Where Matilda Ann Flamm,
my mother, was born

Where my father was born

The ancestral home of my mother —
the home of Jacob Henry Flamm

The home of Brigham Henry Ellsworth
(taken Sept. 10, 1920

Grandmother Ellsworth at the left

Part 1 - Blessings through personal attendance, in the right spirit, at the temple.

1. Strength in the hour of temptation
2. Spiritual power, by tempering human character, making one unselfish, and enabling righteous living.
3. Source of comfort in trouble, be it finances, sickness, or any other.
4. Satisfaction of being co-workers with Christ
5. Increase in capacity to appreciate the high and noble
6. We get a spirit of generosity and helpfulness, whether we can get names of our own or not.
7. The way is made open to do temple work and get names.
8. The greatest joy of life comes from rendering the greatest service -- Salvation for the dead.

Part 2 - Blessings to our Kindred dead because of labors in their behalf. They gain

1. A chance for eternal salvation — spiritual life
2. Spiritual power and comfort.
3. The ability to progress instead of being held back by work undone
4. The ability to mingle with others who will be exalted upon resurrection.
5. The ability to understand truths of God that were hitherto dark to them.

Part 1. Young people should not delay going to the temple until years after their marriage. The temple blessings help us in our daily living to keep in tune with God. The temple service leaves a lasting impression on the minds of young people, an impression that will mould their lives, if given the chance. There is no reason why good, mature, intelligent young persons should not go to the temple. Moreover, the temple needs everyone of all ages that have been baptized into the church. The temple service develops the character or soul of a person much more than the life of a person who repents on his death bed. The young person who has been through the temple while young is ahead by far. Temple work is inspirational, and young people, lacking in experience, need inspiration.

Part 2. Young people should participate in temple work and genealogy because the vigor, clear-thinking, and cash returns of physical skill, all attributes of the young, are needed to further the work of saving our dead — gathering names and supporting the temples, and performing the ordinances. The work is just as important to young people as it is to their grandparents.

Part 1. God has commanded us to keep temple records very carefully and officially, for in them is the information which will determine the eternal reward of millions of God's children. All entries must be true or the records would lose their value for temple work.

Part 2 - We cannot attain to perfection without our children until we have done all in our power to make the Celestial Glory, the highest degree, attainable to them. We are responsible for their being here. We have covenanted with God that we will beget children, which God has commanded us to do. He will accept these children into His House, only if we as parents have complied with the law of Celestial Marriage, and we cannot ourselves attain to this glory without abiding by the law upon which the attainment is predicated.

This applies also to our forefathers. They must be united in Celestial Marriage, else we cannot be legal (lawful) children to them in the Kingdom of God, for the household and Kingdom of God will be composed only of the legal sons of God through the Celestial marriage. Even God himself is subject to this law. If there is a link in our ancestry where the parents are not united through Celestial marriage, we cannot become legitimate sons of God until that work is done, or all in our power to do has been done — and we will have the power, for God will open the way, if we are diligent. This is why Temple work is so important, especially the work for the dead, and why it must be done as fast as we can do it, for there is much to do.

eting covenant
& sealing have not
cepted into the house of God.

Part 1- What I should teach my children on the Blessings of Temple Marriage

Civil marriage is for time only. Temple marriage is for time and all eternity. All who wish to enter the highest degree of the Celestial Kingdom must be married for time and all eternity - married according to the law of God. God holds this necessary in order that we become his sons and daughters; all others are servants only; even tho they obtain exaltation in the Celestial Kingdom, they cannot enter the degree where the sons and daughters of God are. They do not become members of the household of our Father and our God, if they refuse to receive the celestial covenant of marriage.

We are privileged and commanded to assist our Father by giving to this spirit children the right to live in mortality and continue on to perfection. People born to parents who were married according to the everlasting covenant become legitimate children of God, legal heirs to the Kingdom of God. God will not claim as legal ~~any~~ sons and daughters any of the other children of men. He has not covenanted with their parents, except those who have been married in this temple by this servants.

Except a man and his wife enter into and every
and be married for eternity, God's bearers of the Priesthood and keys
performed the marriage and God can not accept it, nor can the children be ac

temple worship.

I would try to have him understand that the things which occur in the temple are symbolical of the mighty realities of God, just as the letters g-o-d, not especially beautiful nor impressive of themselves, yet represent in symbol, the Majesty of God. All things that we know, no matter in what field, are known to us by symbols:- names, words, marks on paper, nevertheless symbols for those realities that we know.

for his own endowments if I could.

Then, when the young person definitely wished his endowments, I would tell him of the lessons of the temple. I would make it clear that we must learn these lessons if we are to progress to the Celestial Kingdom, and that the lessons are given simply to inform and guide us. There will be preparatory ordinances, even as baptism is an ordinance, or as receiving the priesthood is an ordinance. Then he will listen to lectures and conversations in the temple. We will see representations by present day living people. We will see beautiful pictorial representations upon the walls of the rooms — pictures of Christ, pictures of beautiful lands, portraits of people who have been or are important in the church today.

We, a living person, a candidate for the blessings, will take part actively in the service as he moves from room to room. We will have the opportunity to raise his hand of his own volition and make solemn covenant to the Lord that he will serve Him, observe His commandments, and keep himself unspotted from the world. He will be given instructions and will covenant to use the imparted knowledge.

At last, tests are given to find if the young person, the candidate, has properly learned the lesson.

We should observe all these things he hears and sees, and recognize the wonderful coherence and logical nature of the carefully worked out system, with a beginning and an end, fitting every known law of God and nature, which constitutes

Part 4 - How I would prepare the mind of a young person for the first day they go through the temple.

To prepare the mind of a young person for their first day in the temple requires an open minded attitude on the part of the teacher as well as the student. Therefore, I would prepare myself to teach him. I would resolve to tell the truth as I know it, and encourage him to think for himself. I would tell only what I know to be true. I would not cloak the information with secrecy, but rather, sacredness and reverence and seriousness. I would ~~not [illegible] not [illegible] hand [illegible] I would be prayerful~~.

To prepare the mind of a young person for his first day in the temple, I would not wait until the day before he wants to go to the temple to tell him about it. I would acquaint him with temple officiators in their daily life, as early in life as I can, so that ~~they~~ he will know and trust them. I would have ~~them~~ him go into the temple itself and do baptismal work and confirmations for the dead. I would do this to remove the fear of something strange completely from ~~their~~ his hearts and minds, and implant a desire for the atmosphere of the temple. We would then know for himself that the temple is sacred, and nothing evil is done therein, that we worship there.

~~Before~~ a young person wished his endowments I would tell him why he went to the temple - to receive those gifts and ordinances by which ~~alone~~ alone we can enter the Celestial Kingdom and become sons and daughters of God, able to progress to Godhood ourselves — legitimate sons of God, according to God's laws, not just the sons of men, according to the laws of men. I would give him a desire

Part 1- Helen Adelia Gibson (E.), mother of my father, spent several of her declining years in the temple. I am sure she felt more useful and contented working there than she did in any of her children's homes, or even alone in her own home. She was the type of woman who craved the satisfaction of meeting with other people, and in the temple she did mingle with people, all of whom were united in a common cause. Her declining years would have been saddened by living a dreary lonely life outside of the service of the temple.

