splendid buildings"[2]. What they did leave behind was a strong Christian tradition in most of Southern Europe.

Following the eclipse of centralized Gothic power, remnants of the Balthung family assumed positions of influence in Southern Europe during the period of the Holy Roman Empire and beyond. They were prominent among the kings of Bavaria, the princies of Naples and the Baux family of Provence[4]. "The Balthi continued as the Lords of Baux, a corruption of their name, in France for thirteen centuries. There are men in south France today who can trace their descent to the Balthi."[3]

The Provence section of southern France has been dominated for centuries by the influence of the Rhone and Durance Rivers. Most of the silt and salt collected in the upper valleys of France never finds its way to the sea. Because of its increasingly gradual slope as the Rhone approaches the Gulf of Lions, the verdant forests and farm lands north of Arles give way to the vast and barren Plain of Arles, made up of salty swamps, quicksand and lagoons. The infertile deposits and shallow sea approaches have stifled agriculture and commerce.

Prior to the arrival of the Visigoths, the region experienced successively the influence of Phoenician traders (10th Century B.C.), Greek colonization (6th Century B.C.), Celtic invasion (3rd Century B.C.) and Roman conquest (until 400 A.D.).

The elimination of Roman influence marked the advent of a 600-year period of continual chaos, intrigue, war and turbulence involving the changing fortunes and dominance of the Visigoths, Huns, Burgundians, Vandals, Franks, Danes and Saracen Pirates. A relative stability returned to the area in 1032 when Provence passed over to the Holy Roman Empire.

Beginning in about 1000 A.D., the influence of the Baux family was increasingly intertwined with the destiny of the lower Rhone. According to Quigley[5] the castle and village of "Les Baux", a gloomy hill of ruin now, dominated the country round Arles and maintained in opulence a race of brigands known as one of the great feudal families of Provence." The region immediately surrounding Les Baux, now a small village located 11 miles northeast of Arles, is described as a desolate area marked with sterile rocks gleaming white[6]. It was there that bauxite was discovered as the principal ore of aluminum in 1821.

The known Baux family influence in the area extended from about 1000 A.D. until 1300 A.D. It reached its peak in the early 14th Century when the Kingdom of Orange passed to the house of Baux through a marriage of Bertrand des Baux. His dominions and those of his successors extended from the Rhone to the alps and from the Isere to the sea[5]. The region of Provence which corresponds roughly to the Kingdom of Orange passed over into the French nation in 1483.

In the 12th Century the area that is modern-day France had begun to experience a period of transition characterized by communal movements. The traditional feudal-vassal arrangements which had prevailed for centuries were being challenged by the growth of towns with their commercial and military alliances involving a new merchant class and their clients. Art, music and literature were promoted and spread by traveling minstrels and troubadours. Learning had begun to flourish with the establishment of universities, with Paris as the center of education. The Capets were just displacing the Plantagenets as the undisputed ruling family of the Frankish Kingdom and the nation France was emerging, although it did not yet extend to the Mediterranean Sea.

Two significant religious movements grew out of this environment to challenge the absolute authority of the Roman Church. They were the Albigenses (Cathari) and the Waldenses (Vaudois). The Waldenses were a forerunner of the Reformation. The Albigenses were a non-Christian dualism movement. The success of these two groups led directly to strict decrees against heretics at the Third Lateran Council in 1070 A.D. and to the establishment of the Inquisition and general institution of the death penalty for heretics. The Fourth Lateran Council in 1215 A.D. "... decreed that rulers who failed to rid their territories of heresy were threatened with deposition and loss of their dominions and this led to the death penalty for heresy[7]." The Inquisition harried the Waldenses for centuries and utterly destroyed the Albigenses.

Most historians agree that the Waldensian Religion began in 1170 A.D. with a man named Peter Waldo (Pierre de Vaux). Waldo was a wealthy merchant of the city of Lyons. His interest in Christianity led him to commission a translation of parts of the Bible into the Provencal tongue - and thus the Waldensian movement began, as did all Reformation movements, by lay people reading the Bible, comparing it with contemporary Christianity and drawing conclusions.

The conclusions drawn by Waldo and his followers were strikingly similar to those of the great reformers who were to follow in another 400 years. They included the absolute authority of the scriptures and free salvation by Jesus Christ, based on faith. The "Poor People of Lyons", as they came to be known, sought no separation from the Roman Church, but their insistence on unauthorized public preaching soon led to their excommunication.

During the first 350 years, the Waldensian Reformation stood alone. Somehow surviving the inquisitions, the group spread from its home base in Provence thinly through southern France, along the length of Italy and into parts of several other European lands. Their doctrinal influence was felt in Bohemia in the 13th and 14th Centuries as a prelude to John Hus[8]. Their communal

way of life was an early influence among the Anabaptists in Moravia and Switzerland. But they remained essentially a thinly scattered group of zealots.

Among the early converts to the Waldensian heresy were a number of prominent members of the Provençal nobility, including Raymond VI, Count of Toulouse, in 1196 [9]. As previously mentioned, the Baux family line succeeded to sovereignty of the House of Orange, traditionally the right of the Count of Toulouse in 1173 A.D. in the person of Bertrand des Baux. In Bertrand's line there was a Raymond, in 1000 A.D., a Raymond in 1120 A.D. and the last prince of Bertrand's line, a Raymond des Baux, who died in 1393. While it is not known, it is quite probable that Raymond VI was of the Baux line.

Over the years the concentration of Waldenses remained in the Duchy of Savoy, including Provence, Dauphine and Piedmonte. Inquisition actions against the Waldenses were recorded in the Piedmont Valleys of northern Italy as early as 1200.

During the years prior to the Reformation the Waldenses became proficient in effecting a low profile, which excluded the use of public church buildings and open proselyting. This practice had made them eminently successful in surviving. The zealous reformers, when they belatedly arrived on the scene, chastised the Waldenses for their reticence in proselyting. They responded by joining in open opposition to Catholicism, building churches and proselyting and shortly incurred the wrath of the Roman Church. As a result they soon encountered the most severe persecutions of their history, during the 15th and 16th Centuries. Not content with mere repression, their adversaries commonly issued and carried out extermination orders such as the following edict proclaimed by Gastaldo on January 25, 1655:

That all and everyone of the heads of families of the pretended religion, of whatever rank or condition, without any exception, both proprietors and inhabitants of the territories of Lucerna, Lucernetta, . . . should remove from the aforesaid places within three days to the places allowed by his highness, . . . Persons contravening the above will incur the penalty of death and confiscation of all their goods, unless within twenty days they declare themselves before us to have become Catholics." [11]

One can easily speculate about Alaric's descendants named first "Balthi" and then "Baux." They settled with some minor influence in the area of Arles where they founded a village named Les Baux. their fortunes rose and fell with the turbulent tide of local affairs for 550 years, from 450 to 1000 A.D.

They came to prominence for 250 years in the Kingdom of Orange, fading out about 100 years after the time of Peter Waldo. One easily imagines a portion of the family, disillusioned, joining a religious movement prominent in the area at the time, the Waldenses. In time the name is altered again, in this time to "Beux." They flee the persecutions with their co-religionist, taking refuge in the valleys of the Cotian Alps of northern Italy, but retaining their French language and given names. There the family settles in a new vilage, where most of them remain to this day.

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The House of Orange

In the library of Brigham Young University is a quarto edition entitled "Tableau de L'Histoire des Princes et Principavte d'Orange", compiled in 1634 by the commission of the then Prince of Orange, by Joseph de La Pise . In this book the following interesting information was found on the Baux family(pages 64-68):

Chronology
of the
Princes of Orange
of the Family Baux
Second Generation

Beginning in 1173 and ending in 1393.

- 1173 Bertrand I by name who was the heir of Rambauc III, had three sons of Tiburge D'Orange, of which (after reigning ten years) his eldest succeeded him in the principality and was
- 1183 Guillaume V by name, who reigned forty years, had of two wives, Eloy and Ermengarde, two sons who were Princes after him. They are
- 1225 Guillaume VI by name and Raymond I by name, brothers, of which the elder after having held the Principality fourteen years, left his portion to his son
- 1239 Guillaume VII by name, who continued to reign with Raymond I, his uncle, for nine years, and was succeeded by
- 1248 Raymond II by name, his brother, who continued to reign with Raymond I, his uncle, for twenty-four years, had two sons who succeeded him in the Principality
- 1272 Bertrand II by name and Raymond III by name, brothers, who continued to reign with Raymond I their great uncle for ten years and with Bertrand III eleven years.
- 1282 Bertrand III was the son of Raymond I and only Prince of Orange by the acquisition of the portion given him by Bertrand II who had acquired that of Raymond III; he reigned thirty-four years, had a son as successor
- 1314 Raymond IV by name, who reigned twenty-five years, and his son succeeded him.
- 1340 Raymond V by name, who held the Principality fifty-three years, and left one daughter, Marie, who married Jean De Chalon. Thus this second generation held the principality two hundred twenty years.

Account
of the History
of the Princes
and
Principality
of Orange
Second Part

Containing the Second Generation of the Princes of Orange, of the Family Baux, with their
Genealogy.

