

On May 20, 1835 in Bainbridge, Ohio, a new baby son was welcomed into the family of Isaiah and Daphne Haynes Hamblin. This son was named Edwin. There were also four sisters and five brothers to love and care for this new baby. Their names are Melissa, Emily, Olive, Amarilla, Jacob, Obed, Alson, William, and Oscar. Two brothers, Francis and Frederick, were born after Edwin when the family lived in Wisconsin.

Edwin's mother, Daphne Haynes was born 29 August, 1797 in North Hero, Vermont. North Hero is on Grand Island in Lake Champlain. Her parents are William and Polly Stoddard Haynes. They came to Vermont from Massachusetts as did the Hamblins.

Isaiah was born 20 June, 1790 in Falmouth, Massachusetts to Barnabas and Mary Bassett Hamblin. The first Hamblins, James and wife Anne, came to Barnstable, Massachusetts about 1639. Barnabas and family moved to Vermont in the mid 1790's. He died in Montpelier 10 May, 1799.

Edwin's family lived in North Hero for awhile, then went to northern New York where his father worked for a timber company. Next they moved to north eastern Ohio, then to Ross county, Ohio where Edwin was born. In about 1838 they moved to Spring Prairie Wisconsin. It was a beautiful place with rolling hills. Edwin and his brothers and sisters must have enjoyed playing and roaming the rolling grassy hillsides. Even though he was young he probably helped care for his younger brothers as well as the animals. The family probably intended to stay there permanently, but they hadn't planned on joining the newly restored Church of Jesus Christ of Latter Day Saints which greatly changed their lives. Jacob, oldest son of Isaiah and Daphne, joined this church known as the "Mormon" church in 1842. Jacob and his family went to Nauvoo, Illinois to live with the main body of the church.

Jacob came to visit his parents and convinced them to come to the April conference of the church in Nauvoo in 1845. Earlier, as Isaiah had been near death, Jacob had given him a blessing. The parents went with Jacob, and while there asked to be baptized into the church. Jacob baptized them 11 April, 1845. The parents remained there and the rest of the family joined them. They settled at Ellison, Illinois near Nauvoo. Edwin was ten at the time. He most likely met Brigham Young and other church leaders. Work was progressing quickly on the new temple, despite the great prosecution against the Church. The Saints were determined to have it dedicated before they were driven from their beautiful city.

Isaiah and his older sons worked on the temple. Daphney and her daughters did sewing for the temple curtains.

All of the persecutions, burnings, mobbings, and beatings being put on the Saints must have been a worry to the young boy Edwin, as well as his family, but their testimonies remained strong.

The Saints were preparing to leave in the Spring of 1846. The persecutions were so great that they had to begin leaving in February.

Daphney and Isaiah received their Temple Endowments in February 1846. The Hamblins were not able to leave Nauvoo until summer. Edwin was baptized in May 1846 before they left Nauvoo.

Three of Edwin's sisters had married and had died by this time. Olive Johnson died in 1839 in Ohio only a year or so after her marriage to Henry Johnson. Emily Fuller died in Wisconsin about 1845.

Melissa Fuller died in 1845 in Illinois.

By summer the Hamblins were able to follow the exiled Saints into Pottawattamie Co. Iowa. The first stopping place was on the banks of the Mississippi River. It was called Sugar City.

Under Brigham Young's direction other camps were set up to help the thousands of Saints. The first place was called Garden City, 150 miles from Nauvoo. Seven hundred fifteen acres were broken up and planted to grain and other crops. Log houses were built in an orderly way. Most of Iowa was Public land and was unsurveyed so these settlements could be made easily and inexpensively. The Saints had brought large herds of cattle, sheep, pigs and chickens to provide them with food and wool for clothing.

The first Saints at Garden Grove then moved to the second settlement, leaving homes and crops for those following. This settlement was made 100 miles to the northwest and was named Mt. Pisgah. Here several thousand acres were planted for the oncoming Saints to use. Many log houses were built and a town was laid out. This first group, after building and planting, moved on to form a third place, Council Bluffs, Iowa. They reached here June, 14, 1846. Again crops were planted and houses built.

Across the river and a few miles on a fourth camp was made at Winter Quarters, Nebraska. There 538 log houses were built and 83 sod ones to shelter 3,000 people. By Spring there were 6,000 people there. Most of the houses were 1 room, 12' by 18', with sod floors and roofs and good chimneys.