Part 2- "Sacrifice brings forth the blessings of heaven" is true of temple workers and their lives. I know this by personal observation, and also the story of my mother's brother. He was in ill health, and at times not quite rational and sane in his mind, even. He is old now, and has spent several years in the temple. He is recovered, and enjoys the best of health. Financially he is solvent, and does not depend on charity. He is a very happy and busy old man.

Definite proof of Relationships in My Pedigree

Relationships	Proofs
1 Arvilla Ellsworth, wife of William Yancey	1 { personal knowledge - temple record marriage certificate, family record
2 Arvilla Ellsworth - dau. of Claude Wm. Ellsworth and Matilda Ann Flamm, his wife	2 { birth certificate, personal knowledge, temple record, marriage certificate, + family record
3 Claude Wm Ellsworth, son of Brigham Henry Ellsworth and Helen Adelia Gibson, his wife	3 { family record, temple record + endowment records + record kept by Helen Adelia Gibson
4 Brigham Henry Ellsworth, son of Edmund Ellsworth, and Elizabeth Young, his wife	4 { family record, and temple record
5 Matilda Ann Flamm, daughter of Jacob Henry Flamm and Matilda Ann Painter, his wife	5 { family record and temple record (records of Det Endowment House)
6 Jacob Henry Flamm, son of John Daniel Flamm and Elizabeth Barbara Flamm, his wife	6 { parish record in Metzingen, Germany temple record
7 John Daniel Flamm, son of John Daniel Flamm and Marie Agnes Kerner, his wife.	7 { parish record of Metzingen, Wurttemberg, Germany
8 Helen Adelia Gibson, dau. of Henry Elliot Gibson and Martha Eliza Gibbs, his wife.	8 { temple record, and personal record kept by Helen Adelia Gibson
9 Elizabeth Young, dau. of Brigham Young, and Mariam Works, his wife	9 { family record and temple record
10 Matilda Ann Painter, dau. of George Painter, and Jane Herbert, his wife	10 { personal knowledge and family record
11 George Painter, son of William Painter and Mary Bowles, his wife	11 { personal knowledge
12 Jane Herbert, dau. of John Herbert, and Mary King, his wife.	12 { personal knowledge

Part 1-

It is our first responsibility to seek out and do temple work for his direct male or patriarchal line - the line of our fathers. The Celestial family is of the patriarchal order, In order to enter the highest degree in the Celestial Kingdom, we must perform all the ordinances in the Gospel for ourselves and our progenitors. In this Kingdom, the fathers of men shall be in jurisdiction over their own children and their seed. None can be exalted except as a family unit, pedigreed through the generations. In order to do the required sealings and ordinances for our dead, we must trace our pedigrees through our paternal line, first, as commanded by the Lord through President Woodruff, that all work done shall be done in an orderly way, and thus eliminate confusion and the errors that confusion engenders. If however, our paternal line is being traced by someone else who is doing all that can be done in getting our pedigree and ordinance work done on that line, we must choose another line of progenitors of our father's mother's line, or else our own maternal lines and complete their work as fast as possible.

Part 2 - My paternal line, beginning with my own name

My name: Orilla Ellsworth (Yancey), b. 30 Nov. 1911 - md. 27 Feb. 1933 to William Yancey

Orilla ← Claude ← Brigham H. ← Edmund ← John

Claude Wm Ellsworth b. 27 Feb. 1882 md 28 Sept. 1910 Matilda Hemmer

Brigham Henry Ellsworth b. 23 Nov. 1850 md. 27 Dec. 1869 Helen Adelia Gibson

Edmund Ellsworth b. 1 July 1819 md. ——— Elizabeth Young

John Ellsworth

Sample letter to a County Clerk for the
abstract of the Will of
George Smoot

340 W. Buell
Pocatello, Ida.
April 12, 1937

County Clerk, St. Mary's County
Leonardtown, Maryland

Dear Sir,

Enclosed is a fee of one dollar ($1.00) for which please send me an abstract of the will of one, George Smoot, who died in Saint Mary's county between 1785 and 1790.

If a search is required, please inform me, and state your charge, and I will forward the necessary money to you at once.

Yours truly,

Arvilla E. Yancey

Lesson 28

(Sample letter to a town clerk)

340 W. Bell St.
Pocatello, Idaho
April 12, 1937

Town Clerk of Batavia
Genessee County,
Batavia, New York

Dear Sir,

As I am interested in the genealogy of people by the name of Gibbs, would you please find information for me concerning one Martha Eliza Gibbs, who was born 28 July 1828 at Batavia, Genessee County, New York.

Please search for the date of the marriage of Martha Eliza Gibbs to her husband, ~~born~~ Henry Elliot Gibson, born 14 March 1827 at Oswego New York. This marriage should be between the years 1840 and 1850; and also search for the names of the parents of Martha Eliza Gibbs, and their birth, marriage, and death dates. The birth dates should be between 1785 and 1810, and the marriage date between 1826 and 1827. Also, please search for the names, births, marriages, and deaths of brothers and sisters of Martha Eliza Gibbs. Please send me uncertified copies of these dates, should you find them in your records.

Enclosed is the amount of two dollars ($2.00), for your work. If that amount is insufficient, please inform me and I will gladly forward whatever you require. Enclosed is a stamped, self addressed envelope for your convenience. I will appreciate an answer from you.

Yours truly, [illegible] (Mrs. Wm. Yancey)

My family record was taken from the family records of my parents, who in turn received or copied the records of their parents. Even these records were not equally reliable and free from error. I consulted the temple records, too.

None of these were taken from printed records.

Lesson 25

Part 1-

340 West Bunell St
Pocatello, Idaho
Mar. 23, 1937

Genealogical Department
Boston Evening Transcript

Dear Sirs,

Enclosed is a three-cent stamp.

Will you please publish information for me concerning the parents of Martha Eliza Gibbs who was born 28 July 1828 at Batavia, Genessee Co., New York, and who was married to Henry Elliot Gibson who was born 14 Jan. 1827 at Oswego New York? I wish to learn the names, birth, death, marriage, ~~of her~~ parents, and also of her brothers and sisters.

Yours truly
Mrs. William Yancey
(Orilla Ellsworth Yancey)

Jane Herbert was b. 27 Oct. 1827 at Castle Eaton(?), Gloucestershire, England, to John Herbert and Mary King. John Herbert of Castleton, Wilts, Eng. (Something wrong in place here?) was b. 13 Jan. 1793 to Richard Herbert and Elizabeth Cook; md. to Mary King 12 Oct. 1819, and d. June 1854 in U.S.A. Richard Herbert of Castleton, Wiltshire, Eng., was md. to Elizabeth Cook 25 June 1781, and d. before 1818. Elizabeth Cook was of Castleton, Wiltshire, Eng.