Bertrand I by name
Prince of Orange
Continuation of the XI Reign

1173 During this Sovereignty in his family, there was an abundant tree, spreading its fruit and branches far and wide, giving alliances to the most renowned Families of Christianity to graft therein an abundant posterity, to raise her own grandeur in the midst of neighboring provinces, adding the foundations of Royal dignity to the descendants, by which they were endowed and made happy in their days: They received by marriage to their houses the rights of several Sovereign Provinces, were esteemed in the eyes of the Emperors and greatest Kings, employed their valor in military expeditions and were raised to the highest point of glory and honor attainable by great courage. And if time, the sworn enemy of the most wonderful actions, ignorance or the distrust of past centuries could not erase the memory of most of these, these Princes would have furnished me with vivid colors, to better illuminate another side of this tableau, and have given more matter to my pen to paint the description of their personalities.

He (Bertrand) was the first of that name and of that lineage to rule in Orange. The story of his life is understood best in connection with those of Guillaume IV and of Tibour. One must tell them together, and understand their relationship to know how this Prince was raised to the Sovereignty of Orange.

Tiburge (the first) had four children, two sons, Guillaume and Rambaud, and two daughters, Tiburge married to this Prince, and Tiburgete to Adhemar of Murvieux: By her testament she willed specified lands to her daughters, and left half of the Principality of Orange to Guillaume and the other half to Rambaud. Guillaume left his portion of the land to his sons and daughters. Rambaud, having died without children, left his half, containing the most towns and villages to Bertrand de Baux, his Brother-in-Law and to his sons, Guillaume, Bertrand, and Hughes as his legitimate successors. This is how this Prince of Orange was called to succession. It is also necessary to look at the paternal and maternal extractions.

He was the son Raymond, Prince of Baux, and of Etiennete, Countesse and heiress of Provence.

Raymond was the son of Guillaume-Hughes, Prince of Baux.

Guillaume-Hughes is the first of which one can follow a direct line of succession from father to son, it is certain that he got his origin as the ancient manuscript reports, with the several proofs which still exist today.

This manuscript contends that: the Princes of Baux are descendants of one of the three Kings who went to Bethlehem under the guidance of the star to adore the Saviour of the world: as a mark of this honor they have on the coat of arms a red star with sixteen silver rays (which still can be found in many places in the state of Orange, even in the Courthezon Castle): they came from the Indes to Acre in Greece at a time when she flourished and founded a beautiful Royal castle and there placed the crown of Melchoir, one of these Kings. Afterward there were many marriages among the Greeks and Latins. In 388 the reigning Theodore I, Emperor of the Orient, along with the powerful Prince of Baux, named Balthazard, King of Tarse under the Priest Jean and the Grand Neguz (king) of Ethiopia who abandoned his land and took with him his wife and children, his treasure and his store of necessities, left together and having crossed the sea to land at Lion, took with him this Prince of Baux to Provence, where he left him. The goodness and kindness of the

country convinced him to live there and to protect his wife and children, there build a strong castle on a high rock surrounded by cliffs on all sides, three hours from the city of Arles, which he named Baux by his own name, which has remained until today, having been demolished after the latest movements in France in 1632: From this Prince Balthezard is descended the family of Baux spread here and there by diverse branches in Provence and in Italy from whence came several Earls of Avelin, Montecaggio, Equilace, Leccio, Solet, Campanie, Dukes of Andrie, Ursin, Princes of Tarente, and Emperors in title only of Constantinople.

The maternal genealogy of Bertrand is as follows.

Boson, Earl of Ardennes, having married Esmengarde sister of Charles Le Chauve (the bald), King of France, received in contemplation of the marriage, the city of Arles and county of Provence in 877 after having been cut off from the Kingdom of Bourgogne on which it depended. This Charles, elected to Emperor, set up Arles and Provence as a Kingdom and granted them to Boson, father of Louis who succeeded him.

Hughes, son of Lotaire, King of Lorraine, took possession of the Kingdom of Arles and Charles Constantin took over the County of Vienne after the death of Louis, who was made Emperor in 891.

Raoul, King of Bourgogne, received as a gift from Hughes the Kingdom of Arles and Provence, after which he was called to the Empire and to the Kingdom of Italy in 926.

Boson, son of Raoul, was entrusted by his father with the Kingdom of Arles and Provence in 927, married Bertheniece of Hughes, King of Italy, and took possession of the Provence under the title of County in 943.

Guillaume, his son, succeeded him and married Blanche, sister of Geoffroy, called Grife-gonnelle, Duke of Anjou, by which he had Guillaume and Constantine, who married Robert, son of France.

Guillaume succeeded him and lived when the Emperor Henry III took over the Kingdom of Arles because of the donation that Raoul had made of the Kingdom of Bourgogne, this was in about 1039.

Odo succeeded his father and died in 1090.

Gilbert, son of Odo, succeeded him and married Tiburge, daughter of the Earl of Rhodes, by which he had two daughters, Faydide, who married Ildefons, Earl of Tolose and Douce, who married Berenger, son of Raymond, Earl of Barcelonne.

These two daughters shared, in the year 1125, the County of Provence, which was at that time of great expanse, bordered by the Rhone and Lisere rivers, the Alps, and the Mediterranean Sea. To Faydide and the Earl of Tolose went everything enclosed between the Lisere, Rhone, and Durance rivers and the Alps, with the cities of Beaucaire and Valabregues, together with half of the cities of Avignon, Caumont, le Tor, and the Sorgues bridge. To Douce and Berenger, her husband, went all that is surrounded by the Alps, the Durance, the Rhone and the Mediterranean, with the other half of the cities. Douce had three sons by Berenger, Raymond Berenger, Earl of Barcelonne, who married Petronille, heiress of Aragon, Gilbert, who had the County of Provence by the testament of his father, and Raymond Berenger, her third son, who was given other lands.

Gilbert married Francoise, by which he had only one daughter, named Stephanell, or Etienne, or Etiennete (she will be referred to hereafter as Etiennete), who married Raymond of Baux, Lord of Bourg-neuf of Arles, Prince of the lands called Baussenques, which contain one hundred cities or villages. Of this marriage four sons were born; Hughes, Guillaume, and Bertrand, who married Tiburge of Orange, and Gilbert.

Etiennete, after the death of her father in 1140 took over the County of Provence and took title of, with her husband, Raymond of Baux and her children, the city of Arles, and most of the other cities, several Barons, Lords and Gentlemen; and foreseeing that in order to maintain these against her enemies she needed to take up arms, to strengthen her position by incorporating the Imperial laws and forces, she obtained confirmation from the Emperor Conrad II that inasmuch as needed for all the lands left by her parents, she would have power to make money stamped with her own image throughout the Provence.

On the other hand, Raymond Berenger, the old Earl of Barcelonne, uncle and tutor of the young Berenger, who claimed to be the Earl of Provence by the death of his uncle Gilbert who had no male children, took up the fight with his nephew. The entire Provence was in arms, divided in two parts, the one for Baux and the other for Barcelonne. The nobility, the cities, even the families as

two strange factions banded together to ruin each other. By contrast, because of the power given Etiennete, this tutor demanded in the name of his pupil, homage and declaration of loyalty from most of the Prelates, Barons, and Gentleman and thus had him declared Earl of Provence. Murders, homicide, thefts, pillaging, robberies, rapes, and all violence imaginable in a civil war were part of this one. The forces which balanced quasi-equally between these two houses, put down their arms in compliance with a five-year treaty, the end of which was the beginning of peace which was concluded in Arles shortly after the death of Raymond of Baux, Etiennete's husband, who wasted no time following the elder Berenger to the grave. This peace gave Berenger the advantage, the Provence was appointed to him, Etiennete and her children were constrained to follow the law of the stronger and pay him homage in land from Beaussenques, which they had held as a sovereignty, especially the city of Berre and the Merargues Castle. As of the first of September 1150, these are the lands owned by the powerful house of Baux. (land descriptions follow).

THREE GENERATIONS OF DESCENDANTS - A CAPSULE



(back l. to r.) Edward Priest(9-spouse), Paul Beus(7),
Louis Beus(8). (front l. to r.) Clarina Hill Beus(3-spouse),
Elizabeth Lathrope Beus Byrne(6-spouse, 2.1-spouse),
Magdalene Beus Cardon(10), Mary Beus Priest(9).



Sisters Magdalene(10) on the left and Emma(9) on the right



A Beus reunion.
Of unknown date, but thought to be the first one held.



(top, l. to r.) Tom Priest(9.7), Iva Beus(3.10), Michael Beus(7.1), friend. (bot. l. to r.) Lydia Beus(7.4), unknown, Emma Priest Scott(9.8), Heber Beus(3.9).



top - Emma Beus Priest (9.8), right - Mohleta Beus Densley(8.10), left - unknown.



(l. to r.) Magdalene Beus Cardon(10), Paul Beus(7), Mary Beus Priest(9).

