

MERVYN S. BENNION WORLD WAR II HERO

[The following article is a reprint from the May 1966 issue of the Instructor magazine, which was used to provide lesson material for Sunday School in the LDS Church. The author is D. James Cannon. Mervyn was the son of Jeannette Sharp and Israel Bennion, who was the son of John Bennion and Esther Ann Birch.]

HIS KIND OF COURAGE

Pearl Harbor: December 7, 1941. It was a few minutes before 8 a.m. and Captain Mervyn S. Bennion was preparing to leave the battleship *West Virginia* to attend Sunday School and fast meeting in Honolulu. The previous evening he had visited his wife's relatives in town and had been urged to stay there overnight rather than return to his ship. His deep sense of duty took him back there to do the job that only he could do.

Attack!

When a sailor on watch from the bridge frantically reported a Japanese air attack coming, Captain Bennion moved to immediate action and called his men to their battle stations. Then he took his own station at the conning tower on the flag bridge, and checked the readiness of his crew for battle. Disaster was inevitable that fateful morning. His ship was struck in the side by three torpedoes from Japanese planes, and then bombers directly overhead hit twice more. The bomb that fell into the magazine did not explode; thus his

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ship did not go down as did the nearby battleship, *Arizona*.

When the first devastating attack was largely past, Captain Bennion started his survey of the ship and crew. Then, apparently, a bomb exploded on a turret of the battleship *Tennessee*, alongside the *West Virginia*; and a splinter of that bomb hit Captain Bennion in his midsection, tearing off the top of his stomach. He fell, rolled over on his back, and put back the organs which had spilled out. A pharmacist's mate put a simple bandage over the wounded abdomen, and he would have done more but was ordered below by Captain Bennion to care for the wounded there.

His Men Responded to His Spirit

Courage is contagious, and his men responded with vigor and dedication as Captain Bennion kept control and direction of his ship, even while his life was ebbing away. One of the commanders at Pearl Harbor said later that the guns of the *West Virginia* brought down many enemy planes that day.

So he died; and the flames that seared the navigation bridge of his ship should also burn into our

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MERVYN S. BENNION: WW II HERO (cont.)

consciousness that the captain was an authentic naval hero. In life he was quiet, unassuming, self-effacing. Approaching death he was strong, powerful, and heroic.

A lump formed in my throat when I read the newspaper accounts of the heroic death of Captain Mervyn Sharp Bennion. I was a missionary in Hilo, Hawaii, at the time, and immensely proud of the devoted Latter-day Saint who had brought so much favorable attention to the Church. But more important, my own yearnings to live a life of courage found vicarious fulfillment as I read the account of the last minutes of a truly courageous man.

Here was literally "a case study in courage" which reminded me of the Biblical statement, "For God hath not given us the spirit of fear; but of power...." (*II Timothy* 1:7.)

It happened on the decks of the battleship *West Virginia*, but its beginning took place a half century earlier in the little town of Vernon, Tooele County, Utah. You see, one of the first things one learns in reviewing a case study of courage is that it does not suddenly just happen; it does not just appear out of the blue, as did the Japanese airplanes over the Waianae Mountains of Oahu that sunny Sunday morning.

Early Life of the Captain

As I tried to visualize Captain Bennion's lonely figure lying on the navigation bridge of his ship that morning, I mused that he might have seen—in those final moments—his life's events pass before him. Amid the horrors of death—the billows of smoke, the cries of the wounded, the hissings of hot metal slipping into the waters of Pearl Harbor, the drone of airplanes overhead, and all of the confusion of the moment—I envisioned that here was a man who had peace of mind, a man ready to meet his Maker.

Captain Bennion was reared in Vernon, Utah; and in those last moments of his life he

might have thought of his childhood there, exploring the wonders of the farm. He may have thought fondly of his parents and family, and the little church which provided him with the spiritual undershoring that had conditioned his whole life. It was in that Vernon home and church that Mervyn learned "of love and of sound mind," which Paul talks about in *II Timothy*. It was there that he learned devotion to his family, to his country, and to his Church.

