

TO THESE OUR PROGENITORS



Albert Clements



Aidah Winchell
Clements



James Hale



Lucy Clements Hale

and Louisa Hale Gifford

James Hale was born in Sequatchee Valley, Tennessee, according to the information he gave the Mormon Church Officials at the time he

joined the church. His birth occurred, 18th of September, 1826. When he was a very small child his parents died, leaving three small sons, James, Luke and Howard Hale. These children were raised by a number of families and when James was eleven years of age he left his foster home, feeling that he was old enough to make his own way and worked on farms, caring for animals and any work he could get. (He never knew who his parents were, according to the records of his wife, Lucy Clements and lost contact with his brothers).

He joined the church in it's early years and worked himself up in the priesthood to the office of Seventy. He met and married Lucy Clements, daughter of Albert and Aidah Winchell Clements, 18th of September, 1844, at Nauvoo, Hancock County, Illinois.

Lucy Clements was born, 20th May, 1825, at Fort Ann, Washington County, New York. Her parents, Albert Clements, born 19th of November, 1801 and Aidah Winchell Clements, born 24th December, 1801 and they were married 28th of January, 1821 in New York State, were blessed with nine children, Lucy being the second child. The forepart of Lucy's childhood was happy and she engaged in the normal activities of the time. Her parents had built a home in Fort Ann, New York on her Grandfather's, James H. Clements, farm and there they lived with their growing family until 1832. Lucy loved the beautiful countryside of her childhood, and spent her time roaming the countryside, picking flowers and listening to the birds sing and the crickets chirp. She was a happy child and had a deep-set interest in things around her. She had a great love and concern for her younger brothers and sisters and looked up to her older brother Alvin, for companionship and

guidance. She enjoyed helping her mother with household chores and learned many arts in homemaking. She was religious by nature and spent a great deal of her time studying the scriptures. Albert and Aidah apparently gave the children the best educational advantages available, because of letters and personal effects which have been handed down to the present generation, showing them to be learned in many fields. Lucy was a beautiful penman and her personal record book is a work of art. She became talented in the field of weaving and dressmaking. She was quick and alert and ready to serve wherever she was needed.

When Lucy was seven years old, her father returned from a business trip and he brought a book he had purchased, called the Book of Mormon. Her parents were deeply religious and together they studied the book and embraced the Gospel. The children were taught the Gospel in words and precept. Their family now consisted of Alvin, Born 22nd of November, 1822; Lucy, Born 20th of May, 1825; James, Born 16th of February, 1827, (and he having died that same year;) Paul, Born 18th of August, 1829; and James, Born 22 of January, 1833; This James, being named after his brother, who had died in 1827. In 1833 or 34, Albert and Aidah Clements and children, left their home in New York and joined the body of the Saints at Florence, Ohio, This small religious family was extremely happy in their new found religion and the association with the other Saints was something unmeasured. Albert Clements was away from home a great deal of the time, on missions of service to the Church and business concerning the livelihood of his family. Aidah carried on in the work of teaching her little brood the principles of the Gospel and the rearing of the children. Lucy, being the oldest girl was given a great deal of

responsibility and performed it reverently and satisfactorily.

The Clements family suffered many hardships during the early persecution of the Saints. A daughter, Elizabeth, was born in Liberty, Clay County, Missouri, 17th of May, 1836 and another daughter, Ada, was born in Far West, Missouri, 27th of January, 1839. During this period in Missouri, their son Paul was brutally killed by the mob, at the age of nine. Still the family remained true and faithful to the cause. There was never any thought of ever turning back. A son, Albert Nephi was born in Nauvoo, Illinois, on November 15, 1842. They named him after his father and their favorite hero in the Book of Mormon. Aidah and Albert were now 41.

Aidah did washing and ironing for the Prophet Joseph Smith and Lucy worked in the home of the Prophet. She was gifted in sewing and made clothes for the Prophet's family. When she was a young girl, she, with other members of her family, saw the Egyptian Mummies in the attic of the Prophet's home. When she left their employ, the Prophet gave her a small snuff box, which is still a prized possession of the members of her family. When the beloved Prophet, Joseph Smith was killed, Lucy was called to assist in making some of his burial clothes. Albert Clements was away on business when the Prophet was killed and the tragedy was a great shock to the Clements family, especially his wife Aidah, and daughter Lucy, who had loved and lived so closely to the great leader's family. This tragedy was yet to bring great sorrow and continued grief upon Clements family. Aidah had attended the meeting of the Saints after the martyrdom and saw the Mantle of Joseph Smith fall upon Brigham Young and knew beyond a shadow of doubt that he was God's chosen leader of His