Michael Beus

Born 29 Apr 1811 Pramol, Piedmont, Italy
 Md. 14 Nov 1836 Pramol, Piedmont, Italy to **Marianne Combe**
 Born 19 Mar 1813, St. Germaine, Piedmont, Italy
 Daughter of Jean Combe and Ann Rostan
 Died 10 May 1910, Ogden, Utah
 Died 30 May 1888 Ogden, Utah

CHILDREN

1 +	Mary Beus	12 Nov 1837	Pramol, Piedmont, Italy
2 +	Anne Beus	15 Nov 1838	Pramol, Piedmont, Italy
3 +	James Beus	15 Dec 1840	Pramol, Piedmont, Italy
4 +	John Beus	3 Mar 1842	Pramol, Piedmont, Italy
5 +	John Beus	11 Dec 1843	Pramol, Piedmont, Italy
6 +	Michael Beus	22 Dec 1845	Pramol, Piedmont, Italy
7 +	Paul Beus	19 Mar 1847	Pramol, Piedmont, Italy
8 +	Louis Phillippe Beus	5 Jul 1849	Pramol, Piedmont, Italy
9 +	Mary Beus	17 Feb 1851	Pramol, Piedmont, Italy
10 +	Magdalene Beus	17 Jun 1853	Pramol, Piedmont, Italy
11 +	Joseph Samuel Beus	14 Sep 1855	Pramol, Piedmont, Italy

Alternate birth dates are known for children
 4, 5 and 6 as well as death date of child 4.

Mary Beus (1)

Born 10 Oct 1837 Pramol, Piedmont, Italy
 Died 14 Oct 1844 Pramol, Piedmont, Italy
 Did not marry.

Anne Beus (2)

Born 15 Nov 1838 Pramol, Piedmont, Italy
 Md. 10 Dec 1857 Salt Lake City, Utah to **Moses Byrne**
 Born 2 Jan 1820, Leftwich, Cheshire, England
 Son of Denis Byrne and Sousebrick
 Died 22 Mar 1904, Piedmont, Wyoming
 Died 5 Apr 1905 Suny dell, Idaho

CHILDREN

1 +	David Robert Byrne	20 Oct 1858	Slaterville, Utah
2 +	William Byrne	10 Nov 1860	Slaterville, Utah
3 +	James Byrne	11 Mar 1862	Ogden, Utah
4 +	Michael Byrne	23 Nov 1863	Ogden, Utah
5 +	Anne Byrne	18 Apr 1871	Ogden, Utah
6 +	Moses Louis Byrne	8 Aug 1874	Uintah, Utah
7 +	Martha Ann Byrne	13 Apr 1876	Uintah, Utah

David Robert Byrne (2.1)

Born 20 Oct 1858 Slaterville, Utah
 Md. to **Elizabeth Lathrope**
 Born 17 Apr 1854, Whipesisslack, England
 Daughter of Robert Lathrope and Harriet Bully
 Died 5 Mar 1930, Ogden, Utah
 Died 31 Oct 1918 Ogden, Utah

CHILDREN

1 +	David Robert Byrne	5 Feb 1882	Uintah, Utah
2 +	William Moses Byrne	16 Sep 1884	Uintah, Utah
3 +	Annie Byrne	23 Sep 1888	Burch Creek, Utah
4 +	James Henry Byrne	12 Oct 1889	Uintah, Utah
5 +	Florence Ellen Byrne	11 Feb 1894	Uintah, Utah

William Byrne (2.2)

Born 10 Nov 1860 Slaterville, Utah
 Md. 14 Feb 1885 Uintah, Utah to **Maria Terry**
 Born 27 Mar 1868, Farmington, Utah
 Daughter of Joel Terry and Roemma Garner
 Died 3 Dec 1957, Ogden, Utah
 Died 23 Nov 1949 Rexburg, Idaho

CHILDREN

1 +	William Ortez Byrne	23 Nov 1882	Uintah, Utah
2 +	Clarence Coral Byrne	21 Feb 1890	Burton, Idaho
3 +	Stella May Byrne	9 Oct 1893	Burton, Idaho
4 +	Cecel Ora Byrne	9 Jul 1899	Rexburg, Idaho
5 +	Edna Elnora Byrne	14 May 1905	Burton, Idaho

James Byrne (2.3)

Born 11 Mar 1862 Ogden, Utah
 Md. 21 Dec 1911 St. Anthony, Idaho to **Mary Augusta Hopkins**
 Born 9 Aug 1883, Oakley, Utah
 Daughter of Daniel Hopkins and Mathilda Fogelberg
 Died 20 Jun 1944 Salt Lake City, Utah

CHILDREN

1 +	Velma Ann Byrne	14 Sep 1912	Sunnydell, Idaho
2 +	James Ross Byrne	19 Nov 1917	Rexburg, Idaho

Michael Byrne (2.4)

Born 23 Nov 1863 Ogden, Utah
 Md. 29 Oct 1891 Buxton, Idaho to **Herta Amanda Hansen**
 Born 10 Jun 1875, Hyrum, Utah
 Daughter of Jens A. Hansen and Eline Evertsen
 Died 26 Oct 1956, Driggs, Idaho
 Died 24 Feb 1955 Driggs, Idaho

CHILDREN

1 +	Edwin Michael Byrne	12 Oct 1892	Chapin, Idaho
2 +	Arthur James Byrne	19 Dec 1894	Chapin, Idaho
3 +	Andria Alean Byrne	14 Feb 1897	Chapin, Idaho
4 +	Eldora Jane Byrne	21 Aug 1899	Chapin, Idaho
5 +	Lillian Grace Byrne	16 Jun 1902	Chapin, Idaho
6 +	Anne Lyle Byrne	7 Mar 1905	Chapin, Idaho
7 +	Ralph Emerson Byrne	5 Aug 1908	Chapin, Idaho
8 +	Vernita Mae Byrne	26 Feb 1912	Chapin, Idaho
9 +	Clarence Dale Byrne	8 Mar 1915	Chapin, Idaho

Anne Byrne (2.5)

Born 18 Apr 1871 Ogden, Utah
 Md. 1 Jan 1891 Sunnydale, Idaho to **Warren Eli Corey**
 Born 26 Nov 1867, Uintah, Utah
 Son of Warren Wright Corey and Julia Adelaide Spaulding
 Died 23 Feb 1944, Ogden, Utah
 Died 11 Sep 1953 Ogden, Utah

CHILDREN

1 +	Glen Lafayette Corey	10 Feb 1892	Independence, Idaho
2 +	Roy Leland Corey	22 Feb 1893	Ogden, Utah
3 +	Archie Elnathion Corey	12 Oct 1896	Independence, Idaho
4	Corey	22 Feb 1898	Independence, Idaho
5 +	Earl Clarence Corey	13 Apr 1899	Independence, Idaho
6 +	Clinton Corey	11 Mar 1901	Independence, Idaho

Moses Louis Byrne (2.6)

Born 8 Aug 1874 Uintah, Utah
 Md. 8 Aug 1900 Sunndell, Idaho to **Lena May Winters**
 Born 9 May 1882, Tucson, Arizona
 Daughter of Fredus Horace Winters and Phillis Alma Smith
 Died 1 Aug 1963, Rexburg, Idaho
 Died 12 Aug 1945 Rexburg, Idaho

CHILDREN

1 +	Irvin Louis Byrne	9 Jun 1902	Archer, Idaho
2 +	Fredus Loren Byrne	18 Apr 1904	Sunndell, Idaho
3 +	Alma Ann Byrne	8 Apr 1906	Sunndell, Idaho
4 +	Delila May Byrne	4 Mar 1909	Sunndell, Idaho
5 +	Earnest Ray Byrne	5 Aug 1912	Sunndell, Idaho
6 +	Eva Maud Byrne	13 Jun 1915	Sunndell, Idaho

Martha Ann Byrne (2.7)

Born 13 Apr 1876 Uintah, Utah
 Md. 27 Jun 1899 Lyman, Idaho to **Orson Orlando Corey**
 Born Jun 1870, Uintah, Utah
 Son of Warren Wright Corey and Julia Spalding
 Died 6 Jun 1944, Ogden, Utah
 Died 16 Feb 1937 Los Angeles, California

CHILDREN

1 +	Wright McKinley Corey	9 Feb 1900	Independence, Idaho
2 +	Gladys Ann Corey	13 Aug 1902	Independence, Idaho
3 +	Verna Blanche Corey	8 May 1904	Independence, Idaho
4 +	Orson Ray Corey	6 Oct 1909	Ogden, Utah
5 +	Julia Martha Corey	20 Aug 1914	Ogden, Utah

James Beus (3)

Born 15 Dec 1840 Pramol, Piedmont, Italy
 Md. 19 Oct 1867 Salt Lake City, Utah to **Clarinda Cynthia Hill**
 Born 19 Oct 1848, Salt Lake City, Utah
 Daughter of George Washington Hill and Cynthia Stewart
 Died 25 Dec 1938, Salt Lake City, Utah
 Died 3 May 1911 Hooper, Utah

CHILDREN

1 +	Joseph Beus	23 Mar 1868	Ogden, Utah
2 +	Josephus Beus	23 Mar 1868	Ogden, Utah
3 +	James Richard Beus	5 Apr 1869	Ogden, Utah
4 +	George Washington Beus	11 Jul 1871	Ogden, Utah
5 +	Michael Ezra Beus	7 Mar 1874	Ogden, Utah
6 +	Clarinda Cynthia Beus	21 Sep 1876	Ogden, Utah
7 +	Charles Paul Beus	29 Jan 1880	Hooper Utah
8 +	Chloe May Beus	24 Aug 1885	Hooper, Utah
9 +	Heber Hill Beus	18 Apr 1888	Hooper, Utah
10 +	Iva Marian Beus	6 Nov 1890	Hooper, Utah

Joseph Beus (3.1)

Born 23 Mar 1868 Ogden, Utah
 Died 23 Mar 1868 Ogden, Utah
 Did not marry.