The Hamblins were not among the first groups of Saints who built and started these places, but followed later.

Isaiah, Jacob and other men of the family worked at what jobs they could find so they could outfit themselves to come further west. As the Hamblins were starting to leave for Council Bluffs in the Spring of 1847, Mother Daphney became ill. They waited a few days hoping she would get better. She didn't get better and died there. She was buried along the way in Iowa, with only a crude marker for her grave.

Edwin was about 12 when his mother died. Francis was nine and Fredrick was about 5 or 6. About this time or shortly after, Jacob's wife Lucinda left him and their four children, making two motherless families.

The young boys had the jobs of herding the cattle and sheep so Edwin probably did his share of this work.

Some groups of Saints had already left for the West when the Hamblins arrived in Council Bluffs. William left for Utah with Elder George A Smith helping as a driver. They left in 1848-49. Edwin's brother Obed had died in 1848.

Jacob married Rachel Judd in September, 1849. By 1850 the Hamblins were ready to come to Utah. They joined the Aaron Johnson Company,

leaving June 12,1850. Edwin was then 15. He helped to drive the cattle on their journey. The others came in two wagons, Isaiah and sons in one and Jacob and family in the other one. Amerilla was married to James C Littlefield in 1847,. She came to Utah and went to Tooele with the rest of the family. There she married John E. Riggs. I don't know what happened to the first husband.

As the Hamblins began their trip Cholera broke out in camp. Many became ill and some died. When Jacob's son Lyman got it, Isaiah Hamblin administered to him, then rebuked the destroyer and commanded it to leave Lyman, the family, and the company. There was no more Cholera in the camp after that.

As far as is known the trip was quite uneventful. Even so, they endured many hardships. There were the usual mosquitoes, rain, mud, cold, heat, dust, hunger exhaustion and occasionally hostile Indians. Their main food seemed to be cornmeal. Once in a while a buffalo was killed for meat. Also they had a antelope, rabbit or sage hen or some other bird. Across the great plains buffalo chips were gathered for fuel for their fires. Streams and rivers had to be crossed many times. Finally the mountains had to be climbed and descended. There were a lot of mountains to be crossed at the final leg of the journey.

At night the wagons formed circles, supper would be cooked, prayers said. Sometimes there would be dancing and singing before going to bed. All rose at the same time in the morning when they had their breakfast and prayers before beginning their trip again. They slept in or under the wagons.

Many of the Indians they met looked kindly on them because they too, had been driven from their homes.

In 1850 there were still nearly 8,000 Saints in Iowa and over 11,000 in Utah.

The Mormon Trail along the Platt River was on the North side , the Oregon Trail was on the South side. Many former enemies of the Saints were using the Oregon Trail on their way to the Goldfields in California. At Fort Laramie, Wyoming they were one half of the way, being 543 miles from Winter Quarters. They'd made 400 miles of new road on the north side of the Platt River. There they ferried to the South side of the river and followed the Oregon Trail to Fort Bridger. From South Pass to the Green River the trip was more pleasant. There was more grass for the animals and the way was downhill.

At Fort Bridger they left the Oregon Trail, followed the din trail of the Donner Party to Echo Canyon, to East Canyon, over Big Mt. into Parley's Canyon, over Little Mountain and into Emigration Canyon. From Big Mountain they got their first glimpse of the Salt Lake Valley.

It must have been exciting to see the huge herds of buffalo, sometimes with thousands in the herds. They saw many herds of antelope.

At noon August31, 1850 the Aaron Johnson Company came out of the canyon and looked out over the Great Salt Lake Valley, to see the farms, irrigation ditches and homes. This must have been a most welcome and exciting sight for them. Many wept for joy. They had at last reached Zion.

The next day they came into Union Square where they all knelt in common prayer.

The next spring the Hamblins were called to settle in Tooele Valley where many of the Aaron Johnson Company were called to settle.

Tooele had been settled in 1849 under the leadership of John Rowberry and Cyrus Tolman. It is located about 35 miles Southwest of Salt Lake City.

In the 1851 Census for Tooele it listed: Isaiah Hamblin, 61, born Mass. farmer, real estate \$100; William 20, farmer, b. Ohio, Edward 16, Ohio, farmer, Francis 12, b. Wisc.; Frederick 10, b. Wisc.; Lydia 51, b. Maine. Evidently, Isaiah had remarried by then.