Johann Daniel Flamm, born 23 Aug. 1753 at Metzingen, md. 7 Aug. 1784, d. 6 June 1826 was the son of Johannes Flamm and Maria Barbara Kuhn. Johannes Flamm was ~~the son~~ born 22 July 1723 at Metzingen and was the son of Johann George Flamm and Anna Maria Voelter. Johann George was the son of Johannes Flamm and Anna Catharina Schmidt. Johannes Flamm born 16 Mar. 1644 at Metzingen, was married 30 Jan. 1663 and died in 1699. His father's name was Johannes and his mother's name was Catharine.

Marie Agnes Kirner was born 14 Nov. 1760, died 29 May 1840, and was buried in Neuffen, Wurtt. Germany. (~~For~~ Her father's name was Johann Konrad Kirner, and her mother's name was Susanna Rosina Birkmeyer. For further information on Flamm genealogy, see record of Matilda A. Ellsworth.

Elizabeth Barbara Flamm, wife of Johann Daniel Flamm, was born 23 Mar. 1793 in Metzingen, and died 3 Jan. 1843. She was the daughter of Johann George Flamm and Elizabeth ~~Bat~~ Katharina Randecker. Johann George Flamm was born 8 Oct 1759, and died 29 March 1807, in Metzingen. His father was Johannes Wilhelm, and grandfather was Johann George.

Matilda Ann Painter was born at Bountiful, Utah 17 April 1860, to George Painter and Jane Herbert, and died 3 Dec. 1935 at Rexburg, Idaho. George Painter was b. at Kempsford or Kemsford, Gloucestershire, England to a man whose name ~~was believed to be~~ William ~~A~~ Painter and to Mary Boles. William Painter, ~~believed to be~~ the father of George Painter whose wife is Jane Herbert, was ~~baptized~~ 26 Aug. 1787 at Kempsford, Gloucestershire, England. He was the son of Thomas ~~and~~ Painter and Mary Pitt and husband ~~to~~ Mary Boles. (The data, and other names are correct, ~~but~~ it is ~~not~~ now certain ~~whether~~ that his name was William.) Mary Boles, mother of George Painter, was b. 1787 at Castleton, Wiltshire, and died 1871. Thomas Painter was b. at Hemerton, Wiltshire England, md. to Mary Pitt, and d. 3 July 1824. Mary Pitt was b. 16 Nov. 1778 and buried 19 Oct. ~~1~~ 1789.
(Evidently there is something wrong here.)

I am Avilla Ellsworth, born (b.) 30 Nov. 1911 at Rexburg, Idaho, married (md.) 27 Feb. 1933 to William Yancey. I am daughter (dau.) of Claude William Ellsworth, b. 27 Feb. 1882, Logan, Utah, son of Brigham Henry Ellsworth and Helen Adelia Gibson; ~~and mary~~ Claude Wm. Ellsworth md. 28 Sept. 1906 to Matilda Ann Flamm, b. 14 Mar. 1889 at Salem, Idaho, of Jacob Henry Flamm and Matilda Ann Painter. Brigham Henry Ellsworth, b. 23 Nov. 1850 at Salt Lake City to Edmund Powell Ellsworth and Elizabeth Young; md. 27 Dec. 1869 to Helen Adelia Gibson, and died (d.) 19 Nov. 1922 at Lewisville, Idaho. Edmund Ellsworth son of John Ellsworth was born 1 July 1819 at Paris, Oneida Co., New York. His wife, Elizabeth Young was a daughter of Brigham Young + Miriam Works. Elizabeth Young, wife of Edmund Ellsworth, was born 26 Sept. 1826 at Aurelius, Cayuga Co., New York, to Brigham Young and Mariam Works. Brigham Young was born 1 June 1801 at Wittingham, Vermont, to John Young and Abigail (Nabby) Howe, and died 29 Aug. 1877 at Salt Lake City, Utah.

Mariam Works was daughter of Asa Works and Abigail Marks

John Young was b. 6 March 1763 at Hopkinton, Mass., md. Abigail (Nabby) Howe 31 Oct. 1786, and died 12 Oct. 1839. Abigail (Nabby) Howe was b. 3 May 1766 at Hopkinton, Mass., and d. 11 June 1815

Helen Adelia Gibson was b. 10 Sept. 1848 at Black's Fork River, Plains of Wyoming to Henry Elliot Gibson and Martha Eliza Gibbs, and died 21 July 1929 at Rigby, Idaho. Henry Elliot Gibson son of John Gibson and Elizabeth ——, was b. 14 Jan. 1827 at Oswego, New York. His wife, Martha Eliza Gibbs was b. 28 July 1828 at Batavia, Genessee Co., New York. She was dau. of Horace Gibbs and Elendy Mack

Jacob Henry Flamm was b. 27 Nov. 1837 at Metzingen, Wurtemberg, Germany to ~~Johann~~ Daniel Flamm and Elizabeth Barbara Flamm (who were ~~2nd~~ cousins.), and md. to Matilda Ann Painter on 4 Nov. 1880 in the old Endowment House in Salt Lake City; and died 18 Aug. 1913 at Rexburg, Idaho. ~~Johann~~ John Daniel Flamm was born 11 or 17 April 1790 at Metzingen, Wurt., Germany, to Johann Daniel Flamm and Marie Agnes ~~Kirner~~ Kirner.

Part 1-

To trace any lines of my ancestry, I should:

1. Gather all possible information from relatives
2. Make a pedigree chart, or more than one if necessary, and family group sheets for all marriages recorded on the pedigree chart
3. Note where earliest ancestors lived
4. Write genealogical library for vital records
5. In case the genealogical library adds to your information, note where earliest ancestors, they can name, lived. Then write to the town clerk or other record keeper of that place for vital records, wills, marriages, or other information such as christenings which help to identify the person whom you seek.

According to my records I would write for these statistics to Paris, Oneida Co., New York for Ellsworth information; for Young: Wittingham, Vermont
Gibson: Oswego, New York
Gibbs: Batavia, Genesee Co., New York, asking for parentage of Martha Eliza (Gibbs) Gibson, and other particulars -

Flamm: Metzingen, Wurtemberg, Germany
Painter: Hemerton, Wilts, England
Herbert: Castle Eaton or Castleton ~~Wiltshire~~ Gloucestershire, Eng.

Part 1. Section (a)

I wish to follow the line of Martha Eliza Gibbs, wife of Henry Elliot Gibson, whose daughter, Helen Adelia Gibson married Brigham Henry Ellsworth, whose son Claude Wm, married Matilda Ann Flamm, to which marriage I, Arvilla, was born. I also wish to follow the line of George Painter, father of Matilda Ann Painter, mother of Matilda Ann Flamm, who is my mother.