Josephus Beus (3.2)

Born 23 Mar 1868 Ogden, Utah
 Died 23 Mar 1868 Ogden, Utah
 Did not marry.

James Richard Beus (3.3)

Born 5 Apr 1869 Ogden, Utah
 Md. 23 Apr 1896 Salt Lake City, Utah to **Susan Parker**
 Born 15 Dec 1874, Hooper, Utah
 Daughter of Edwin Parker and Catherine Cox
 Died 4 Jun 1967, Ogden, Utah
 Died 16 Jun 1969 Hooper, Utah

CHILDREN

1 +	James Levi Beus	7 Feb 1897	Hooper, Utah
2 +	Rodney Parker Beus	11 Apr 1900	Hooper, Utah
3 +	Rulon Edwin Beus	2 Nov 1903	Hooper, Utah
4 +	Susan Cleone Beus	8 May 1906	Hooper, Utah
5 +	Evan Hugh Beus	15 Mar 1910	Hooper, Utah
6 +	Jay Richard Beus	16 Jul 1916	Hooper, Utah

George Washington Beus (3.4)

Born 11 Jul 1871 Ogden, Utah
 Died 27 Aug 1874
 Did not marry.

Michael Ezra Beus (3.5)

Born 7 Mar 1874 Ogden, Utah
 Md. 7 Dec 1893 Salt Lake City, Utah to **Olive Rebecca Baker**
 Born 9 Mar 1877, Hooper, Utah
 Daughter of William Evans Baker and Ester Celesti Cole
 Died 10 Nov 1961, Clinton, Utah
 Died 1 Mar 1963 Clinton, Utah

CHILDREN

1 +	George Ezra Beus	6 Sep 1894	Hooper, Utah
2 +	Hazel Olive Beus	26 Mar 1897	Clinton, Utah
3 +	Alta Clarinda Beus	29 Nov 1898	Clinton, Utah
4 +	Ticia Pearl Beus	31 Mar 1901	Clinton, Utah
5 +	Ethel Ivy Beus	19 Feb 1903	Clinton, Utah
6 +	William James Beus	20 Apr 1905	Clinton, Utah
7 +	VaNeta Beus	13 Sep 1907	Clinton, Utah
8 +	Ersel Hill Beus	2 Aug 1909	Clinton, Utah
9 +	Bessie Leah Beus	4 Feb 1912	Clinton, Utah
10 +	Lucile Beus	26 Aug 1917	Clinton, Utah

Clarinda Cynthia Beus (3.6)

Born 21 Sep 1876 Ogden, Utah
 Died 7 Oct 1879 Hooper, Utah
 Did not marry.

Charles Paul Beus (3.7)

Born 29 Jan 1880 Hooper, Utah
 Md. 19 Aug 1903 Salt Lake City, Utah to **Laura Sophia Dieu**
 Born 6 Jul 1887, St. Nicolas, Liege, Belgium
 Daughter of Alphonse Jean Matthieu Dieu and
 Marie Catherine Delva
 Died 28 Jan 1974, West Point, Utah
 Died 19 Feb 1970 Roy, Utah

CHILDREN

1 +	Ellen D Beus	11 Jan 1906	Clinton, Utah
2 +	Marie Iva Beus	22 Nov 1908	Clinton, Utah
3 +	Clara D Beus	27 Jun 1910	Clinton, Utah
4 +	Elsie Beus	27 Jul 1912	Clinton, Utah
5 +	Charles Alphonse Beus	10 Jun 1914	Clinton, Utah
6 +	Elmer James Beus	18 Sep 1918	Clinton, Utah

Chloe May Beus (3.8)

Born 24 Aug 1885 Hooper, Utah
 Md. 10 May 1906 Salt Lake City, Utah to **James Gilbert Belnap**
 Born 7 Jan 1877, Blaine, Utah
 Son of William J. Belnap and Eliza Ann Watts
 Died 25 Jun 1936, Salt Lake City, Utah
 Died 24 Jun 1957 Salt Lake City, Utah

CHILDREN

1 +	Chloe Marian Belnap	21 Apr 1907	Hooper, Utah
2 +	George Gilbert Belnap	8 Jan 1909	Hooper, Utah
3 +	Hilda Belnap	13 Jan 1911	Ogden, Utah
4 +	Erma Belnap	6 Apr 1912	Hooper, Utah
5 +	Alvin Milford Belnap	14 Feb 1918	Salt Lake City, Utah
6 +	Clarence Beus Belnap	27 Mar 1921	Cedar Fort, Utah
7 +	Chester Austin Belnap	3 Nov 1922	Salt Lake City, Utah
8 +	Woodruff Lavere Belnap	6 Aug 1924	Salt Lake City, Utah
9 +	Kenneth Lee Belnap	12 Apr 1926	Salt Lake City, Utah

Heber Hill Beus (3.9)

Born 18 Apr 1888 Hooper, Utah
 Md. 26 Oct 1910 Salt Lake City, Utah to **Sindia Cathrine Child**
 Born 22 Oct 1890, Hooper, Utah
 Daughter of William Warren Child and Jennette Fife
 Died 4 Jul 1969

Died 29 Jan 1976

CHILDREN

1 +	Lloyd Heber Beus	20 Dec 1911	Hooper, Utah
2 +	Nellie Child Beus	6 Sep 1913	Hooper, Utah
3 +	Ruby Child Beus	30 Jun 1915	Hooper, Utah
4 +	Margaret Child Beus	8 Nov 1916	Hooper, Utah
5 +	Virginia Child Beus	16 Sep 1918	Vernal, Utah
6 +	James Warren Beus	8 Feb 1921	Clinton, Utah
7 +	Raymon Child Beus	6 Oct 1922	Hooper, Utah

Iva Marian Beus (3.10)

Born 6 Nov 1890 Hooper, Utah
 Md. 21 Sep 1951 Salt Lake City, Utah to **Daniel Earl Bishop**
 Born 16 Mar 1885, Deseret, Utah
 Son of Heber Larayette Bishop and Martha Ellen Cahoon
 Died 16 Nov 1981, Salt Lake City, Utah

No issue.

Jean Beus (4)

Born 3 Jun 1842 Pramol, Piedmont, Italy
 Died 30 Jul 1842 Pramol, Piedmont, Italy
 Did not marry.

John Beus (5)

Born 11 Dec 1843 Pramol, Piedmont, Italy
 Md. 28 Sep 1874 Salt Lake City, Utah to **Margaret Justet**
 Born 25 Feb 1848, Pinache, Piedmont, Italy
 Daughter of Daniel Justet and Jane Rostan
 Died 28 Mar 1927, Yost, Utah

Died 23 Oct 1899 Yost, Utah

CHILDREN

1 +	Michael John Beus	26 Jun 1875	Ogden, Utah
2 +	Daniel Beus	31 Oct 1876	Ogden, Utah
3 +	Marian Nettie Beus	25 Aug 1878	Ogden, Utah
4 +	James Beus	29 Sep 1880	Paradise, Utah
5 +	David Herbert Beus	22 May 1885	Logan, Utah
6 +	William Ariel Beus	26 Nov 1890	Hooper, Utah

Michael John Beus (5.1)

Born 26 Jun 1875 Ogden, Utah
 Md. 25 Dec 1897 Almo, Idaho to **Sarah Elizabeth Yates**
 Born 3 Apr 1875, Park Valley, Utah
 Daughter of Hyrum Yates and Margaret B Forsythe
 Died 12 Jun 1955
 Died 15 Dec 1929 Moreland, Idaho

CHILDREN

1 +	Illa Beus	25 Aug 1899	Yost, Utah
2 +	Alvin Beus	27 Oct 1902	Yost, Utah
3 +	Harold Beus	4 Nov 1904	Moreland, Idaho
4 +	John Orval Beus	10 Apr 1913	Moreland, Idaho

Daniel Beus (5.2)

Born 31 Oct 1876 Ogden, Utah
 Died 5 Mar 1943 Soda Springs, Idaho

Marian Nettie Beus (5.3)

Born 25 Aug 1878 Ogden, Utah
 Md. 25 Jun 1896 Almo, Idaho to **John Edward Montgomery**
 Born 19 Mar 1873, North Ogden, Utah
 Son of Robert Montgomery and Ann Chadwick
 Died 9 Feb 1935, Twin Falls, Idaho
 Died 5 Feb 1970 Twin Falls, Idaho

CHILDREN

1 +	Lottie Montgomery	3 Nov 1896	Yost, Utah
2 +	Katie Montgomery	10 Aug 1898	Yost, Utah
3 +	Leda Montgomery	24 Nov 1899	Yost, Utah
4 +	Jetta Montgomery	31 Mar 1901	Yost, Utah
5 +	John Robert Montgomery	4 Jan 1905	Yost, Utah
6 +	Arthur Edward Montgomery	13 Jul 1906	Yost, Utah
7 +	William Gail Montgomery	27 Sep 1909	Kimberly, Idaho
8 +	Nettie Montgomery	4 Aug 1911	Kimberly, Idaho

James Beus (5.4)

Born 29 Sep 1880 Paradise, Utah
 Md. 8 Dec 1905 Albion, Idaho to **Harriet Leona Jones**
 Born 25 Apr 1882, Salt Lake City, Utah
 Daughter of Tomas B. Jones and Catherin Pickering
 Died 31 Jan 1931, Bliss, Idaho
 Died 29 Aug 1956 Bliss, Idaho