people. Albert was not present at this meeting because he was delayed in reaching home after the news reached him and was misguided by his great admiration for Sidney Rigdon, who had brought the Gospel to him. On his journey home, he came across his friend, Sidney Rigdon, who was also on his way to Nauvoo after hearing of the death of the Prophet. In a few moments of privacy they had, Sidney said that he was hasting back to the Saints to take the position awaiting him as the guardian and director, in place of the slain Prophet, whose loss they mourned. This brought great comfort to Albert. Albert did not make it to Nauvoo at the same time as his friend, as his horse became sick and then his wagon broke down. Also came the humane necessity for helping some over-loaded wagons with poor, rundown teams across a long stretch of almost impassable roads. Thus, one thing after another transpired to lengthen out the time of Albert's journey. He felt comfort though, that the Church would be in the good hands of his friend, Sidney Rigdon. He reached Nauvoo, August 15th, 1844.

The family was certainly grateful to have their husband and father home. Soon earnest conversation took place of the past events that had transpired since the Prophet's death. Especially the meeting that Aidah and some other members of the family attended, where they saw with their own eyes, the Mantle of the Prophet Joseph Smith fall on Brigham Young. Albert asked Aidah, "Was not President Rigdon at that meeting and did he not take over the reins of government and start the good work speeding on with new force and vigor." Aidah was surprised that Albert had not heard of the event and she commenced to bear her testimony of the events of that meeting. She felt that his question was almost sacrilege and told him that indeed Sidney

Rigdon did attend and he was no better prepared to take the leadership among our people than our young 2 year old son. She said she had heard him speak in meetings where the Spirit of God was with him and when he propounded principles of truth and righteousness in a way that would be instructive and convincing to honest hearts, but said she, he has changed--he has lost the faith and power he possessed when he stood next to the Prophet and was humble and fearless as the Saints must live near the Lord. He was the first speaker in the meeting and he said he had come to offer himself as a guardian and leader of the Church. That he was the man appointed by the Lord to be a spokesman for Joseph. He was entirely void of the spirit he formerly manifested. He could scarcely talk at all, some of the time. There was nothing of the grand personality of the Prophet to draw the Saints towards Sidney Rigdon, either in his voice or words or looks. He talked for one hour and half and we became very tired sitting on those hard wooden planks, but in all his discourse there was nothing to lift the cloud of sorrow from our hearts or arouse our faith and hope to a new life.

Aidah continued to report the events to Albert. She said that as soon as Sidney sat down, Brigham Young arose and commenced to speak, his face and form immediately assumed the exact appearance of the Prophet Joseph Smith. And he spoke distinctly, in the voice of the Prophet, as you have ever heard Joseph speak himself. He told, we the Saints, that the keys and power of the leadership of the church had been sealed upon the Quorum of the Twelve Apostles with he, Brigham Young, as their President. This, said he, had been done by the Prophet himself by commandment of the Lord, and much more he said, although it took but a short time to say it. Aidah continued by saying that most of the Saints

there were all converted to the fact that Brigham Young was the right man, with the Twelve, to lead the Church now and all the congregation voted for that, that there was not one hand raised in opposition. Albert said that he felt that a great injustice had been handed this devoted friend. Aidah reminded him again that the speech was delivered in doubtful, hesitation, and even in a cowardly way, which failed to impress the Saints with any confidence in him or desire to accept his offered guardianship. She then said that she believed that many had remembered, as she did, how Sidney, after brutally dragged out of bed by drunken mobs, and with the Prophet who had been treated the worse of the two-- tarred and feathered-- said that if Joseph Smith's God was going to let him be put through such a course as that, Joseph would have to take it without him for he could not stand such usage. Many of us heard him say that, and also knew that he proved treacherous to the Prophet and the Church because of cowardice, instead of standing like a hero and sharing the Prophet's sufferings even unto death, if it was required. Aidah reminded Albert there was nothing about Sidney Rigdon to inspire even a common sympathy or respect. She could now see that Albert was much troubled by what she had said. Much was discussed that day.

That evening, a young man came to the door and told Albert that there was a meeting of some of the brethren that night and wanted him to attend. He said that he did not know what business was to be considered, but that the meeting was being called by President Rigdon and Sydney Marks. Aidah had asked Albert not to attend, but he did not listen and attended. From that time, the difference of opinions in relationship to their religious view brought much trouble amongst them.