His love of country had developed in the warmth of that home and community on the edge of the desert. It had flourished as he learned of grandparents—Scotch and Welsh—who came to the new world in response to the message of a new religion. It had soared as he read and heard of stirring exploits of his pioneer forebears and other servants of God.

Mervyn's younger brother, Howard, has observed that in spite of the humble—if not primitive—conditions of their environment, Mervyn learned "faith, reverence, respect for others, confidence in himself, and strong sense of right and wrong. He had a fear of wrongdoing and of giving unnecessary offense; a desire to do his full share of the work, to be helpful and willing. He had a healthy ambition to reach the full stature of his capabilities and to discharge the full measure of his purpose in life."

Among eight brothers and sisters, and probably 35 Church friends and schoolmates (he attended a one-room log school with pupils varying in ages from 6 to 25 in grades one to eight), he developed a social consciousness of responsibility to his fellowmen.

He Prepared for a Life of Service

It was in Vernon that Mervyn made his decision to devote his life to the service of his country. Although his first thought was directed to West Point and an army career, the opportunity came to attend the U.S. Naval Academy at Annapolis; and he took it. He learned his job well.

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MERVYN S. BENNION: WW II HERO (cont.)

For almost two hours after the burst of shrapnel hit Captain Bennion that Sunday morning, he gave orders and directed the affairs of the ship from a supine position on the lateral walk to the flag bridge.

His physical stamina, a vital ingredient in his final display of courage, was developed many years earlier as Mervyn plowed, grubbed and burned sagebrush, fenced, handled horses and cattle, dug ditches and cleared the land at the foot of the West Tintic Mountains near Vernon. The firmness and vigor that were deep in his soul from those beginnings came to the fore that day when he resisted all efforts by his fellow officers and crew to remove him to safety. The final two hours of his life were typical of his disciplined, trained, and dependable nature.

His was very much an intelligent kind of courage. His life of faithfulness and spirituality had equipped him to finish his job on earth—and to meet his Maker. The philosophy of life which he learned in the Bennion home in Vernon and his devoted service to the Church—in spite of constant moves as a naval officer—gave Captain Mervyn S. Bennion courage to endure a painful death.

To me, this is a magnificent case study in the quality of courage.

Recorder Editor's notes: Mervyn was posthumously awarded the Congressional Medal of Honor, the highest military award this country can give. It was accompanied by the following citation: "*For conspicuous devotion to duty, extraordinary courage and complete disregard of his own life, above and beyond the call of duty, during the attack on the Fleet in Pearl Harbor, Territory of Hawaii, by Japanese forces on December 7, 1941. As Commanding Officer of the USS WEST VIRGINIA, after being mortally wounded, he evidenced apparent concern only in fighting and saving his ship, and strongly protested*

against being carried from the bridge."

Rear Admiral Walter S. Anderson, Director of Naval Intelligence, Commander Battleships Battle Force, and Mervyn's superior officer, was in Honolulu when the attack began and did not arrive at Pearl Harbor until about two hours later. In the book Air Raid: Pearl Harbor!, he made the following statement: "*Captain Bennion was particularly gallant. He was terribly wounded, practically disem-boweled, but he maintained command, although lying on the deck of the bridge. He was a bona fide hero. I did not personally know enough to recommend him for the Medal of Honor, but I am glad he got it, because that captain of the West Virginia merited it if anybody ever did.*"

In July of 1943, the United States Navy launched a new destroyer which was named the *U.S.S. Bennion*, in honor of Mervyn. The boat was built in Boston, travelled through the Panama Canal, and joined the Pacific fleet in early 1944. It was staffed by about 300 men, and participated in many of the major battles of the Pacific war, including Okinawa and Iwo Jima. The ship and its crew were awarded the Presidential Unit Citation, the highest award that can be bestowed upon a naval ship and crew. Both commanders of the *U.S.S. Bennion* were awarded the Navy Cross, the second highest Navy award (just behind Mervyn's Congressional Medal of Honor). The *U.S.S. Bennion* was mothballed in 1946 and sold for scrap in about 1950.