CHILDREN

1 +	Ariel James Beus	4 Mar 1908	Twin Falls, Idaho
2	Ora Ileen Beus	11 Oct 1910	Twin Falls, Idaho
3 +	Minnie Margaret Beus	23 Apr 1915	Twin Falls, Idaho
4	Freddie Beus	23 Mar 1925	Kimberly, Idaho

David Herbert Beus (5.5)

Born 22 May 1885 Logan, Utah
 Md. 3 Sep 1914 Ogden, Utah to **Violet Mae Jones**
 Born 17 Mar 1890, Standrod, Idaho
 Daughter of Thomas Burkshaw Jones and Catherine Pickering
 Died 24 Dec 1977, Twin Falls, Idaho
 Died 4 Nov 1954 Salt Lake City, Utah

CHILDREN

1 +	Otto Beus	1 Aug 1915	Twin Falls, Idaho
2 +	Verna Dee Beus	12 May 1918	Twin Falls, Idaho
3 +	David Wayne Beus	18 Dec 1923	Twin Falls, Idaho

William Ariel Beus (5.6)

Born 26 Nov 1890 Hooper, Utah
 Md. 15 Apr 1914 Twin Falls, Idaho to **Lovina Jane Hiskey**
 Born 13 Nov 1895, Mona, Utah
 Daughter of Peter Michael Hiskey and
 Isabelle Josephine Harrison

CHILDREN

1 +	Daniel Wayne Beus	25 Mar 1915	Lynn, Utah
2 +	Arvilla Wanda Beus	16 Jul 1916	Lynn, Utah
3 +	William Dale Beus	11 Apr 1919	Hollister, Idaho
4 +	Betty Jeanne Beus	26 Jan 1921	Buhl, Idaho

Michael Beus (6)

Born 22 Nov 1845 Pramol, Piedmont, Italy
 Md. 14 Apr 1873 Salt Lake City, Utah to **Elizabeth Lathrope**
 Born 17 Apr 1854, Whipesisslack, England
 Daughter of Robert Lathrope and Harriet Bully
 Died 5 Mar 1930, Ogden, Utah
 Died 20 Sep 1879 Ogden, Utah

CHILDREN

1 +	Mary Ann Beus	Jul 1874	Uintah, Utah
2 +	Elizabeth Harriet Beus	16 Oct 1876	Uintah, Utah
3 +	Madlain Beus	20 Mar 1879	Burch Creek, Utah

Mary Ann Beus (6.1)

Born Jul 1874 Uintah, Utah
 Died 10 Sep 1879
 Did not marry.

Elizabeth Harriet Beus (6.2A)

Born 16 Oct 1876 Uintah, Utah
 Md. 27 Jan 1894 Ogden, Utah to **William Frank Baker**
 Born 1865
 Died 2 Mar 1930 Elko, Nevada

CHILDREN

1 +	Clarence Michael Baker	6 Nov 1894	Uintah, Utah
2 +	Elizabeth Harriet Baker	12 Jan 1897	Uintah, Utah
3 +	Isreal Baker	26 Jan 1899	Uintah, Utah

Elizabeth Harriet Beus (6.2B)

Born 16 Oct 1876 Uintah, Utah
 Md. 5 Sep 1900 Ogden, Utah to **Joseph Anders Frantzen**
 Born 14 Nov 1873, Salt Lake City, Utah
 Son of Anders Frantzen and Trena Madelain Hall
 Died 1 Jun 1949, Elko, Nevada

Died 2 Mar 1930 Elko, Nevada

CHILDREN

4 +	Trena Madelain Frantzen	23 Feb 1902	Uintah, Utah
5 +	Mozelle Florence Frantzen	27 Jul 1905	Uintah, Utah
6 +	Georgia Lavern Frantzen	28 Sep 1907	Uintah, Utah
7 +	Rilla Marion Frantzen	18 Sep 1910	Burch Creek, Utah
8 +	Earl Anders Frantzen	5 Oct 1912	Burch Creek, Utah
9	Lucile Edna Frantzen	3 Dec 1914	Uintah, Utah

Madlain Beus (6.3)

Born 20 Mar 1879 Birch Creek, Utah
 Md. 20 Mar 1894 Salt Lake City, Utah to **George Alma Keyes**
 Born 14 Aug 1873, Ogden, Utah
 Son of Alma Keyes and Marie Evaline Tracy
 Died 27 Dec 1942, Ogden, Utah

Died 13 Jul 1977

CHILDREN

1 +	Florence Keyes	7 May 1895	Uintah, Utah
2 +	Alma Lee Keyes	21 Mar 1898	Uintah, Utah
3 +	William Michael Keyes	19 Aug 1899	Uintah, Utah
4 +	Robert David Keyes	28 Sep 1901	Uintah, Utah
5 +	Thelma Ann Keyes	24 Nov 1903	Uintah, Utah
6 +	Minnie Zelma Keyes	18 Nov 1905	Wanship, Utah
7 +	Lillian Keyes	10 Jul 1908	Wanship, Utah
8 +	Madlain Elizabeth Keyes	6 Apr 1910	Wanship, Utah
9 +	Ralph Vernon Keyes	3 Oct 1913	Wanship, Utah
10 +	Jennie Keyes	3 Feb 1915	Birch Creek, Utah
11 +	Violet Keyes	23 Dec 1918	Wabushka, Nevada

Paul Beus (7)

Born 19 Mar 1847 Pramol, Piedmont, Italy
 Md. 8 Nov 1883 Salt Lake City, Utah to **Catherine Combe**
 Born 13 Mar 1864, Inverso Porte, Torino, Italy
 Daughter of Pierre Combe and Suzanne Gilles
 Died 5 Mar 1912, Ogden, Utah
 Died 19 Apr 1931 Ogden, Utah

CHILDREN

1 +	Michael Beus	11 Jan 1885	Ogden, Utah
2 +	Joseph Paul Beus	13 Dec 1886	Ogden, Utah
3 +	Cora Catherine Beus	12 Mar 1888	Ogden, Utah
4 +	Lydia Susan Beus	30 Jun 1889	Ogden, Utah
5 +	Edna Marian Beus	11 Dec 1891	Ogden, Utah
6 +	Zina Magdelene Beus	25 Dec 1893	Ogden, Utah
7 +	Julia Harriet Beus	26 Jan 1896	Ogden, Utah

Michael Beus (7.1)

Born 11 Jan 1885 Ogden, Utah
 Md. to **Catherine Martin Phipps**
 Born 11 Nov 1864
 Died 8 Mar 1952, Merced, California
 Died 9 Jan 1948 Merced, California

No issue.

Joseph Paul Beus (7.2A)

Born 13 Dec 1886 Ogden, Utah
 Md. 20 Sep 1911 Salt Lake City, Utah to **Areta Stewart**
 Born 7 Oct 1888, Kanab, Utah
 Daughter of John Riley Stewart and Eliza Stevenson
 Died 6 Jun 1918, Acequia, Idaho
 Died 6 Apr 1956 Ogden, Utah

CHILDREN

1 +	Eliza Beus	26 Dec 1912	Ogden, Utah
2 +	Joseph Gibson Beus	13 Jun 1914	Salt Lake City, Utah
3 +	Catherine Areta Beus	15 May 1917	Ogden, Utah

Joseph Paul Beus (7.2B)

Born 13 Dec 1886 Ogden, Utah
 Md. 21 Dec 1921 to **Ella Frew**
 Born 28 Oct 1888
 Daughter of Elizabeth Jane Smith and McAllister Frew
 Died 6 Apr 1956 Ogden, Utah

Cora Catherine Beus (7.3)

Born 12 Mar 1888 Ogden, Utah
 Md. 11 Apr 1906 Salt Lake City, Utah to **Jobe Pingree Kendell**
 Born 22 Jul 1882, South Weber, Utah
 Son of George Wilkinson Kendell and
 Margery Adella Pingree
 Died 20 Jul 1947, South Weber, Utah
 Died 29 Dec 1973 Ogden, Utah

CHILDREN

1 +	Martha Cora Kendell	10 Apr 1907	South Weber, Utah
2 +	EuDora Mary Kendell	5 Oct 1908	South Weber, Utah
3 +	Laurence Jobe Kendell	10 Feb 1910	South Weber, Utah
4 +	Keith Beus Kendell	1 Apr 1927	South Weber, Utah

Lydia Susan Beus (7.4)

Born 30 Jun 1889 Ogden, Utah
 Died 10 Apr 1927
 Did not marry.