Section (b) Mrs. Julia (Gibson) Sadleir, 1810 Redondo Ave. Salt Lake City

Mrs. Senna (Christensen) Gibbs who is Mrs. Harding Gibbs, Swan Lake, Idaho

Mrs. Vere Belnap (Mrs. Lester M. Belnap) Moreland, Idaho

Section (c)

Sources of information on other ancestral lines:

Ellsworth: Herman E. Ellsworth

Gibson: Claude Wm Ellsworth, 166 Taft Ave. Pocatello Idaho

Flamm: Matilda A. (Flamm) Ellsworth, 166 Taft Ave., Pocatello

Painter: Matilda A. (Flamm) Ellsworth, and Abbie Card, Logan Utah

Herbert: " " " " " " " "

Part 2. Some pages from mother's notes on her mother's genealogy: are mounted on the following page:

Part 1 -

My forefathers have come from out the world and have settled in Zion, suffering many hardships, much persecution and privation, for their belief in God, that I and my children after me might enjoy the blessings of the gospel. They have kept records that I might know of them, if I but study and search out the truths therein. They have brought me forth, and their seed has instructed me in the Gospel that I might gain Eternal Life. They prepared the way.

Part 2 -

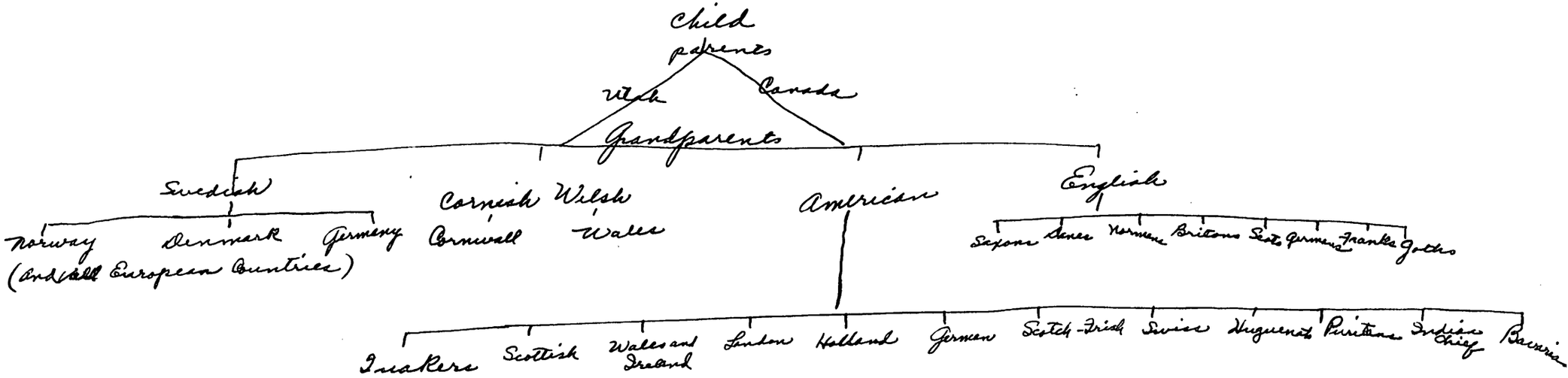
In return for these things, my forefathers expect me to bring the fullness of the Gospel to them, also; by searching their records and doing their temple work. Not only must I do this myself, but I must train my posterity to continue this work. The work is easy, and is <u>waiting</u>. I must <u>not</u> fail them.

Part 2 – section (a)

The child ~~[illegible]~~ [illegible] of our family – Sharon Moore

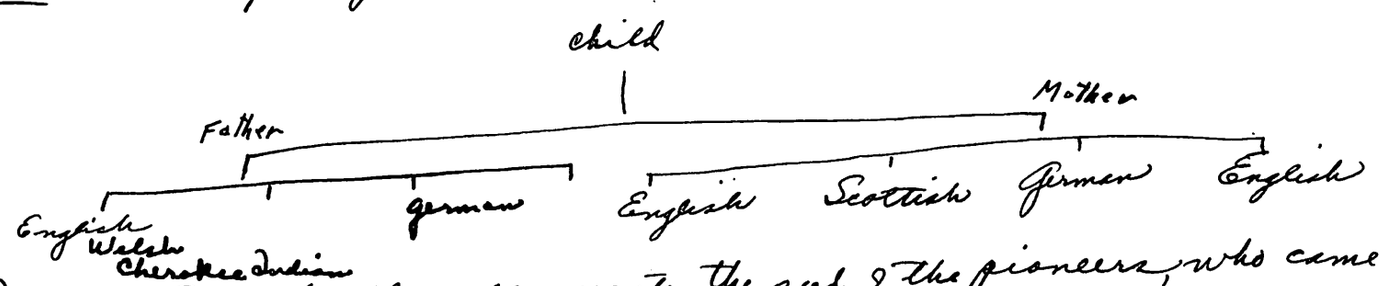
Part 3 - I am descended from a Mormon pioneer. I am born under the Covenant. The Mormon pioneers were strong, sturdy, God-fearing men and women, or else they could not have survived the perils which they withstood. They were industrious people who made their living by the sweat of their brow, and fearless people who dared & brave a hostile unknown for their faith. I am of Ephraim whom God has brought from out the world. In me, through my earthly parents, runs this blood of Israel. Only by living up to the standard of these parents can I prove worthy of them. I must first preserve the vigor of mind and body which they gave me. I must remain spotless from the world. I must never swerve from my purpose. I must be faithful to their God and their religion. I must continue the work where they left off, and help to bring Eternal Life to their ancestors — and mine.

Part 1- Section (a) Showing the mixing of the racial strains in children of today



Section (b) Joseph Smith in his labors comprehended not only this, but all nations
George Washington comprehended in his labors the founding of this nation.

Part 2- Our family strains - the child of the youngest generation - Sharon Avon Yancey
or
David Odell Yancey
or
Marion Verne Yancey
Ivan William Yancey
Paula Claire Yancey
Orilla Ann Yancey



Part 3 I am born of goodly parents, the seed of the pioneers, who came to Zion for their religion. In them are represented the bloods of the best nations of the world - the blood of Israel. They have been leaders in Zion, and trustworthy to their God. They have lived and toiled and suffered, that I and my seed might benefit and be blessed. To prove worthy of my lineage, I must prove true to my ancestors who did not have the Gospel or its blessings. I must help them gain salvation by working for them. It is the least I can do - it is my responsibility. (continued)

Part 1- Section (a)

Brigham Young was one of ~~[illegible]~~ my ancestors who is among the founders of the Church.

Section (b)

The baptized converts among my ancestry were:

1. Brigham Young
2. Edmund Ellsworth
3. Martha Eliza (Gibbs) Gibson
4. Henry Elliot Gibson
5. Jacob Henry Flamm
6. George Painter
7. Jane (Herbert) Painter (then Freeman)
8. John Herbert

Part 2 -

Advantages and blessings that are mine by right of birth through these progenitors:

(General)

1. Heir to ancient blessings pronounced upon the heads of those patriarchs and prophets.
2. Gift and power of the Holy Ghost and shall be lifted up at the last day and shall be saved in the kingdom of the Lamb
3. To be numbered among the children of Lehi and among the house of Israel
4. Be a blessed people upon the promised land forever.
5. To be brought down in captivity no more (if we are righteous) and House of Israel to be no more confounded
6. My arm shall be as God's arm, he will be my shield and buckler; he will gird up my loins, my enemies shall be under my feet — in other words, God is my protection

(Special blessings)

7. The blessing of the gospel
8. Peace and choice blessings upon our homes, and upon my seed after me.
9. An inheritance in Zion, through the generations
10. To be numbered among Joseph and Ephraim.
11. Numerous posterity, who would bear the holy priesthood
12. To be born in the Covenant
13. Full opportunity to gain eternal life
14. To claim place among the noble of the earth, and be revered by them, and honored of the Lord.
15. Name and earthly representatives to endure forever.