SAMUEL BENNION'S TEMPLE TRIP TO ST. GEORGE

by Helen Madsen

[Helen is continuing her extensive research into the life of Samuel Bennion, in preparation for the eventual publication of a book on his life. The following article is derived from that research.]

In the spring of 1882, Samuel Bennion journeyed to St. George to perform the first temple endowments for his (and our) deceased ancestors. Before describing the work he performed, a little background information would probably be helpful.

Samuel and his wife Mary Bushell received their own endowments in the Salt Lake City Endowment House in 1852, but the church did not perform endowments for the dead until 1877. The Saints performed baptisms for the dead in Nauvoo from 1840 to 1845, and both baptisms for the dead and sealings for the dead in the Endowment House from 1867 to 1876, but prior to the completion of the St. George Temple in 1877, no endowments for the dead had been performed in the Church. Unfortunately John Bennion died in 1877 and was unable to participate in endowments for the dead.

Samuel, on the other hand, was able to arrange his affairs and make a trip to the St. George temple in the spring of 1882. If Samuel took advantage of the train that extended as far south as Cedar City at that time, he could have made the trip from the Salt Lake Valley to St. George in as little as 2 1/2 days. Depending on the weather and if he took his own horse and buggy, the trip could have taken 4 days or more.

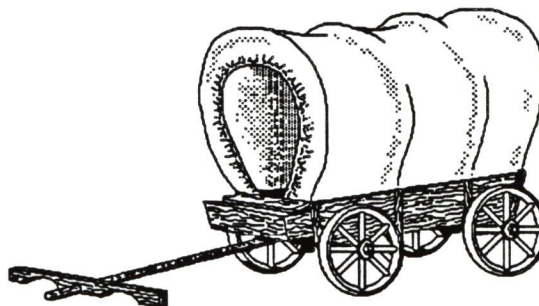
From Tuesday, February 28, 1882 through Friday, March 3, 1882, Samuel either performed or had performed at least 26 baptisms for the dead, 36 endowments, and 13 sealings. Much of the work which required a female proxy was performed by Elizabeth Cooper Pixton, a friend and neighbor from West

Jordan.

By comparing the St. George Temple records to those of the vicarious baptisms and sealings performed in Nauvoo and the Endowment House, it appears that Samuel had access to the records of the work that had been performed earlier. This would be logical, as he and his brother John were responsible for that earlier work! In any case, there is very little duplication of effort between the Nauvoo, Endowment House, and St. George Temple ordinances.

The ordinances performed were for Samuel's wife, sister, parents, cousins, nieces, nephews, grandparents, aunts, uncles, and in-laws. Samuel was re-sealed at this occasion to his deceased second wife Sarah Williams, who had passed away in 1854, and to whom he had been sealed in the Endowment House in 1853. However, she had not been endowed at that time, and received her endowments vicariously during this St. George temple trip. Samuel was also sealed to four other deceased relatives who had never married: two cousins Elizabeth Jones and Elizabeth Bennion; a great great aunt Jane Bennion; and Ann Chamberlain, who is probably the sister of Samuel's uncle John Chamberlain. He participated in the sealing of his parents, John Bennion Sr. and Elizabeth Roberts, and also sealed Elizabeth's sister Maria Roberts to his father.

This surely must have been a special experience for Samuel. By sacrificing a week or two of his time to perform this important work, Samuel set a great example for the rest of us!



REUNION REMINDER

Here's another reminder of the Bennion Family Reunion, to be held Saturday August 18, 1990 at the Taylorsville LDS Stake Center, 1365 West 4800 South, in Salt Lake City, from 4:30 p.m. until 8:00 p.m. or whenever!

Exciting activities and exhibits are planned. The adjacent softball diamond will be used for a continuous softball game; other activities for young children will be available.

A major feature of this reunion will be the opportunity to meet in smaller groups with cousins that are not quite so distant. We will reserve classrooms throughout the stake center for you to meet with relatives descended from the same branch of the Bennion tree. This will be particularly useful in organizing yourselves for research on the matriarchal lines of your family trees. Please contact the Bennion Family Executive Committee if you would like a particular size room reserved for your branch of the family tree!