In 1854 Jacob Hamblin was called to help settle Southwestern Utah, in Santa Clara. He was called to work with the Indians establishing peace between the Indians and the Mormons. Oscar and family were called to help Jacob. Later the rest of the brothers and Isaiah moved to various settlements in Southern Utah. They helped settle Southern Nevada and Arizona also.

While in Tooele Edwin was a Minuteman to help with Indian trouble. 28 May, 1855 Edwin married Hannah Maria Cook. She was called Ann. She joined the LDS Church while in Cheltenham, Gloucs. England. She was baptized 30 October, 1848. Her sister Catherine and her mother later were baptized. They, with the girl's brother Joseph Peter came to the USA. They left Liverpool England 8 April, 1854 on the Marshfield. They arrived in New Orleans, La. in May, 1854. From there they sailed up the Mississippi River to St Louis, Mo. on the steamer James Robb. We don't know if the mother came to Utah or not, so far no record has been found. Joseph Peter, 14 stayed in St Louis. It was over 20 years later before Hannah heard any news from her brother. They came to Utah with the William Empey Company, leaving in June and arriving in Salt Lake City in October, 1854. I wish we knew how Edwin and "Ann" met.

They moved to Brigham City, Utah where their first child, a son, Obed Edwin. Their second son, Isaiah was born in Wellsville, Utah.

The following was written by Edwin's son William:

My Father's Life Edwin Hamblin, the son of Isaiah Hamblin and Daphne Haynes Hamblin, was born in Bainbridge, Ohio, 20, May, 1835. He is the sole survivor of a family of twelve children. Father was baptized into the Church of Jesus Christ of Latter Day Saints by Uncle Jacob Hamblin in 1847. Arriving at the age fifteen he started for Salt Lake by ox team in company with his father, brothers and sister; the wife and mother having previously passed away. They arrived at their destination September 27, 1850 overcoming many hardships and obstacles on the way. May 28, 1855 witnessed his marriage to Hannah M. Cook at Tooele, Utah. In 1860 they went to Salt Lake for the purpose of going through the Endowment House. Father planted the first peach tree ever planted both in Cache Valley and Brigham City, but did not remain long enough at either place to reap the benefits of his labors. During 1859 he moved down into Southern Utah. He has lived the life of a pioneer, just remaining in one place long enough to subdue the earth, then leaving another the benefits of his toil.

He had many thrilling experiences with the Indians during the pioneer life of Utah. This particular one which I am going to relate happened while father was still living in Cache Valley. One day while out alone loading wood, he was surrounded by seven armed Indians. They began shooting towards him. He immediately jumped between his ox team which was standing near. He started by poking first one then the other. all the while father was running between them dodging the bullets which were flying thick and fast. When a dense cloud of dust had arisen father dropped to the ground while the Indians were still in hot pursuit. One of the Indians stepped on Father's hand as he passed. Before Father could get into town for help the Indians had caught the cattle, killed them, stripped the flesh from their bones, and carried it off to the mountains. In his dealings with the Indians he.....the rest of the history is lost.

The Hamblins received a call to help settle the Santa Clara area about 1859. (Edwin and Family). It must have been quite an undertaking to move that far by covered wagon with two tiny tots. Of course they'd had experience like that in crossing the plains to come to Utah. When the call came to leave their home and help settle new places, the faithful would pack up and leave home following their prophets calllll of Edwin's brothers helped settle in Southern Utah.

Jacob had taken his father Isaiah to Santa Clara in the Spring of 1856. He died there in October, 1856 and was buried in the red soil of the Santa Clara cometary, overlooking the Valley.

Santa Clara is below Cedar City. It was settled before St. George was. The soil was red, fertile, the climate quite mild. A dam had been made across the Santa Clara River for irrigation. A fort had been built. There were a few other families there, most of the other people around there were Indians. They lived among the Indians, ate roots sometimes, hauled water from the river for use and endured other hardships of pioneer life. They had strong testimonies of the Restored Gospel to follow their prophet's call to settle and develop these wilderness areas. It must have been hard to start over in new places so many times. Several other settlements were made in the area, Pinto, Hebron, Pinevalley, Gunlock, Hamblin. The Edwin Hamblin family lived in most of them at one time or another.