Edna Marian Beus (7.5)

Born 11 Dec 1891 Ogden, Utah
 Md. 13 Dec 1922 Salt Lake City, Utah to **Joseph Emile Soderquist**
 Born 19 Mar 1890
 Son of Gustaf Soderquist and Cristina F. Frederickson
 Died 21 Mar 1971 Ogden, Utah

CHILDREN

1 +	Emile Beus Soderquist	29 Oct 1923	Ogden, Utah
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Louis Phillip Beus (8)

Born 5 Jul 1849 Pramol, Piedmont, Italy
 Md. 8 Nov 1876 Salt Lake City, Utah to **Mary Terry**
 Born 7 Jun 1863, West Jordan, Utah
 Daughter of Joel Terry and Roemma Garner
 Died 29 Jul 1920, Soda Springs, Idaho
 Died 12 Aug 1927 Soda Springs, Idaho

CHILDREN

1 +	Louis Learn Beus	17 Nov 1878	Ogden, Utah
2 +	Clarence Paul Beus	4 Apr 1880	Ogden, Utah
3 +	Michael Edmund Beus	17 Oct 1881	Ogden, Utah
4 +	Mary Venoa Beus	1 Sep 1883	Ogden, Utah
5 +	Albert Beus	9 Feb 1885	Soda Springs, Idaho
6 +	Iona Beus	9 Oct 1886	Uintah, Utah
7 +	Orlen Odell Beus	2 Oct 1888	Soda Springs, Idaho
8 +	Rudeth Beus	8 Jul 1890	Soda Springs, Idaho
9 +	Wilburn Beus	14 Oct 1892	Soda Springs, Idaho
10 +	Mohleta Beus	17 Jul 1894	Soda Springs, Idaho
11 +	Emma Matilda Beus	26 Dec 1900	Soda Springs, Idaho
12 +	Wanda Annetta Beus	13 Oct 1902	Soda Springs, Idaho
13 +	Leslie Ernest Beus	30 Jul 1904	Soda Springs, Idaho

Louis Learn Beus (8.1)

Born 17 Nov 1878 Ogden, Utah
 Died 18 Feb 1891 Soda Springs, Idaho
 Did not marry.

Clarence Paul Beus (8.2)

Born 4 Apr 1880 Ogden, Utah
 Died 10 Feb 1891 Soda Springs, Idaho
 Did not marry.

Michael Edmund Beus (8.3)

Born 17 Oct 1881 Ogden, Utah
 Md. 8 Jan 1906 Soda Springs, Idaho to **Mary Grace Campbell**
 Born 10 Sep 1885, Soda Springs, Idaho
 Daughter of Jared Edward Campbell and Hannah Alice Babcock
 Died 20 Jul 1961, Soda Springs, Idaho
 Died 26 Dec 1935 Soda Springs, Idaho

CHILDREN

1 +	Alice Romania Beus	11 Sep 1906	Soda Springs, Idaho
2 +	Jay Edward Beus	18 Nov 1908	Soda Springs, Idaho
3 +	Edmund Charles Beus	22 Oct 1915	Soda Springs, Idaho
4 +	Ellis Kackley Beus	27 Jun 1917	Soda Springs, Idaho
5 +	Eldon Chester Beus	27 Jun 1917	Soda Springs, Idaho
6 +	Anna Marjorie Beus	11 Sep 1922	Soda Springs, Idaho
7 +	Wellis Stanley Beus	25 Feb 1924	Soda Springs, Idaho

Mary Venoa Beus (8.4)

Born 1 Sep 1883 Ogden, Utah
 Died 12 Feb 1891 Soda Springs, Idaho
 Did not marry.

Albert Beus (8.5)

Born 9 Feb 1885 Soda Springs, Idaho
 Md. 23 Dec 1907 Soda Springs, Idaho to **Dora Jane Panting**
 Born 17 Nov 1885, Soda Springs, Idaho
 Daughter of Christopher Panting and Selina Eliza Reed
 Died 27 Apr 1959, Soda Springs, Idaho
 Died 23 Aug 1966 Soda Springs, Idaho

CHILDREN

1 +	Vern Beus	16 Jul 1908	Soda Springs, Idaho
2 +	Albert Lloyd Beus	15 Dec 1910	Soda Springs, Idaho
3 +	Pearl Beus	21 Nov 1911	Soda Springs, Idaho
4	child Beus	Nov 1912	Soda Springs, Idaho
5	child Beus	Nov 1912	Soda Springs, Idaho
6 +	Eva Beus	8 Oct 1913	Soda Springs, Idaho
7 +	Raymond Joel Beus	24 Aug 1916	Soda Springs, Idaho
8 +	Rita Beus	3 Jul 1918	Soda Springs, Idaho
9 +	Lynn Gar Beus	28 Nov 1920	Soda Springs, Idaho
10 +	Ted Lavar Beus	9 May 1923	Soda Springs, Idaho
11 +	Lorraine Panting Beus	23 Jun 1927	Soda Springs, Idaho
12 +	LeRoy Beus	4 Mar 1929	Soda Springs, Idaho

Iona Beus (8.6)

Born 9 Oct 1886 Uintah, Utah
 Md. 4 Nov 1902 Boise, Idaho to **John Porcher Mikesell**
 Born 1 Apr 1879, Morgan, Utah
 Son of John Cunningham Midesell and Charity Emma Porcher
 Died 13 Mar 1957, Soda Springs, Idaho
 Died 8 Feb 1971 Soda Springs, Idaho

CHILDREN

1 +	Emma Mae Mikesell	2 Apr 1903	Boise, Idaho
2 +	John Louis Mikesell	19 Dec 1905	Soda Springs, Idaho
3 +	Charlotte Mikesell	2 Sep 1907	Soda Springs, Idaho
4 +	Ernest Wilburn Mikesell	2 Jan 1909	Soda Springs, Idaho
5 +	Edwin Carl Mikesell	2 Dec 1910	Soda Springs, Idaho
6 +	Vivian Mikesell	20 Nov 1912	Soda Springs, Idaho
7 +	Clarence Gerald Mikesell	21 Jan 1915	Soda Springs, Idaho
8 +	Myrtle Mikesell	7 Sep 1916	Soda Springs, Idaho
9 +	Beulah Iona Mikesell	25 Feb 1923	Soda Springs, Idaho
10 +	Lillian Mikesell	26 Oct 1930	Soda Springs, Idaho

Orlen Odell Beus (8.7)

Born 2 Oct 1888 Soda Springs, Idaho
 Died 7 Jun 1889 Soda Springs, Idaho
 Did not marry.

Rudeth Beus (8.8)

Born 8 Jul 1890 Soda Springs, Idaho
 Md. 7 Jun 1916 Pocatello, Idaho to **Irene Leona Densley**
 Born 20 Sep 1897, Riverton, Utah
 Daughter of Daniel Densley and Armintia Wardle
 Died 23 Feb 1950 Soda Springs, Idaho

CHILDREN

1 +	Kenneth R Beus	28 Aug 1917	Soda Springs, Idaho
2 +	Thelma Louise Beus	17 Dec 1918	Soda Springs, Idaho
3 +	Leon Paul Beus	9 Apr 1920	Soda Springs, Idaho
4 +	Arnold Ray Beus	13 Feb 1922	Soda Springs, Idaho
5 +	Willard Beus	20 Oct 1924	Soda Springs, Idaho
6 +	Freda Mae Beus	28 Feb 1928	Soda Springs, Idaho
7 +	Verla Jean Beus	28 Jul 1933	Soda Springs, Idaho
8 +	Verna Arlene Beus	27 Sep 1935	Soda Springs, Idaho

Wilburn Beus (8.9A)

Born 14 Oct 1892 Soda Springs, Idaho
 Md. 10 May 1916 Salt Lake City, Utah to **Beatrice Iona Rose**
 Born 21 Jul 1899, Mount Pleasant, Utah
 Daughter of George H. Rose and Louise Maycock
 Died 19 Sep 1956 Reno, Nevada

CHILDREN

1 +	Bernice Rose Beus	4 Dec 1916	Soda Springs, Idaho
2 +	Betta Hazel Beus	17 Dec 1922	Long Beach, California

Wilburn Beus (8.9B)

Born 14 Oct 1892 Soda Springs, Idaho
 Md. to **Hazel Morrison**
 Died 19 Sep 1956 Reno, Nevada

Mohleta Beus (8.10A)

Born 17 Jul 1894 Soda Springs, Idaho
 Md. 10 Sep 1913 Soda Springs, Idaho to **Isaac John Densley**
 Born 17 Jan 1895, Riverton, Utah
 Son of Daniel Junior Densley and Arminta Wardle
 Died 10 Jul 1941, Bingham Canyon, Utah

CHILDREN

1 +	Norman John Densley	17 Nov 1914	Soda Springs, Idaho
2 +	Thelma Venoa Densley	7 Feb 1916	Soda Springs, Idaho
3 +	Joel Densley	9 Feb 1917	Soda Springs, Idaho
4 +	Richard LaVern Densley	27 Oct 1919	Soda Springs, Idaho
5 +	Melva Densley	7 Aug 1921	Soda Springs, Idaho
6 +	Ralph Densley	22 Feb 1924	Bingham Canyon, Utah
7 +	William Douglas Densley	9 Nov 1928	Bingham Canyon, Utah
8 +	Jack Beus Densley	2 Jun 1932	Bingham Canyon, Utah

Mohleta Beus (8.10B)

Born 17 Jul 1894 Soda Springs, Idaho
 Md. 8 May 1948 Bingham Canyon, Utah to **Joseph Dwight Porter**
 Born 24 Aug 1896
 Son of Lucitis Dwight Porter and Margret Viola Mitchell

Emma Matilda Beus (8.11)

Born 26 Dec 1900 Soda Springs, Idaho
 Md. 15 Dec 1919 Soda Springs, Idaho to **Fay Edward Hildreth**
 Born 1 Nov 1895, Basalt, Colorado
 Son of William Henry Hildreth and Lula Dean Scudder
 Died 13 Aug 1974, Soda Springs, Idaho