The agenda is as follows:

- 4:30 p.m. Register, visit exhibits, visit
- 5:00 p.m. Picnic dinner. Bring your own food; Bennion Family Association will supply drinks and dessert.
- 5:45 p.m. Traditional Samuel vs. John Tug-of-War!!
- 6:00 p.m. General business meeting
 - President's report
 - election of officers
 - financial report
 - family history report
 - guest speaker
- 7:00 p.m. Adjourn to "grandparent level" meetings, and general visiting

Special note to descendants of Rebecca Ann Bennion Sharp: Helen Sharp Madsen has gone to considerable effort to compile the names and addresses of Rebecca Ann's descendants. Please make a special effort to see Helen and review the list for accuracy and completeness, which will be available at the reunion.

JOHN BENNION'S DEATH REPORTED

Last year in the Recorder we published the obituaries of John & Samuel Bennion. Helen Madsen also found the following Deseret News article which announced John's death. Although published on Wednesday, September 5, 1877, the article was in a column titled "From Saturday's Daily, Sept. 1." John's death occurred September 1, 1877. The title of the article alludes to Brigham Young, who died August 29, 1877.

Another Good Man Gone.— Yesterday morning Elder John Bennion, of North Jordan Ward, sprang upon a bare-backed horse, near his residence. In doing so his body received a sudden jar, causing a severe internal injury. He rode a short distance, and then, with great difficulty, got off the horse and reached the nearest house.

He said from the first, "No doctors can do me any good now." Medical assistance was procured from this city, he suffering severely in the meantime. At ten o'clock last night he seemed comparatively comfortable, but subsequently became much worse, and finally, at twenty minutes past eight this morning, he expired.

The deceased leaves a very large family to mourn his departure. We were personally acquainted with him, and are well aware of his many noble qualities of head and heart, he being, we sincerely believe, one of nature's noblemen, and a man full of integrity to the Lord and His work.

A short time prior to his demise he said he greatly desired that his family should live as he had taught them to, and remain faithful to the cause of God and truth.

The funeral services will be held at nine a.m. on Monday, at the residence of the late deceased. Friends of the family are invited to be present. The remains will be interred in the cemetery of this City, the same day.

REMINISCENCES OF AN EARLY BENNION

[Our family historian Ruth Rogers recently obtained from Lucille Dimond Smith a document that was written by one of the sons of John Bennion and Esther Wainwright. By studying the context of the letter, our best guess was that it was written by either John Edward Bennion (1851- 1930) or Ira Wainwright Bennion (1864-1929). We also suspect that it may have been written in preparation for the publication of Bennion Family of Utah volume I, which was originally published in 1931. The original spelling and punctuation in the document have been preserved.]

In the Spring of 1848 Samuel and John Bennion moved from the fort on Pioneer square to Emigration creek & started a home in the vicinity of what is now Forest Dale. I think Bro. Joseph Harker was with them. Food was very scarce & thin short rations were supplimented with roots, greens & berries of the native kinds. The hearts of the parents were sorely pained to ration off the meager allowance for each child. The parents must have sufficient to enable them to work. I have heard my father say they needed no chickens to pick up the waste - that the children would creep under the table & pick up every crumb off the dirt floor. My brother Samuel R. said Father was so weak he could not swing the plow around at the end of the furrow & so had him, S.R. five years old drive the oxen so as to bring the plow right into place in the furrow. And he was so weak that the least obstacle in his way would cause him to stumble & fall. Father said his breakfast was so light & his dinner so scant when he would go to the canyon for wood or fencing that he would keep nibbling at his lunch so that it would be all gone by noon.

My cousin, John R. Bennion told me a rather amusing & yet touching incident that happened in Rush Valley near Stockton [?] at

Rush Lake where the two brothers were obliged to winter their drystock. There was no chance then for hay in the Salt Lake Valley except a little along the Jordan River & that cut with scythe. It was in the early 50's & they were still on rations. Father had been home & brought back a few supplies. The little boy John R coming into camp found the bisquits but knowing they were all counted he took a bite out of every one, thinking it would not be noticed. "But," he said, "didn't I get a good scolding when Uncle discovered my trick!"