The 1860 Census had Edwin Hamblin listed as living in Mt. Meadows. Their daughter Hannah was born 12 Dec. 1859 in Santa Clara, Utah. They lived in Pinto several years. Daughters Catherine, Sarah Ann, Josephine and son Joseph Peter were born in Pinto between the years 1861 and 1866. They must have made a trip back to Salt Lake City because they were sealed in the Endowment House 1No. 1862.

In the Hebron Ward Records it says that Hyrum Hamblin was born to Edwin and Hannah Hamblin 1 June, 1868 at Fort Hamblin. He died 2 Dec.1868. All that remains of Hamblin today is the small cometary, no sign whatever of a town having been there.

Their next child Emma was born 18Dec.,1869 at Gunlock. Utah. That town was named after Edwin's brother William Haines "Gunlock Bill" Hamblin. In the Utah 1870 Census it states that Edward Hamblin, 34, 10 in household residence Santa Clara, Utah.

The family then moved to Clover Valley, Nevada. Later the name was changed to Barclay for the barclay soil there.

There were about 15 families who settled there. They were members of the Hebron Ward, but a small Branch was organized in Clover Valley.

Clover Valley was first settled in 1864, but because of Indian troubles, people left until 1869 when Lyman Wood and Richard Bird and families moved back and were soon followed by other families. Clover Valley is in Southeastern Nevada, some 30 miles southeast of Panaca. It is a long Valley, with cedar covered hills along the sides. There was timber in the nearby hills and a sawmill was set up for while. Clover Valley is quite isolated. It was several days travel in a wagon to get to St. George, Utah, 80 miles away and at least two days to get to Panaca.

The families in Clover Valley became almost self-sufficient. They cleared, leveled and broke up the new land to plant into crops. They raised wheat, hay, had dairy cows, chickens and probably had pigs and sheep. They all raised gardens. Cattle hides were used for shoe leather, boots and chaps, maybe coats.

Farming was very primitive. The grain was cut with a scythe, which had a cradle on it to catch the grain as it fell. It was hand tied into sheaves with strands of straw. The sheaves were then stacked. Later they were threshed by being put on a canvas and beaten with a flail until the wheat separated from the straw and chaff. The straw was forked away, the grain and chaff winnowed in the wind, the chaff blowing away, the grain falling onto the canvas. The wheat was then sacked, ready to be taken to the gristmill to be ground into flour.

Later a thresher crew came to Clover Valley. It was powered by 10 large draft horses and by 5 crew members. The horses turned a wheel that turned the shaft to run the thresher. When the thresher crew came it was an occasion for feasting and socializing. Large meals were fixed and neighbors came and helped as needed.

The nearest doctor was in Pioche, about a three day trip away. The Woods family helped in caring for the sick. Edwin also helped with the sick and administered to many.

The nearby sawmill helped furnish lumber for the homes and buildings and also some work for some of the men.

Life was hard for the women also. They had to make their own butter, cheese, soap, candles, cloth, rag rugs, etc. They made soap from wood ashes and fat. Shampoo was made from goose, form of Yucca. The roots were powdered and some water added.

Most families had a few cows, sheep pigs, chickens and a team of horses. Most of the women carded wool and spun their cloth. They spent their time caring for their children, cooking, baking, crocheting, knitting, quilting, soap and candle making, growing and preserving food weaving rag rugs. Doing the washing was an all day job, a backbreaking job. Water had to be heated either inside over the fire or outside where a fire was built under a big tub. The clothes were scrubbed by hand. Sometimes they boiled some clothes for a while. It is little wonder that so many of the pioneer women died quite young and were often old by the age of fifty, if they lived to be that old.

This was typical of the life that the Hamblins lived. Some of

their neighbors were Indians who came to visit and ask for food.

Church meetings were held, at first in the homes. as was school. Later a small log house was built for school and church meetings. About 1895 a one room frame schoolhouse was built and was used until the mid 1950s when there were children living there. It is still standing in 1983, but not in use.

In 1871 a post Office was built, also a school district was established. The name was then changed to Barclay although the valley is still known as Clover Valley.