According to I Nephi 9:6; "The Lord knoweth all things from the beginning; wherefore, he prepareth a way to accomplish all his works among the children of men."

Israel was dispersed. The tribes became wanderers, fugitives.

As the time for the return and gathering of Israel drew near, the Lord prepared a land for them to come to. People began to be curious about the unknown places in the world, and the early explorers found America. On this land was a remnant of the seed of Joseph, comprised mainly of the seed of Manasseh, and also containing representatives of the seed of Judah and Levi and Ephraim.

In the "Old World" people dissented from the established Church, a wicked institution, and were bitterly persecuted for falling away. The persecution became so terrible that they fled — to the new land which God had prepared and saved apart from the rest of the world, in his wisdom, causing this land to be attractive to the type of man He wished to come, the industrious middle class of the "Old World," men desirous of worshipping God according to the dictates of their own conscience - men whose stamina has founded a nation to which all Israel can come.

People came from England, Scotland, Ireland, Wales, Germany, Switzerland, Holland, France, Norway, Sweden, and Denmark. God in His wisdom prepared the way for Ephraim to gather to their promised land, as the other "branch that ran over the wall."

Soon will come the other tribes, for whom a welcoming land is ~~waiting~~ waiting, a land flowing with milk and honey, where Ephraim waits with outstretched ~~hands~~.

Truly, the Lord prepareth ~~away~~ a way to accomplish His works among the children of men.

Part 1-

It is an honor to be a descendant of a Huguenot refugee. They were of the nobility and educated middle class, the most enterprising groups in France. They came from the heart of European civilization and culture; and exerted a refining influence wherever they went. There was no pauper class among them. They were skilled in many arts; and were distinguished by their love of home life, their cheerfulness and politeness, thorough appreciation of education and religion. They were born leaders.

Part 2-

The Scotch-Irish knew little of literature, art, music, and the other aesthetics, but were hardy frontiersmen; while the Huguenots were skilled in many arts and were characterized by their refined arts and manners. The Huguenots, however, were not pathfinders, but homemakers.

Part 3- Chief characteristics in comparison:

German and Swiss	Dutch	English
1. Conservatism and slowness	1. Thrifty	1 Unpicturesque
2. Steadiness and thoroughness	2. Calculating	2 Energetic
3. Honesty, integrity, and sincerity	3. Hard-headed	3 Quickness in perception
4. Painstakingly zealous	4. Shrewd	4 Boldness in daring enterprise
5 Law abiding	5. Industrious	5 Self governing
6. Industrious and highly intelligent	6. Sturdy	6 ability to colonize
7 Keen wit		7. Sturdy
8. Love of independence		8. Of yeomen, workmen and trade people class.
9. Skilled in farming and industry - sturdy		9. Sound and practical.
10. Religious toleration		

The Swiss and Germans

Lesson 16

Part 1 - Prominent Americans:

J. Reuben Clark
George Albert Smith
Karl G. Maeser

Part 2 - My progenitors:

Jacob Henry Flamm and his parentage

Part 3. Well known church members:

Karl G. Maeser
Arnold Schulthess
Fred Lodge
Serge F. Ballif
Serge L. Ballif
Theodore Bradley
Hugh B. Brown
David Whitmer
John Whitmer
Peter Whitmer
Richard R. Lyman
George F. Richards
George Albert Smith
James H. Maybe
Amos Milton Musser
Wm. W. Riter
J. Reuben Clark

The Scotch - Irish

Lesson 15.

Part 1 -
10 Presidents of the United States of Scotch or Irish descent:

1 James Monroe - Scotch
2 Andrew Jackson - Scotch-Irish
3 James K. Polk " "
4 James Buchanan " "
5 Ulysses S. Grant " "
6 Rutherford B. Hayes " "
7 Chester A. Arthur " "
8 Wm McKinley " "
9 Woodrow Wilson " "
10 Warren G. Harding - Scotch

Part 2 - Noted people in history of the United States of this race

1 Alexander Hamilton
2 Patrick Henry
3 Anthony Wayne
4 Hugh Mercer
9 and the 56 Signers of the Declaration of Independence

Part 3 - My ancestors of this descent

1. Helen Adelia (Gibson) Ellsworth - my paternal grandmother
2. Henry Elliot Gibson, her father.

Part 1- Edmund Ellsworth, my great grandfather led the English handcart company which left England on Good Friday, 1856

George Painter, broom-maker, husband to Jane Herbert Painter - from England - 1854

John Herbert, a baker, my 2nd gt. grandfather emigrated from England in 1854

Jane Herbert Painter, his daughter, a tailoress and maker of straw hats came then, too. (1854)

Jacob Henry Flamm, tradesman, merchant, weaver of cloth came from Metzingen, Wurtemburg, Germany, in 1853

Part 2. The early immigrants who came to American shores were of the middle class of England, coming from the tenements of the cities and the cottages of all England. They were farmers and workers in factories. They were sturdy, God-fearing yeomen. They were of the workman and artisan class. All of the early immigrants came for religious freedom - the right to worship as they chose. The first who came were the Pilgrim fathers. They were followed by the Puritans. These peoples dissented from the church prevailing in England, and came to America to escape the religious persecutions which made life in England intolerable for them. In addition to their religious troubles, they were poor men, poor in worldly wealth, and their economic distress was alleviated to some extent, upon coming to America. However they suffered many hardships in this new land, ~~so only~~ through which their firm religious belief could uphold them.

These peoples were followed after some years by a group of people who came to Virginia more for economic reasons, as the "tide had turned" and the Puritans were no longer persecuted in England. All were of the better middle class of England, God-fearing and honest, and industrious and sincere.

Lesson 13

Part 1-

My great Grandfather Edmund Ellsworth came to Utah as leader of the English hand cart company. This entailed much hardship and suffering, as these people walked all the way.

My 2nd. Great grandfather Brigham Young and his first wife Miriam Works, and their daughter, wife to Edmund Ellsworth, were persecuted and forced to leave Nauvoo, and came to Utah.

My great Grandfather, and his wife, my great grandmother, Gibson, came across the plains in a covered wagon in which my grandmother Ellsworth was born.

My 2nd great grandfather Herbert and gt. Grandmother Jane Herbert Painter came from England. Her ~~father~~ father died on the way, and was buried on the banks of the Missouri River. She and her sister, and her daughter - my grandmother's half-sister, then but a small child, finished the journey alone. After they arrived in Utah my gt. grandmother married my great grandfather, George Painter.

My grandfather Hamm was driven from his home in the east - New York - by his own wife.

Part 2-

All of my immediate ancestors proved themselves free to choose between self respect and giving in to persecution; for all were pioneers who left their homes to come to the barren, trackless waste which has become Utah and Idaho.