These little incidents show what a hard tying time our parents had in those early days & what they endured for the Gospel & building up of God's Kingdom in the tops of the mountains. And now shall we fault & render their works & sacrifices vain & of no avail because we fail to carry on the word they so nobly began?

In the Fall of '48 Pres't Young came to these Brothers & asked them to move elsewhere as he desired that location for a church farm. So they moved across the river near 33 So. on the ice as there was no bridges then & no canals out so that fording was difficult & dangerous. They co-operated & built & lived in one cabin while they built the other - the first on the "Other side of Jordan." These brothers allways so co-operated all their lives - a fine example for their descendants. My father's last words was: "Tell my family to walk in my footsteps."

A few years later they moved south from there to sand hills to the salt grass bottoms about where the Butterfields & Mantles are now. Here it was that Rachel came nearly being devoured by a big boar pig. The screams of the child & mother brought Bro. Harker a flying with a club to the rescue.

About this time the brothers saw the notorious Bill Hickman moving around in the river

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EARLY BENNION REMINISCENCES (cont.)

bottoms south, & and suspected something, Sam'l, John, and Bro. Harker went & staked off the land & put up claim notices by moonlight so that when Hickman came out with his numerous tribe [?] he was obliged to go further up the river & located at the "Mound" - later the "Bringhurst Place" & still later "Carter."

At a harvest feast, or Thanksgiving feast Apostle John Taylor was a guest - (an old acquaintance of the Bennion brothers in Liverpool and Nauvoo) when Father Harker arose in the midst of the feast & moved we name this settlement Taylorsville. It was seconded & carried unanimously. Up to then it had been known as "North Jordan."

That moonlight staking corresponds to the present boundaries of the Bennion, Harker, Pixton & Mantle homes.

Prestd Young later acquired title to the Bennion holdings on Emigration Creek & built his county villa near the present site of the Forest Dale Meeting house.

It is noteworthy to say that Aunt Mary Bushel Bennion did not join the Church until some time after her settlement here in the valley. It is also noteworthy that after she did join she was one of the most worthy & faithful saints that ever tabernacled in the flesh. Everybody now old enough to have known can never forget her kindness & love.

I have heard my father tell how in those early starvation days whenever he called on at her home she would so urge him to eat that he was sure to be sick that night or the next day - that his stomach was so contracted to the small rations allowed that it could not stand for the expansion of her feed without disorder.

I will relate another story though may not be suitable for publication. Joseph Bennion when a child was given to eating dirt. His father Samuel Bennion in trying to cure him of this bad habit would put a lasso around his body and throw him in the river. Finally,

when he was dragging, or tugging him along by that old slough near the home towards the river, little Joseph begged his father not to "fro me in de riber, but fro me [in] de sue." This plea so touched the heart of his father that he couldn't throw him [in] the river or the slough, & it is said that the kindness of his father cured him of eating dirt. Kindness is often the most influential weapon.

P.S. If our mothers were only here how many interesting & instructive things they could relate! What a field of literary exercise & the Bennion family would afford a Washington Irvine, or a George Elliot! Our last reunion was the best yet. Israel came in after milking & back to milk this morning. The world moves.

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THE STORY OF SARAH WILLIAMS

Samuel Bennion's "Unknown" Wife

by Leon Williams and Helen Madsen

Little has been known of Sarah Williams, Samuel's second wife, until a year or so ago when descendants of Sarah's brother made contact with us. From early correspondence they had learned that Sarah had married a Bennion. In searching the archive records of the LDS Church they located the records submitted by the Bennions, listing Sarah, her sealing date to Samuel, and the possible of the birth of a son, Richard. It appears that both Sarah and Richard died in childbirth in 1854. It was therefore with great interest that we met with the Williams descendants to learn of Sarah, her parents and her history. Portions of that information are presented here.