On July 8, 1872 another son was born to Edwin and Ann, William Haines. possibly he was named for his uncle Bill Hamblin (Gunlock) who had died two months before. He is buried in Clover Valley. He was in Nevada and was to appear in court as a witness involving a mine case. Someone had put poison into his coffee. When he became sick he realized what had happened and he started for Clover Valley where his wife was. He died shortly after arriving there.

Mary Ellen was born 6 Aug. 1874. According to the Hebron Ward Records another son was born to the family, Parley Parker Pratt Hamblin on 27 June, 1877 and died the same day. This son and Hyrum had never been listed with the family before but were found on the Hebron ward Records about 1982.

Besides farming, Edwin was a cooper. He made barrels, chests, churns and other wooden items. He was very good at it. He would select the tree he wanted, cut it down, take it home and work it up into staves to make molasses barrels, churns or whatever was needed. If he didn't have the right tool he would make it. He made a small violin for his son William, who dearly loved it and learned to play it.

Edwin's wife Hannah "Ann" died March 15, 1884, age 50. She is buried in Clover Valley Cemetery.

Before she died Obed Edwin had married Margaret Adair 19 July, 1883. Daughter Hannah had married Thomas W. Logan 27 May, 1883. The responsibility for the family fell to 21 year old Catherine or Kate. She took care of the family for the next ten or twelve years. Around 1895 Kate along with several other brothers and sisters went to Teton Valley in Idaho. Sarah, who had married her cousin David Sinclair, Joseph Peter, Emma who married Andrew Edwards, William, Mary Ellen who married Alonzo Johnson all lived in Victor, Idaho for several years. Kate never married until she was in her sixties. She helped some of the families. She ran a hotel in Victor for awhile. She was a very good midwife.

In the Hamlin Family by Franklin Andrews he said Edwin Hamblin was a Justice of the Peace in Clover Valley for 9 or 10 years. I wrote to Lincoln County for records. The list didn't give his name but no one else was listed for the years of 1884-1895 either.

Edwin's son-in-law David Sinclair was the first Bishop of the Victor Ward. Other sons-in-law, Alonzo Johnson and Andrew Edwards were also Bishops of Victor Ward. They later left Victor, Idaho.

The railroad came through Clover Valley in 1889. By February, 1890 a

supply camp had been set up, also a temporary hospital, boardinghouse and a dugout saloon for the railroad workers. By July when the grading was done the camp moved on, leaving Clover Valley more quiet and peaceful again.

A saw mill had been set up. By September they were ready to lay the rails. Perhaps some of the Hamblins found work on the railroad or in the sawmill. Work stopped for awhile because of the 1893 Panic. A few years later work was resumed. The railroad is still in use today(1984)

By the mid90`s the timber had been pretty well used up and the land overgrazed. Perhaps that is why so many of the Hamblins left Clover Valley. I think Obed Edwin and his family stayed there, also Isaiah, who never married, remained there. Hannah, who married Thomas Logan moved from there, but stayed in Nevada.

A grandson of Edwin's, Cryil Hamblin, wrote the following:
'Edwin Hamblin was a good man, honest, hardworking, patient, kind, considerate and very humble. He had a good sense of humor and a twinkle in his eye. I was blessed by having the privilege of spending two winters with my grandfather. One of them was in 1907-08 at his home in the Beaver Dams. (at one time the Hamblins had a farm at the top f the Beaver Dams-now there is a Beaver Dam State Park there.) The other was in 1922-23 after he had built a home and moved to St George, Ut. He built this home himself at age 70.

Mother, Dad and five of us noisy kids lived with him that winter on the Beaver Dams. He didn't seem to mind the noise and confusion at all. I don't remember of ever hearing him raise his voice or utter one cross word all the time I was around him. He was very quiet, never the less he was quite witty and had a fine sense of humor.

I shall never forget the times we would gather around the fireplace to pop corn and listen to Grandpa, with a twinkle in his eye, tell us stories as no one else could. He and Dad could certainly make an evening pass much to fast.

I guess I will have to tell a story that Dad used to tell on Grandfather. There was an Indian, many Indians for that matter, who lived close to the ranch. This one they called Peter Indian. He spent a lot of time around the place. One day while Grandpas, Uncle Obed, Dad and others were sitting around the table eating dinner, Old Peter Indian came down from his camp and was puttering around the woodpile in front of the house. Grandpa was sitting at the back of the table facing the door and woodpile. Uncle Obed finished first so went out to saw some wood. The Indian had been doing something that Uncle Obed didn't like so he gave him a shove and told him to go home, then turning his back he proceeded to cut the wood.