Part. 1 -

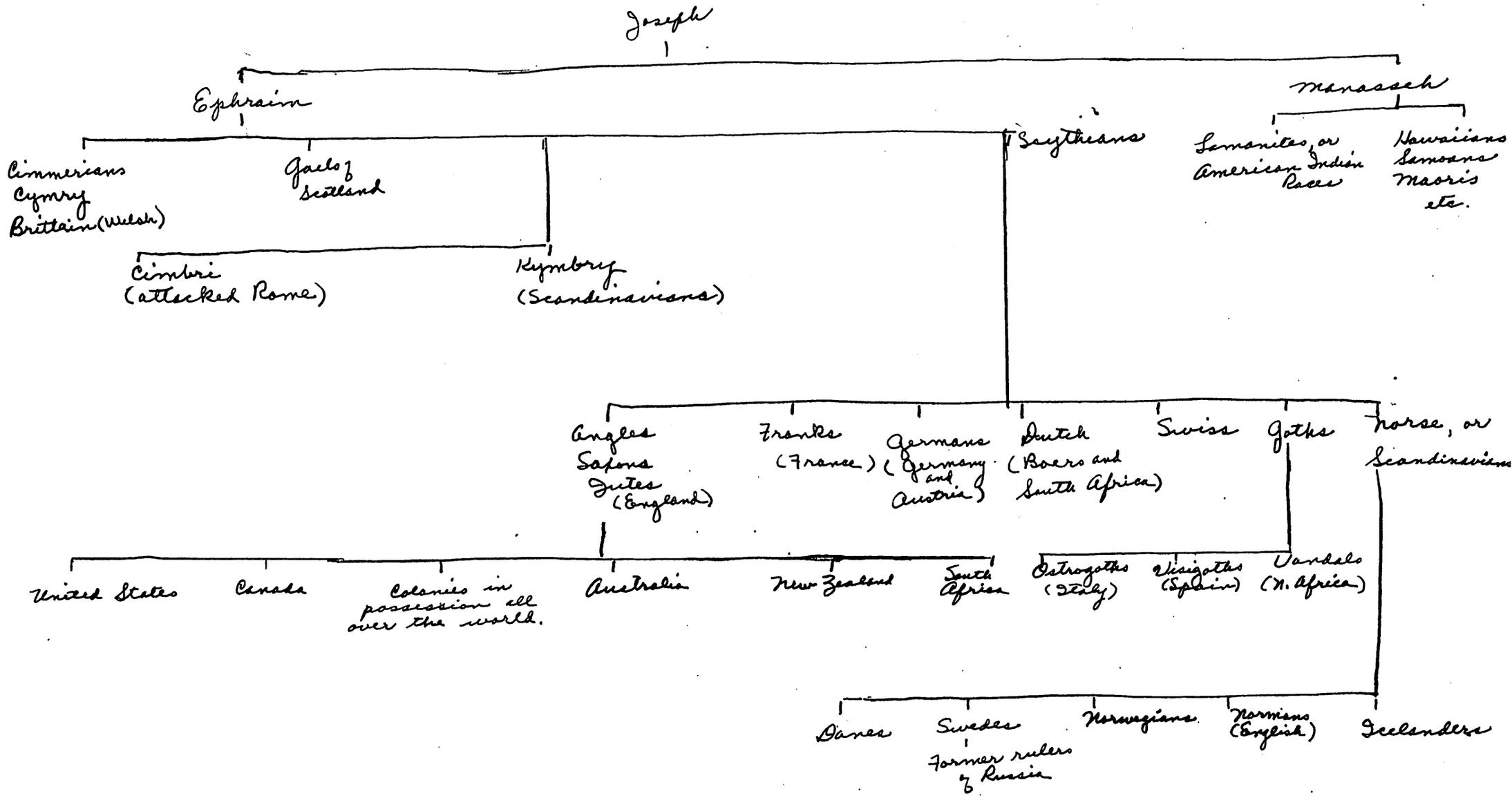
In early times the children of the nobility intermarried with commoners, thus bringing to pass the mingling of royal blood in practically everyone today.

Part. 2. -

If a line or pedigree is connected with the line of a King, peer, or Knight, further research becomes comparatively easy, as it was according to law that careful records were kept of the genealogy of the nobility to enable them to claim their lands and ~~titles~~ titles, since the law stated that they could not claim their lands without accurate pedigrees.

Diagram from Utah Genealogical Magazine 21: 137

Lesson 11



My father's patriarchal blessing:

" .... Thou art of Joseph ------ "

My mother's patriarchal blessing:

" .... with all the blessings, hopes, and promises which have been extended unto the chosen and faithful daughters of Abraham for you are one of them; ------ "

part 2, continued

The genealogy of Lehi: I Nephi 4:38; 5:10-18 and Alma 10:2,3

Lehi leaves Jerusalem I Nephi 1:7; 2:1-8,15 The Four Sons of Lehi: I Nephi 1:5

Ishmael and daughters, also I Nephi 7:4,5; 8:1; 16:7—17; 33-34;
17:1; 17:4-16; 18:1-8; 18:22-25
19:1

Death of Lehi II Nephi 4:2

Wandering of Nephites led by Nephi begins II Nephi 5:5-7
(After this is probably when someone of Nephi's descendants went to Hawaii.)

Part 1.

Blessing of Joseph: Genesis 49:22

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." This is verified by the account (given in I Nephi: 5: 10 to (18) of Lehi's genealogy.

Blessing of Ephraim: Genesis 48:19

"- - - - - - - - - - - and his seed shall become a multitude of nations." according to Joseph Smith, Ishmael was of the tribe of Ephraim. This shows that Ephraim was represented in the seed of the Nephites, and continuous today in the remnant of that seed; also it is present through marriage with the whites.

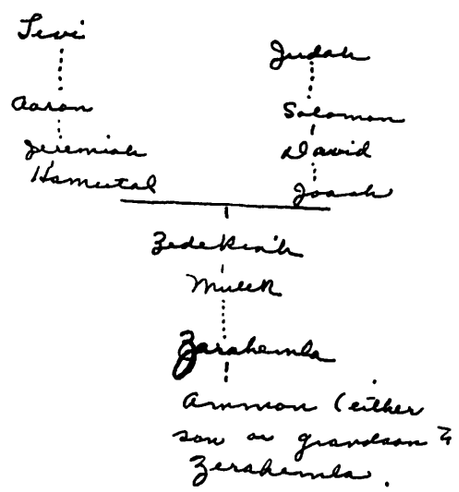
Blessing of Judah: Genesis 49:10

"The scepter shall not fall from Judah nor a lawgiver from between his feet."