Charles Williams, Sarah's father, was born May 28, 1805 in Hindford, Shropshire, England. He was the son of Thomas Williams and Mary Parry. He had one sister Ann (1805), and three brothers William (1808), John (1809), and Edward (1812).

The Whittington Parish records show that his parents were married September 7, 1801, and they lived in the vicinity of Whittington, Shropshire, England. From 1802 through at least 1812 the family lived in Ebnall, a small town about a half mile northwest of Whittington. In 1805, when Charles was born, they lived in Hindford, near Whittington. When Charles was a young man he was quite a sprinter and on one occasion while living near Whittington, he was riding in an open railroad car when his hat blew off. He hopped off the train, retrieved the hat and caught the train and got on again.

When Charles was 24 years old he married Mary Griffiths in the Parish of Whittington, on March 3, 1819. Mary Griffiths was born in May, 1810 in Hindford, the daughter of William Griffiths and Elizabeth Parry. She

had four brothers Edward (1805), William (1807), John (1812), and Joseph (1816).

Charles and Mary were the parents of seven children: William (1829), Elizabeth (about 1832), Edward (1833), Sarah (1834), John (1840), Joseph (1843) and Charles (1847).

Charles Williams was baptized a member of The Church of Jesus Christ of Latter-day Saints in England on December 30, 1842.

On September 19, 1848, Charles boarded the ship "Sailor Prince" for passage to New Orleans. Leaving their oldest son William with Mary's parents, Charles and Mary took Sarah, 13, John, 8, Joseph, 5, and Charles, 1, with them. Edward had died in infancy and the whereabouts of Elizabeth is unknown. The ship sailed on September 24. The 950 ton ship was of British registry and captained by Master Allen McKechnie. The LDS Company leader was Lorenzo D. Butler, a returning American missionary. There were 311 persons on board. Three infants died during the voyage. The ship arrived in New Orleans on November 20, 1848, taking 57 days.

On November 24 Elder Butler and company sailed for St. Louis on the steamer "Grand Turk." There they obtained housing and employment for the winter. During the month of December cholera infected thousands of people in New Orleans and St. Louis, and Charles' wife Mary died at this time in St. Louis.

In the spring of 1849 Charles and the four children travelled up the Mississippi to Nauvoo, only to find the majority of the saints moving across the state of Iowa to Winter Quarters. During the trip across Iowa, the two youngest children, Joseph and Charles, also died. The father Charles, with Sarah and John, arrived in Ferryville, Iowa in the fall of 1849. There Charles met up with Mary's

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THE STORY OF SARAH WILLIAMS (cont.)

younger brother Joseph Griffiths and his wife Anne. Joseph Griffiths, Charles' brother-in-law, had come to Nauvoo in 1842 and following the death of the Prophet Joseph Smith had preparations to leave for Salt Lake in the spring of 1849, as soon as Charles and Mary and family arrived, but the sicknesses and deaths caused the trip to be postponed until the spring of 1850.

In a letter written on November 1, 1849, from Ferryville, Charles stated that "even though his troubles have been great his faith remains unshaken." In company with the Griffiths family, Charles and his two remaining children arrived in Salt Lake in the fall of 1850 and settled about 12 miles south of Salt Lake City in Union (Little Cottonwood). Charles was rebaptized October 19, 1850 in Little Cottonwood by James McClenahan and reconfirmed the same day by Silas Richards and B. Jones. Charles was a member of the Little Cottonwood Ward, according to the Bishop's Census of 1852. By 1853 he is listed as owning a wagon, oxen, steers, cows, sheep, pigs, farm tools, furniture and real estate in Little Cottonwood.

A letter from Charles Williams to friends back in England reveals a very strong testimony of the gospel. In spite of the trials and misfortunes that befell him, the loss of wife and children, he encouraged his friends to be strong, entreated them to come join the Saints, and pleaded with them to be obedient to gospel principles. He stated: "it is the same with me as it was when i have spoken to you to do before concerning the Principles of Eternal i hope you will be obedient to them and think it Not a idle talk."