Instead of going home Old Peter Indian picked up an ax that was lying there and started for Uncle Obed with it. Grandfather sprang over the table and through the door in two leaps, grabbed a rock and threw it, hitting the Indian behind the ear. The Indian dropped the ax, whirled around a few times, then lit out for his wickey-up. By this time he was really mad. Grandfather set out after him. He found him stuffing powder into his muzzle loader. Grandpa had to do a lot of talking to persuade him to unload the gun and put it away.

In 1933, while on a mission for the LDS Church in Colorado and New

Mexico, James E. Hamblin, grandson of Edwin. met Dudley Hamblin, a nephew of Edwin. Dudley told James the following stories about Edwin: Dudley said that he had a bad knee which was very painful. Edwin dreamed of a certain kind of plant that would heal his knee. Edwin went out and found some of it, which he prepared and wrapped around the painful knee. That made his knee feel better and Dudley was finally able to get a good nights sleep, the first in quite some time.

The other story he told was about a time when some Indians were mad at the Ditchrider, and were planning on killing him. Edwin went to talk to the Indians. He talked to them all night, thus allowing the Ditchrider to get away. Edwin was the only man there at the fort at that time, with the women and children. They were afraid that Edwin may be killed.

Dudley and his sister Anna spoke of meeting Edwin's daughters Kate and Hannah.

During pioneer times when doctors were unavailable Edwin did a lot of good work for the sick, never failing to go and do his best when called upon.

It is possible that Edwin lived in Enterprise for a while either near or with his daughter Emma Edwards. Emma died there in 1912. At Edwin's funeral one of the speakers mentioned having known Edwin at Enterprise.

Near that time Edwin moved to St. George, Utah and built his own home there when he was about 70 years old. The house is still being lived in, remodeled some. (1983) His daughter Kate lived with him there. They spent a lot of time doing temple work in the St. George Temple.

At one time Edwin made a trip to Victor, Idaho to see members of his family. It was after 1917, after son William and family left there.

Velma Edwards Hall lived with Edwin and Aunt Kate for a while after her mother died. She remembers her Grandfather as being quite tall, walking with his hands clasped behind his back, leaning slightly forward. She remembered one time when a mouse ran up his pant leg and how excited he got. Another time Velma had some baby kittens. She had covered them with a cloth. Her grandfather didn't know the kittens were there and he stepped on them, killing them. Velma was broken hearted and so was her grandfather.

Edwin outlived all of his brothers and sisters and some of his children. He died January 12, 1925 in St. George, Utah, nearly 90 years of age. He had lived a good, honest and useful life, setting a good example for all of his descendants. He is buried in St. George, Utah.

The following was written about him in the St. George newspaper: Edwin Hamblin was of a quiet, retiring nature and for this reason did not take much part in public affairs. He was an active temple worker and a devoted Latter Day Saint. He had lived in St. George the last thirteen years of his life and was of irreproachable character.

Funeral Services:

Funeral Services for brother Edwin Hamblin who died Jan. 12 1925 were held in the St George Tabernacle at 2 pm. Wednesday, conducted by

Bishop James McArthur. The choir sang "When First The Glorious Light of Truth". Prayer was offered by Elder Arthur K. Hafen. The choir then sang "Rock of Ages".

Elder Si Levitt said Edwin was a good man and a good friend; had known him since he could remember, first at Clover Valley, later at St. George and Enterprise. He was steady in his belief...took pleasure in saying he had known Brother when he(the speaker) was a young man, at his home in Clover Valley and was at his home many times and he knew him better in later years in St. George. He, with his brother, Jacob Hamblin came here when there was no one but savages; they lived with the Indians, ate roots etc., and underwent great hardships of pioneer life, all for the Gospel of Jesus Christ.

Edwin was not so well know as was his brother Jacob Hamblin, who did more than any one man to make and keep peace with the Indians. Edwin Hamblin was a good man and always had a testimony of the Gospel; he had done a wonderful work in settling and helping to subdue this country. He was nearly ninety years old and his body was worn out, his time had come to leave. The Speaker prayed for God's blessings on the family. The choir sang "We Shall meet Beyond The River".