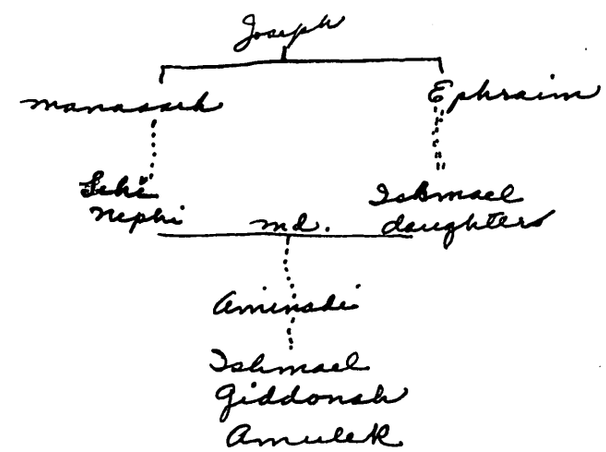
According to Helaman 8:21 "- - - - - the seed of Zedekiah are with us" and According to Helaman 6:10 - Mulek was the son of King Zedekiah of Jerusalem who was a direct descendant of Judah through Solomon and David.

Part 2. - From Judah and Levi to Ammon

Lesson 6 gives the genealogy of Mulek in full from Levi and Judah.



Part 3. From Joseph, through Ephraim and Manasseh to Amulek (Alma 10: 2,3)



Part 1. Lesson No. 7.

In the legends of the Hawaiian people, God made the earth and put upon it a man and his wife (Adam and Eve). They had three sons. One was killed (Abel) by his older brother (Cain). The third son (Seth) was a good man who was the progenitor of the righteous people. The seventh in line (Enoch), a pious man, was not allowed to die, but was taken alive into heaven by God. One of his descendants built an ark (Noah), and with his family escaped the flood which covered the earth in his time. He had three sons (Ham, Japheth, and Shem), of whom the third was the most righteous and was the father of the pure white people. One of his descendants was commanded by God to introduce circumcision among all his descendants (Abraham.). He was the father of a son (Ishmael) by a slave-woman, which son became a wanderer in the desert. He also begat a son (Isaac) by his wife, which son was the ancestor of the present Hawaiian race. This man was the father of twins (Esau and Jacob) by his wife (Rebecca) who came from the east and was related to him. The father favored the younger of the twins, who had twelve children (Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dinah, who was a daughter, Gad, Asher, Dan, Naphtali, and Joseph) from the youngest (Joseph) of whom sprang the Hawaiian race. The eldest son's daughters (Judah) is supposed to have married the youngest son's son (Manasseh?) and their son was supposed to have left their homeland. His son (Lehi?) was the progenitor of the Tahitian and Hawaiian nations. His son (Nephi) Hawaii, one of four (Laman, Lemuel, Sam, and Nephi), was born on the east coast of the country. In his time the people reached the Hawaiian Islands and made their home there.

It seems from this lineage that the Hawaiians claim Joseph, son of Jacob, as their ancestor, and that they come from the Nephite people. Passages to corroborate this may be found in the Bible and Book of Mormon.

Part. 2.

Creation	Genesis	1:6-31
Creation of man and woman	"	2:7+8
	"	2:15 to 23
~~The~~ fall of man	"	3: — —
Birth of three sons	"	4:1,2,+25
Identification of these three sons	"	4: — —
Enoch, seventh in line	"	5: 1-18
" translated, did not die	"	5: 24
Noah - pious	Gen.	6:9
The flood	"	6:13 to 8:22
The three sons of Noah	"	9:18 thru 10:0-0
Abraham - name changed	"	17:5
Moved from native home	"	12:1-7
Birth of Ishmael	"	16: — —
Isaac	"	17 to 18:17 and Gen. 21:1-3
Circumcision	Gen.	21:4
Ishmael in the desert	Gen.	21:21
Isaac, the father of twins	"	20:20+
Rebecca:	Genesis	24
The trickery of Jacob:	Gen.	25:29.
	"	27 — —
	"	28:1-5
Jacob, father of twelve children:	Gen.	29. to 30:24 and Genesis 35:16-1
Judah and Joseph,	I Chron.	5:2 Genesis 49:10, 26

These four lines of descent (diagrammed in this lesson) show, in general, that genealogies were kept from father to son, carefully and exactly, and in order; the marriages and family groups of the lines, giving the names of both parents and of all the children; and the intermarriage among the Israelites, which kept the blood stream pure. The lines of Levi and Judah were present in the seed of Mulek in America.

(The line of Manasseh gives the genealogy just to his grandsons. The line of Ephraim, the other son of Joseph, traces the lineage direct to Joshua, the son of Nun, who went with the children of Israel from the Egyptian captivity, with Moses. The line of Benjamin is not traced. The line of Levi is traced to Moses and Aaron, and from there is joined with Judah and traced to the prophet, Ezra, and Joshua, his nephew. Ezra's uncle, Jeremiah the prophet, begat a daughter who married King Joash of Judah, of the line of Solomon, son of David. The grandson of King Joash was Mulek, who escaped to America.) It is impressive to know the care with which our record-keeping forefathers have preserved us our genealogies, and our histories, too, concerning their days, so long ago.

The genealogy of Joseph's wife is both interesting and important, for she was the mother of Ephraim and Manasseh, the representative leaders of the whole Anglo-Saxon race.

Addition to Part 1 -

Genesis 49:22-26

22. "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." — The Lamanites and seed of Ephraim today are many.

23. "The archers have sorely grieved him and shot at him, and hated him." Latterday persecutions

24. "But his bow abode in strength, and the arms of his hands were made strong by the mighty God of Jacob; (from there is the shepherd, the stone of Israel:) Joseph's seed has withstood persecution.

25. "Even by the ~~God~~ God of thy father, who shall help thee, and by the Almighty who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: "We have, in this latter day, received all of these blessings.

26. "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph and on the crown of the head of him that was separate from his bretheren." These blessings have prevailed even to the Rocky Mountains.

also -

" Deut. 33:13-17

13. "And of Joseph he said, 'Blessed of the Lord be his land, for the precious things of heaven, for the dews, and for the deep that croucheth beneath,

14 "And for the precious fruits brought forth by the sun, and precious ~~fruits~~ things put forth by the moon,

15 "And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 "And for the precious things of the earth and the fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his bretheren." All these things have come to pass in the blessings already poured out at this, the Latterday. It was even fulfilled to the seed of Lehi.

thee and the righteous desires of thy heart shall be granted thee.

(17). In due time thou shalt have a companion whom thou wilt love and who will be true to thee

(18) Through thy faithfulness thou wilt be brought to the presence of thy Father to inherit eternal glory.

Part 1-
Specific blessings promised to the seed of Joseph, and the fulfillment:
"Let my name be named on them, and let them grow into a multitude in the midst of the earth:-
The tribes of Ephraim and Manasseh are of Israel, even as Levi and Judah. They constitute many souls today.

"~~He~~ also shall become a people, and he also shall be great, but truly his younger brother shall be greater than he and shall become a multitude of nations."— Of Manasseh and Ephraim, respectively.
The seed of Manasseh are the Samanites and Nephites of the American continents, and were many. The seed of Ephraim intermingles with all nations of the earth. The members of the church are nearly all of the tribe of Ephraim.

Part 2. The Parentage of Asenath - from pages 129 and 130 of the Utah Genealogical Magazine for July, 1930 - which quotes pages 26 and 27 of "Heritage of the Anglo Saxon Race" - M. H. Gayer

Concerning the lineage of Asenath, wife of Joseph, the English historian Bloxam, after a thorough inquiry, says, "Asenath would therefore appear to have been a Shemite Princess, not an Egyptian."