A letter from Joseph Griffiths, Charles' brother-in-law, states: "Charles says that although his troubles has been great yet his faith is un shaken & He says he wants you to come on he would like to see you."

From the sealing records of the Endowment House, we learn that Sarah became Samuel Bennion's second wife on February 13, 1853. Sarah passed away in December, 1854, and word of mouth family history tells us that she and a child died in childbirth.

The Union Cemetery records show that Charles Williams is buried there with his second wife and his daughter. Since no evidence is known of children from the second marriage, and no other record of Sarah's burial is found in any other cemetery in the Salt Lake Valley, it is presumed that Sarah is the daughter referred to in the Union Cemetery records. If she and a child died in childbirth, it would be logical for the baby to be interred there also, but no mention of such is made in the cemetery records.

Additional information on Sarah may be forthcoming at some point. Leon Williams, a descendant of Sarah's brother John, has seen correspondence between the brothers of Sarah's mother, telling of Sarah's marriage to a baker from Liverpool, and there was a response telling of the grandparent's disapproval of the polygamist marriage. It is hope that we can obtain copies of these letters. They should give us further insight regarding Sarah, who is a little less of a mystery to us now.

ANCESTRAL FILE NOTES

by Helen Madsen

The LDS Church recently announced the availability of "Ancestral File 3.", a computer-readable compact disc being distributed to LDS Family History branch libraries throughout the world. The disc contains many of the pedigree charts and family group sheets that have been submitted in recent years. This is a great step forward and will greatly facilitate more efficient family history research.

Unfortunately, many of the Bennion family group sheets (and others as well) in this "Ancestral File 3."

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NEWS FROM A COLLATERAL LINE OF "COUSINS"

by Helen Madsen

I was recently saddened to learn of the passing on March 14, 1990, of Jack Bradshaw (born 1917), one of our "Welsh Bennion Relatives," and a great grandson of Mary Bennion Williams, a sister of our Samuel & John Bennion.

As you may know, John & Samuel had one other brother and three sisters. The brother and one of the sisters died in infancy, but the other two sisters, Mary and Elizabeth, grew to adulthood, married, and had posterity. However, neither they nor their families joined the LDS Church. Elizabeth married Thomas Davies and they eventually settled in Nebraska, while Mary married Joseph Williams and stayed in Great Britain. One of my interests in family history research has been to locate the descendants of these two sisters and introduce them to the rest of their "cousins."

While pursuing this interest, I learned that Mary Bennion Williams and her husband Joseph had a daughter named Mary Elizabeth Williams, who married William James Bradshaw in 1870 and subsequently moved to Australia. John Bennion had recorded in his journal that he had written on March 16, 1875 to his niece [Mary] Elizabeth Williams Bradshaw living in Australia. He also recorded

that he had received a letter from her from Melbourne, Australia, February 19, 1876. But that was not enough information for me to locate the family. I had written to various Australian authorities to try to locate birth certificates, but had been unsuccessful.

Then, in 1981 while on a BYU Study Tour to England, I managed to make contact with Jack Bradshaw, a grandson of Mary Elizabeth Williams Bradshaw. I spent a wonderful evening with Jack and his family. Besides becoming acquainted with this choice family, I was given by Jack a copy of the birth certificate of his father, William Samuel Bradshaw, a son of Mary Elizabeth Williams and William James Bradshaw, and born in Australia. Armed with this information, I was able to contact the appropriate authorities in Australia and received birth certificates for all four children born there. Further searching enabled me to put together the entire family, which included three more children born following the family's return to Wales:

Born in Australia:

Joseph John Bradshaw 1871-1878

Mary Elizabeth Bradshaw 1872-1878

William Samuel Bradshaw 1874-1931 (Jack's father)

Harold Edgar Bradshaw 1876-1880

Born in Wales:

Mabel Gwenllian Bradshaw 1880-1953

Albert Edward Bradshaw 1882-1944

Gilbert James Bradshaw 1886-1888

Following my 1981 introduction to Jack Bradshaw and his family, we maintained contact through a friendly exchange of cards and letters. Jack was a retired employee of the Goodyear Tire Company. We send our sympathy and condolences to his family: his wife Sheila, their daughter Margaret and her husband Timothy Wall living in Midlands, and their other daughter Gillian Mary Bradshaw, a graduate of Cambridge and teaching in Madrid, Spain.