CHILDREN

1 +	Donald Edward Hildreth	21 Aug 1920	Soda Springs, Idaho
2 +	Dean William Hildreth	1 Oct 1924	Burlingame, California
3 +	Mary Ann Hildreth	9 Nov 1934	Long Beach, California

Wanda Annetta Beus (8.12)

Born 13 Oct 1902 Soda Springs, Idaho
 Md. 19 Apr 1924 Long Beach, California to **Stirley Frisby Pulver**
 Born 11 Dec 1899, Eureka, Utah
 Son of Eugene Harrison Pulver and Annie Mae Frisby
 Died 5 Jul 1974, Salt Lake City, Utah

CHILDREN

1 +	Stirley Junior Pulver	12 Aug 1925	Salt Lake City, Utah
2 +	Loa Nadine Pulver	16 May 1931	Bellflower, California
3 +	Keith Wendell Pulver	2 Aug 1934	Payson, Utah
4 +	Carolyn LaRue Pulver	3 May 1943	Salt Lake City, Utah

Leslie Ernest Beus (8.13)

Born 30 Jul 1904 Soda Springs, Idaho
 Md. 8 Apr 1947 Redwood City, California to **Jula K. Naler**
 Died 3 Oct 1967 Murray, Utah

Mary Beus (9)

Born 17 Feb 1851 Pramol, Piedmont, Italy
 Md. 12 Mar 1876 to **Edward Priest**
 Born 26 Apr 1854, Sommercoates, Derbyshire, England
 Son of William Priest and Martha Allmark
 Died 26 Jun 1926, Taylor, Idaho

Died 6 Feb 1936 Rigby, Idaho

CHILDREN

1 +	William Edward Priest	21 Dec 1876	Ogden, Utah
2 +	Martha Ann Priest	21 Oct 1878	Uintah, Utah
3 +	James Michael Priest	10 Apr 1879	Uintah, Utah
4 +	Mary Priest	13 May 1881	Uintah, Utah
5 +	Charles Priest	19 Jan 1884	Evanston, Wyoming
6 +	Lucy Priest	14 Jan 1886	Taylor, Idaho
7 +	Thomas Priest	9 Jun 1889	Taylor, Idaho
8 +	Emma Priest	7 Sep 1892	Taylor, Idaho
9 +	Magdalene Priest	28 Aug 1896	Taylor, Idaho

William Edward Priest (9.1)

Born 21 Dec 1876 Ogden, Utah
 Md. 9 Jun 1904 Taylor, Idaho to **Mabel Josephine Young**
 Born 19 Jun 1883, Kannarra, Utah
 Daughter of William Willis Young and Harriet Ann Pearce
 Died 26 Jul 1949, Idaho Falls, Idaho

Died 16 Nov 1945 Taylor, Idaho

CHILDREN

1 +	William Eugene Priest	18 Jan 1905	Taylor, Idaho
2 +	Mildred Priest	26 Apr 1906	Taylor, Idaho
3 +	Parley Willis Priest	8 Nov 1907	Taylor, Idaho
4 +	Gladys Madolin Priest	9 Oct 1909	Taylor, Idaho
5 +	Edward Young Priest	8 Nov 1911	Taylor, Idaho
6 +	Marion Lee Priest	3 Dec 1913	Taylor, Idaho
7 +	Vane Harrison Priest	14 May 1915	Taylor, Idaho
8 +	Myrtle Harriet Priest	31 Jan 1918	Taylor, Idaho
9 +	Wilmer Glen Priest	17 Dec 1919	Taylor, Idaho
10 +	Oscar Beus Priest	14 Oct 1921	Taylor, Idaho
11 +	Thomas Wesley Priest	25 Jun 1923	Taylor, Idaho
12 +	Frances May Priest	1 Jun 1925	Taylor, Idaho
13 +	Mabel Jean Priest	19 Aug 1926	Taylor, Idaho

Martha Ann Priest (9.2)

Born 21 Oct 1878 Ogden, Utah
 Md. 10 Oct 1896 Taylorville, Idaho to **Charles Henry Johnson**
 Born 30 Sep 1869, Franklin, Utah
 Son of Thomas Smith Johnson and Grace Smith
 Died 12 Mar 1937, Rigby, Idaho

Died 22 Mar 1963 Rigby, Idaho

CHILDREN

1 +	Ezra Charles Johnson	14 Feb 1897	Taylorville, Idaho
2 +	Estella May Johnson	11 Mar 1899	Taylorville, Idaho
3 +	Lewie Johnson	25 Apr 1900	Taylorville, Idaho
4 +	Ellis Johnson	23 Nov 1902	Taylor, Idaho
5 +	Myrtle Johnson	29 Dec 1905	Taylorville, Idaho
6 +	Lee Earl Johnson	20 Mar 1908	Independence, Idaho
7 +	Ervin Edward Johnson	3 Aug 1913	Independence, Idaho

James Michael Priest (9.3)

Born 10 Apr 1879 Uintah, Utah
 Md. 18 Dec 1907 Taylor, Idaho to **Minnie Elizabeth Wadsworth**
 Born 29 Dec 1885, Hooper, Utah
 Daughter of Edwin Alonzo Wadsworth and Elizabeth Ann Hunt
 Died 1 Nov 1918, Taylor, Idaho

Died 21 Dec 1935 Idaho Falls, Idaho

CHILDREN

1 +	Velma Grace Priest	20 Aug 1908	Taylor, Idaho
2 +	James Edwin Priest	2 Apr 1910	Taylor, Idaho
3 +	Nelda Elizabeth Priest	1 Nov 1911	Taylor, Idaho
4 +	Lillian Mary Priest	3 Feb 1913	Taylor, Idaho
5 +	Minnie Lucille Priest	7 May 1914	Taylor, Idaho
6 +	Merle Leonard Priest	20 Jul 1915	Taylor, Idaho
7 +	Ruby Elenora Priest	25 Aug 1917	Taylor, Idaho
8 +	Kenneth James Priest	16 Jan 1920	Taylor, Idaho

Mary Priest (9.4)

Born 13 May 1881 Uintah, Utah
 Md. 23 May 1903 Shelley, Idaho to **John Gideon Oram**
 Born 13 Dec 1882, Ogden, Utah
 Son of Richard Oram and Phebe Saunders
 Died 9 Jun 1960, Rigby, Idaho
 Died 6 Jan 1921 Salt Lake City, Utah

CHILDREN

1 +	Thelma Oram	5 Mar 1904	Shelley, Idaho
2 +	Lloyd LaVern Oram	2 Nov 1905	Lorenzo, Idaho
3 +	Richard Edward Oram	2 Jun 1908	Lorenzo, Idaho
4 +	Archie Laran Oram	7 Sep 1910	Lorenzo, Idaho
5 +	John Lyle Oram	9 Jun 1917	Rigby, Idaho
6 +	Mary Mae Oram	31 Dec 1920	Salt Lake City, Utah

Charles Priest (9.5)

Born 19 Jan 1884 Evanston, Wyoming
 Md. 1 Nov 1915 Dillon, Montana to **Nancy Adelia Whittaker**
 Born 4 Apr 1893, Rigby, Idaho
 Daughter of Henry Marion Whittaker and Emma Violo Savage
 Died 6 Feb 1977, Wendell, Idaho
 Divorced
 Died 12 Jun 1957 Ely, Nevada

CHILDREN

1 +	Marie Mary Priest	30 Dec 1916	Lorenzo, Idaho (A)
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Lucy Priest (9.6A)

Born 14 Jan 1886 Taylor, Idaho
 Md. 3 Jul 1906 Union, Idaho to **Carl Henry West**
 Born 18 Apr 1881, Hyde Park, Utah
 Son of Jesse Junior West and Catherine Alice Johnson
 Died 27 Aug 1947, San Francisco, California
 Died 16 Nov 1983

CHILDREN

1 +	Bentley Irvin West	15 May 1907	Union, Idaho
2 +	Spencer LeRoy West	9 Nov 1908	Union, Idaho
3 +	Mary West	26 Dec 1910	Annis, Idaho
4 +	Carl Ralph West	3 Mar 1915	Annis, Idaho
5 +	Rulon Milton West	25 Oct 1918	Ucon, Idaho
6 +	Allen Reed West	8 Feb 1927	Rigby, Idaho

Lucy Priest (9.6B)

Born 14 Jan 1886 Taylor, Idaho
 Md. to **Loren Jackson**

Thomas Priest (9.7)

Born 9 Jun 1889 Taylor, Idaho
 Md. 20 Aug 1912 to **Margaret McGarry**
 Born 28 May 1891, Independence, Idaho
 Died 1 Mar 1974, Rigby, Idaho
 Died 25 Oct 1966

CHILDREN

1 +	Cora Isabella Priest	11 May 1913	Independence, Idaho
2 +	Lelah Margaret Priest	1 Jul 1915	Rexburg, Idaho
3 +	Thomas Priest	26 Jan 1919	Rexburg, Idaho

Emma Priest (9.8)

Born 7 Sep 1892 Taylor, Idaho
 Md. 2 Apr 1913 Rigby, Idaho to **Josiah Alphonso Scott**
 Born 6 Dec 1887, Menan, Idaho
 Son of Ephriam Scott and Sarah Ellen Smithurs
 Died 11 Sep 1944, Idaho Falls, Idaho
 Died 30 Apr 1972 Idaho Falls, Idaho

CHILDREN

1 +	Sarah Norma Scott	31 Dec 1913	Menan, Idaho
2 +	Robert Allen Scott	18 Apr 1915	Menan, Idaho
3 +	Oran Josiah Scott	23 Nov 1916	Menan, Idaho
4 +	Mary Wanda Scott	6 Jan 1918	Menan, Idaho
5 +	Lennis Mark Scott	11 Feb 1922	Menan, Idaho
6 +	Alice Mae Scott	8 May 1924	Menan, Idaho
7 +	Thelda Louie Scott	13 Dec 1926	Menan, Idaho
8 +	Lowell Ellwood Scott	24 Nov 1928	Rigby, Idaho
9 +	Lu Dean Scott	6 Dec 1930	Idaho Falls, Idaho

Magdalene Priest (9.9)

Born 28 Aug 1896 Taylor, Idaho
 Died 28 Aug 1896 Taylor, Idaho
 Did not marry.