M. H. Gayer, in his book, "The Heritage of the Anglo-Saxon Race", says - "From the ancient histories of the Chinese, which go back to the time of Noah, we find that Shem left Babylon about 2204 B.C. and went into Egypt, and was believed to be the builder, under divine guidance, of the Great Pyramid. His arrival in Egypt was the Hyksos (or Shepherd-Kings-) invasion of the country. Shem, after building the Pyramid, left Egypt with some 240,000 of his people, and proceeded to Judea, where he built Jerusalem.

The sons of Shem eventually ruled as Priest Kings at Heliopolis, or On, the city of Shem. Quarrels broke out between the brothers. One founded a dynasty at Memphis; the other two went south and founded the dynasties of Coptos and Elephantine. These Kings, reigning simultaneously, were the celebrated Hyksos or Shepherd-Kings, all of Shemite descent, quite a different race from the native Egyptians. They worshipped one God under the name of Ra, or Osiris, or Shem, the names each applying to the same God. Their high-priests were invariably princes of the royal blood, and Potipherah, the father of Asenath, must therefore have been a prince.

my Patriarchal blessings state:

(1) Thou art of Ephraim, and you belong to the Kingdom of God.
(2) You shall be called to be an Ambassador of The Lord, Jesus Christ
(3) Thou shalt fulfil the measure of thy creation and stand with thy husband as the head of a posterity of which thou shalt be proud,
(4) Thy interest in things spiritual shall lead thee to the temple of the Lord, and there thou shalt participate in ceremonies that shall endow thee and give thee access to heavenly things, and
(5) Thou shalt work in behalf of the dead.
(6) Thou shalt be clever with thy hands, and thy handiwork shall embellish thy home and make it beautiful; and
(7) Thou shalt be useful in the line of music, and thy talent be exercised in that direction shall bring much joy to the hearts of the people.
(8) Thou shalt receive of the blessings of the Lord as fast as you prepare yourself for them, for they are yours to ~~to~~ receive and enjoy.
(9) If you are faithful in observing the Word of Wisdom, you shall have health all the days of your life and shall not fall into sickness, but your prayer of faith will bring you out and cause you to rejoice in the blessings of the Lord; and
(10) Inasmuch as you may become a mother in due time of the Lord, you shall be brought forth from the valley of death, even to proclaiming of Gods blessings, for they will attend you during those periods.
(11) You shall be brought forth in the Resurrection of the Just, according to the blessings that are awaiting your asking; for ~~you~~
(12) You can reach out in the vision of your understanding even to eternities, and
(13) You shall have your mind lit up so you can see things past, present, and future, for the Lord will reveal these things if you are but faithful. I bless you with
(14) health of body and mind that you may live as long as your heart desires it. These are yours to receive and enjoy according to the Will of the Father even to the end.
(15) Thou hast prayed unto the Lord, and He will hear and answer thy prayers and thou shalt have the desire of thy heart in righteousness.
(16) All things shall work together for thy good, and the way shall be opened up before

patriarchs, and even of Latterday prophets and seers. In their blood vessels runs the noblest blood of all humans. I was born under the Everlasting covenant, and am a legitimate child of God. I am entitled to all the blessings of eternal family happiness. Through my divine lineage, I am entitled to bear the Holy Priesthood with my husband, and to all the blessings incident to that priesthood. I, too, can attain to the blessings received in the Temples of God in my own behalf, and to preach and administer in the ordinances of the Priesthood in behalf of others.

These blessings I can pass on to my posterity. I can give them tabernacles of flesh and bone, which will be clean and strong. I can develop their traits and talents, their desire for good, and teach them righteousness to the best of my knowledge. They, too, are entitled to be bearers of the Priesthood, if they are but faithful. It is my duty to teach them to be faithful, and to help them avoid pitfalls into which they might fall, were they unaware of the dangers which are incident to mortality. If I prove faithful to my obligations on earth, I can return to God, along with my husband and children, and be resurrected with the Just, to become even as God is, having all wisdom, knowledge, power, and dominion, with the possibility of everlasting increase and the ability and duty to create worlds, and people them in connection with my husband, even as did my mother in heaven, in connection with my heavenly father, — God — her Husband. Such is the prize I am seeking.

My Birthright

At first, I was an Intelligence among others like myself. Our heavenly Father organized us into a band of immortal spirits. He clothed us with bodies of spirit, and was indeed our Father. He called us into a great council in heaven, and outlined to us a plan whereby we might become gods and goddesses, even like unto Him and our Mother in heaven. There was to be an earth where we would dwell as mortals and receive our earthly bodies and blessings necessary to this development from our then present state. One of my brothers, Lucifer, said he would go to earth and force us all to live righteous mortal lives; and thus we would all return to our Father, spotless from mortal sin, and Lucifer would have great glory. But by his plan we would not have the use of our own power of choice without which alone we could not become as God, knowing good from evil, and progressing by our choice. Then another Brother rose up among us, even my Elder Brother, Jesus, and said, "Father, let me go. Let men choose, and let me die that all may be resurrected and come back to thee; and thine be the glory forever." We talked the plans over, pro and con, and great and bitter was the strife ..... Father accepted the plan of Jesus; and straightway one third of all the spirits of the hosts of heaven declared they would follow Lucifer, and Lucifer rebelled and declared he would use every means at his command to tempt the sons of men, lest they return to God and win eternal life. And I fought with Michael, even Adam, and his host, against Lucifer; and God cast Lucifer and his followers out from among the spirits who did not rebel, and permitted them not to tabernacle in the flesh.

Among those left were many great and noble spirits who were leaders among God's children. Of them was Michael, the great Archangel, who is also Adam, the "Father of Men". He is a son of God, and also ancestor of Ephraim, my father's progenitor. I am indeed a daughter of God: my lineage, spiritual and mortal, is divine. I was among those tried and trusted noble spirits who were kept from coming to the earth until the latter days, when Lucifer would be making his greatest efforts to lead the souls of men from God. Finally I was permitted to come to earth and take upon me a mortal body.

Part 1- What I should teach my children on the Blessings of Temple Marriage

Civil marriage is for time only. Temple marriage is for time and all eternity. All who wish to enter the highest degree of the Celestial Kingdom must be married for time and all eternity - married according to the law of God. God holds this necessary in order that we become his sons and daughters; all others are servants only; even tho they obtain exaltation in the Celestial Kingdom, they cannot enter the degree where the sons and daughters of God are. They do not become members of the household of our Father and our God, if they refuse to receive the celestial covenant of marriage.

We are privileged and commanded to assist our Father by giving to this spirit children the right to live in mortality and continue on to perfection. People born to parents who were married according to the everlasting covenant become legitimate children of God, legal heirs to the Kingdom of God. God will not claim as legal ~~my~~ sons and daughters any of the children of men. He has not covenanted with their parents, except those who have been married in this temple by this servants.

Except ~~as~~ a man and his wife enter into an everlasting covenant and be married for eternity, God's bearers of the Priesthood and keys of sealing have not performed the marriage and God can not accept it, nor can the children be accepted into the house of God.