ANCESTRAL FILE NOTES (cont.)

contain errors. When I contacted the Family History Department regarding the submission of corrections, they asked that we note any suspected errors but to refrain from submitting corrections/additions until they publish "Error Correction Submission Guidelines."

Also, please do not assume that the "Ancestral File 3." contains all known Bennion genealogical information!

So, if you use the file and notice errors and/or omissions, please notify me. I am in the process of verifying all the records, submitting additions and corrections when allowed, and will keep you informed of our progress via this publication. Your help and cooperation are needed, encouraged, and requested!

TAYLORSVILLE CEMETERY BEAUTIFICATION PROJECT

by Kerry J. Bennion

Taylorville Memorial Gardens, Inc., a non-profit corporation directed by Mr. LaVelle Prince, Chairman/President, Mr. Thomas L. McLelland, Trustee/V.P., and Mr. Richard Harker, Trustee/Secretary-Treasurer, has concluded a successful purchase of the Taylorville Cemetery. A major beautification and renovation of the entire cemetery is underway to restore the pride of this vital Taylorville landmark.

This renovation is significant to the Bennion Family due to the large number of our family members that are buried in this cemetery. Years of inadequate care and subsequent use and abuse have taken their toll on the cemetery. The new owners are very serious about beautifying this important landmark. A March 26, 1990 letter to plot custodians outlined the intentions of the new owner as follows:

1) Because the cemetery in non-endowed and no maintenance or care has been provided in the past, it is our desire to establish a trust fund to have the cemetery become "endowed" in accordance with Utah state law. This would insure perpetual care forever.

2) The estimated cost for the beautification and renovation of the cemetery is approximately \$50,000. We have organized numerous community groups and individuals to assist in implementing the plan. Additionally, we are soliciting donations from all sources. We have established a trust fund titled "Restore the Pride", c/o Key Bank of Utah, to raise the monies necessary and have targeted Memorial Day of this year for a "Rededication".

The Beautification Project will be as follows:

1) Entire fence repaired — Eagle Scout project.

2) Entire fence painted by students from Eisenhower Junior High School.

3) New sprinkling system and pump installed.

4) New wrought iron fence along frontage.

5) Major flower, shrub and tree plantings.

6) New road on south side, repaving of road on north side.

7) Bridge to be repaired - Eagle Scout project.

8) Leveling and grading around all grave spaces.

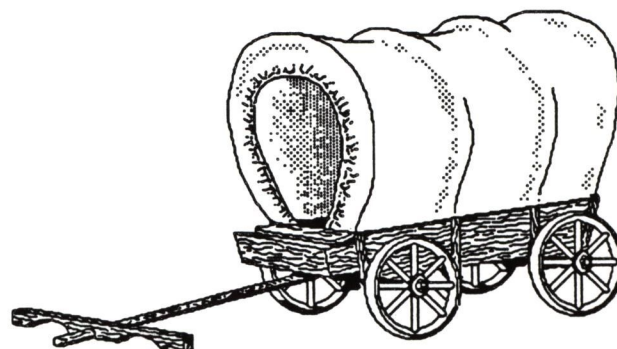
9) Sodding of old section, approximately 2 acres.

10) Seeding of new section, approximately 3 acres.

11) Removal of dead trees and other shrubbery.

Items 1, 2, 4, and 11 are complete as of this writing, with items 3, 7, and 8 about half complete. The implementation of all remaining items is contingent upon our fund-raising efforts, and demonstrate the need for donation of time and money from all sources. Help is also needed in the verification of cemetery records.

Donations may be sent to "Restore the Pride", c/o Key Bank of Utah, 5101 South State Street, Murray, UT 84107.



**The
Bennion
Family**

Recorder •

Bennion Family Association
c/o Steve Bennion
1355 Dover
Salt Lake City , Utah 84108

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