Magdalene Beus (10)

Born 17 Jun 1853 Pramol, Piedmont, Italy
 Md. 19 Dec 1870 Salt Lake City, Utah to **John Paul Cardon**
 Born 20 Dec 1839, Prarustan, Piedmont, Italy
 Son of Phillippe Cardon and Martha Marie Tourn
 Died 12 Dec 1915, Logan, Utah
 Died 1 Mar 1944 Ogden, Utah

CHILDREN

1 +	Marianne Magdalene Cardon	25 Nov 1871	Logan, Utah
2 +	Hyrum Michael Cardon	16 Aug 1873	Logan, Utah
3 +	James Cardon	16 Sep 1875	Logan, Utah
4 +	George David Cardon	1 Oct 1877	Logan, Utah
5 +	Amanda Cardon	22 Jan 1880	Logan, Utah
6 +	Ernest William Cardon	26 Aug 1882	Logan, Utah
7 +	Oliver Beus Cardon	7 Jan 1885	Logan, Utah
8 +	Violet Phyllis Cardon	10 Dec 1889	Richmond, Utah
9 +	Katie Lavine Cardon	17 Mar 1892	Richmond, Utah

Marianne Magdalene Cardon (10.1)

Born 25 Nov 1871 Logan, Utah
 Died 17 Dec 1871
 Did not marry.

Hyrum Michael Cardon (10.2)

Born 16 Aug 1873 Logan, Utah
 Md. 8 Apr 1909 Salt Lake City, Utah to **Esther Isabelle Roundy**
 Born 25 Oct 1882, Kanarra, Utah
 Daughter of Wallace Wesley Roundy and Margaret Ann Young
 Died 30 May 1977, Orem, Utah
 Died 27 May 1963 Logan, Utah

CHILDREN

1 +	Margaret Roundy Cardon	24 Sep 1912	Benson, Utah
2 +	Doyle Roundy Cardon	1 Jul 1915	Benson, Utah
3 +	Neva Roundy Cardon	5 May 1917	Benson, Utah
4 +	Nada Roundy Cardon	28 Mar 1920	Benson, Utah
5 +	Kenneth Roundy Cardon	22 Sep 1923	Benson, Utah
6 +	Beth Roundy Cardon	8 Mar 1926	Logan, Utah
7 +	Wayne Roundy Cardon	22 Aug 1927	Benson, Utah

James Cardon (10.3)

Born 16 Sep 1875 Logan, Utah
 Died 30 Mar 1877
 Did not marry.

George David Cardon (10.4A)

Born 1 Oct 1877 Logan, Utah
 Md. 10 Sep 1902 Logan, Utah to **Elizabeth Huldah Ballantyne**
 Born 28 Oct 1879, Ogden, Utah
 Daughter of Richard Alando Ballantyne and Mary Ann Stewart
 Died 22 Jun 1952, Cedar Falls, Iowa
 Died 15 Jun 1954 Ogden, Utah

CHILDREN

1 +	Carvel Ballantyne Cardon	21 Jul 1903	Logan, Utah
2 +	George David Cardon	1 Sep 1906	Logan, Utah
3 +	Ardelle Cardon	13 Feb 1908	Logan, Utah
4 +	Carlos Ballantyne Cardon	23 Aug 1910	Logan, Utah
5 +	Winona Cardon	29 Mar 1913	Logan, Utah
6 +	Elizabeth Cardon	21 Mar 1916	Logan, Utah
7 +	Marie Cardon	28 Jul 1918	Logan, Utah
8 +	George Dean Cardon	22 Oct 1920	Logan, Utah
9 +	Dorothy May Cardon	6 May 1923	Logan, Utah

George David Cardon (10.4B)

Born 1 Oct 1877 Logan, Utah
 Md. 19 May 1954 Ogden, Utah to **Ethel Guild Haslinger**
 Died 15 Jun 1954 Ogden, Utah

Amanda Cardon (10.5)

Born 22 Jan 1880 Logan, Utah
 Md. 19 Dec 1901 Logan, Utah to **Silas Sanford Ricks**
 Born 9 Jul 1877, Benson, Utah
 Son of William Ricks and Margaret Gordon
 Died 1 Feb 1950, Provo, Utah
 Died 10 Aug 1963 Smithfield, Utah

CHILDREN

1 +	Silas Orville Ricks	30 Oct 1902	Benson, Utah
2 +	Leon Cardon Ricks	5 Jun 1904	Benson, Utah
3 +	Phyllis Ricks	18 Oct 1906	Benson, Utah
4 +	Thelma Ricks	18 Oct 1906	Benson, Utah
5 +	Norma Vadel Ricks	28 Aug 1909	Benson, Utah
6 +	Clyde Ernest Ricks	5 Sep 1911	Benson, Utah
7 +	Edna Amanda Ricks	2 Aug 1913	Benson, Utah
8 +	Claude Cardon Ricks	16 Aug 1915	River Heights, Utah
9 +	Don Cardon Ricks	18 Oct 1916	Logan, Utah
10 +	Sanford Cardon Ricks	24 Nov 1919	Logan, Utah
11 +	Blayne Cardon Ricks	6 Mar 1922	Logan, Utah
12	Floyde Cardon Ricks	17 Oct 1924	Logan, Utah
13	Robert Cardon Ricks	29 Nov 1926	Logan, Utah

Ernest William Cardon (10.6A)

Born 26 Aug 1882 Logan, Utah
 Md. to **Ethel Chatterton**
 Divorced
 Died 17 Apr 1959 Denver, Colorado

Ernest William Cardon (10.6B)

Born 26 Aug 1882 Logan, Utah
 Md. 12 Dec 1912 to **Annie Marshall**
 Born 11 Feb 1886, England
 Daughter of Simpson (or Samuel) Marshall and Eliza Allen
 Died 27 Jan 1956, Salt Lake City, Utah
 Died 17 Apr 1959 Denver, Colorado

CHILDREN

1 +	May Magdalene Cardon	30 Oct 1912	Benson, Utah
2 +	Paul Marshall Cardon	30 Nov 1914	Vernon, Utah
3 +	Joyce Lavern Cardon	12 Jul 1916	Vernon, Utah
4	Zella Geneva Cardon	8 Oct 1917	Logan, Utah
5 +	Allan Oliver Cardon	17 Apr 1919	Salt Lake City, Utah
6	Roy Ernest Cardon	26 Sep 1920	Salt Lake City, Utah
7 +	Audrey Utahna Cardon	6 Jan 1922	Salt Lake City, Utah
8 +	Melba Irene Cardon	11 Jul 1923	Salt Lake City, Utah
9 +	Rowland Beus Cardon	3 Nov 1924	Salt Lake City, Utah

Oliver Beus Cardon (10.7)

Born 7 Jan 1885 Logan, Utah
 Died 4 Feb 1907
 Did not marry.

Violet Phyllis Cardon (10.8)

Born 10 Dec 1889 Richmond, Utah
 Md. 21 Nov 1912 Logan, Utah to **Esmond Levier Walker**
 Born 8 Jan 1890, Kamas, Utah
 Son of William Henry Walker and Sarah Ella Woolstenhulme
 Died 24 Jul 1979
 Died 24 Jun 1979 La Crescenta, California

CHILDREN

1 +	Phyllis Walker	13 Nov 1913	Logan, Utah
2 +	Esmond Cardon Walker	9 Jan 1916	Rexburg, Idaho
3 +	Maurine Walker	11 May 1919	Rexburg, Idaho
4 +	Mignon Walker	4 Jul 1927	Hollywood, California

Katie Lavine Cardon (10.9)

Born 17 Mar 1892 Richmond, Utah
 Md. 23 Jun 1926 Salt Lake City, Utah to **Albert Percival Jensen**
 Born 18 Mar 1898, Hooper, Utah
 Son of George Marathon Jensen and Alice Amelia Cottle
 Died 30 Jun 1975, Ogden, Utah
 Died 13 Jun 1984 Portland, Oregon

CHILDREN

1 +	Elaine Jensen	10 Oct 1927	Clearfield, Utah
2 +	Albert Cardon Jensen	27 Feb 1929	Clearfield, Utah
3 +	Lynn Cardon Jensen	26 Oct 1932	Ogden, Utah
4 +	Ardyth Jensen	1 Aug 1934	Ogden, Utah
5 +	Lorraine Jensen	7 Jun 1936	Ogden, Utah
6	David Cardon Jensen	27 Jul 1938	Ogden, Utah

PART II

THE MAJOR FAMILY BRANCHES TO THE

PRESENT TIME