Bishop McArthur said in part; From what we know of this brother and his life we can believe that he earned a reward in the Celestial Kingdom. He was born after the Church was organized; there are not many left who enlisted in this great work at this time. If we expect to attain Celestial Glory we must live as this man lived. According to the speakers this afternoon he wanted to do the Masters work, had faith in Brigham young, and went to and fro as directed by the Authorities. Jacob and his brother came here because of their faith; they took their lives in their hands when they settled here among the Indians. They have secured for themselves Celestial Glory. It was worth the price they paid it in the sacrifice of earthly joys and blessings. He did not have to come here and settle on the Santa Clara Creek, but chose to render obedience and made it possible for us to come here and live in peace.

The Bishop prayed for God to Sanctify his memory to us, that his children should revere his memory. He lived a plain, humble life and was true to the faith. Choir sang "There Is Sweet Rest In Heaven". The benediction was by George W. Worthen.

From the Improvement Era January 26, 1925:

Edwin Hamlin's death is more than the going of an individual, it was the passing of an institution--one no longer understood and appreciated now, tis true, but an institution that was very, very useful in its day in the West. When Brigham Young came with the pioneers to Utah he saw that it was cheaper to feed the Indians that to fight them. This required a lot of men to go on to the frontier and learn the Indian language, the Indian ways and to get their confidence. He picked Jacob Hamblin, the greatest of them all, Thales Haskells, Ira Hatch, Edwin Hamblin and later Dan Jones, to go to Arizona and A. E. Teitjen to go to New Mexico and make this their life's work. To do this they gave up all that most civilized people think is best in life, but they did go and they were devoted--devoted to the church, White friends left behind and to the Indians among whom they went. With the passing of Edwin Hamblin, all the older ones are gone and only A.E.(Hans) Teitjen of the younger ones is left. Those men saved lives by the thousand. In the whole settlement of the West, none were more

useful. In my opinion there is no more honored grave in all the West that that of Jacob Hamblin, at Alpine, Arizona, and that of Edwin

Hamblin in St. George, deserves to be classed with it.
George H. Crosby Jr. Green River, Wyoming

AS I KNEW HIM

Edwin, as I knew him, was a man of quiet ways,
Kind and honest, friendly, faithful, seeking justice all his days;
Pioneer of Church and country, minister of souls and sod,
By his daily life inspiring faith in mankind and in God.

Edwin and his brother Jacob were of those four pioneers
First to settle Santa Clara on those grin and trying years
E're the savages were friendly; teaching them the ways of peace,
Harvesting at length, with gladness, all the promised "Rich increase".

If a man asked Edwin Hamblin for a lift along the road
Just a mile, he'd bear a dozen, bearing half the load.
Oft, unasked he rendered service with w willing hand;
Leaving thus his memory graven on the hearts of Dixieland.

There may never be a tablet built to prolong his name,
But his deeds were monumental, sending forth a living flame;
And the pioneer and Redman, conquered stream and yielding soil,
Bless the name of Edwin Hamblin, for h is life of faith and toil.

Written for Brigham Jarvis Sr. by his daughter Mabel in loving memory
of the splendid life of Edwin Hamblin.

Edwin and Hannah (Ann) Cook Hamblin had the following children:

1. Obed Edwin born 13Nov. 1856 Brigham City, Ut. md. Margaret Adair
2. Isaiah b. 7Nov. 1857 unmd.
3. Hannah Mariah b. Dec.1859 md. Thomas Logan
4. Catherine Munsell b. 1 Nov. 1861 md David Cheeny.
5. Sarah Ann b. 1 Aug. 1863 md. David Raymond Sinclair
6. Josephine b. 9 Nov. 1864 md. Joseph Rice
7. Joseph Peter b. 28 Nov, 1866 md. Charlotte Adair
8. Hyrum b. 1June, 1868 d. 2 Dec. 1868
9. Emma b. 18 Dec. 1869 md. Andrew Edwards
10. William H. B. 8 JULY, 1872 MD. Mary Jones
11. Mary Ellen b. 6 Aug. 1873 md. Alonzo Johnson
12. Parley Parker Pratt b. 27June, 1877 d. same day

Children # 8 and 12 were listed in a Hebron Ward Record as children of
Edwin and Hannah Hamblin. Hebron Ward included Clover Valley, Nev.
Film # 26037 Hebron Ward, Utah Genealogy Society LDS Church