Albert was soon convinced that the apostate group was the group he should remain with and tried in vain to persuade Aidah and their children to see his view. The family stood steadfast in their conviction and when the time came for the Saints to follow Brigham Young to the land designated by their God, they tearfully bade their beloved father goodbye and followed their people to the great unknown country. Their father had provided them with as comfortable means as possible for their journey to Winter Quarters. It was necessary for Lucy to take over a lot of the responsibility.

The heartbreaking loneliness for their father caused many tears and aching hearts and Aidah, while still not doubting her choice, grieved herself to illness on many occasions. Lucy felt the weight of the burden and kept a watchful watch over her charges. The mother received many blessings from the hands of the leaders, encouraging her to carry on, and these blessings are recorded in Lucy's personal record book. Aidah was instructed to be prayerful and humble in all things and she instilled these instructions into the lives of her children.

While in Nauvoo, Lucy met and fell in love with a handsome young man named James Hale. They shared a strong testimony of the gospel and knew that in applying it to their daily lives, they could find many riches in companionship for the remainder of their lives upon this earth and in life to come. These two young people, full of enthusiasm of a new love, and a promise and dream in their hearts for a great and wonderful life among their chosen people, were married in Nauvoo, Illinois, September 18th, 1844. Their firstborn was a boy named Elijah, born 27th of April, 1845, at Nauvoo, Illinois. Their joy was short lived, as he died the same day. They knew

though, that beyond this earthly existence, they would again behold their firstborn.

The family of James Hale, consisting of himself, his wife Lucy, and their small daughter, Martha Ann, who was born, June 20th, 1846, at Nauvoo, Hancock County, Illinois, moved westward with the body of the church. They stopped off at Pottowattomie County, as many of the westward movement did, to prepare for a better equipped movement to the Great Salt Lake Valley. There, in Kanesville, Pottowattomie County, another two children were born, Joseph Hyrum, 5th of April, 1849, who died six months later; and Eliza Jane, born 20th of August, 1850. The James Hale family, along with Aida Clements and children, they, following the counsel of Brigham Young, calling on the Ohio Saints to move and join the main body of the Church, now in The Great Salt Lake Valley, started across the plains in the Captain Warren Snow's Company in 1852. They had faced many hardships, and many more were yet to come. Probably the hardest to bear was on their westward journey, when their oldest daughter, Martha Ann, then only 5 years old, was stolen by a band of Indians and was carried away. The child could not be found and the parents were forced to go westward without her. You can imagine the loneliness and anxiety that was going through their hearts. Their prayers were constantly to their Father in Heaven for the safe return of their daughter. These prayers were accompanied by much faith. Missionaries were alerted to continue the search as they traveled to and from Salt Lake across the plains. This they did for many months. One of the Missionaries had made friends with an Indian brave and felt he could rely on this friendship in his search. After six long months, Martha Ann was found in an Indian village. Martha Ann was a beautiful child, with jet black hair and deep brown eyes. When

the Indians were asked why they had stolen the white child the reply was " She no white child. She Indian. Has black hair, black eyes. She stolen from Indian tribe." Through the grace of God and the friendship between the Mormon missionary and the Indian brave, Martha Ann was allowed to return to her family in the west. How they thanked their Heavenly Father for the safe return of their daughter.

The couple knew the hardship of pioneer life and poverty. They saw many of their loved ones and friends die along the trail and buried in unmarked graves. Their hearts were heavy but their faith was strong. Their first camp in Utah, was made at Sessions (now Farmington, Davis County, Utah). Their Utah first born, was James Ezra, born 11th of February, 1853, at Farmington, Davis County, Utah. Soon after James Ezra's birth, they had to move back to Salt Lake City for employment reasons. In Salt Lake City, two more girls were born to James and Lucy; daughter Lucy being born, 22nd December, 1854, and Louisa was born, 9th December, 1856, (Louisa being our direct line.)

Upon entering Salt Lake Valley, James Hale, by the consent of Lucy, entered into the order of Polygamy and took as his second wife, Sarah Elizabeth Barkdall, daughter of Michael and Prudence Tremayne Barkdall. She was born 22nd of April, 1832, at East Union Township, Dover, Ohio. They were married by Brigham Young, in his office. To this union were born nine children, five boys and four girls.

(In 1858, James married a young girl from Denmark, by the name of Catherine Hanson, the daughter of Jacob Hansen, Mother's name unknown, on the 5th of October, 1838 or 39. This marriage was only short lived and no

children were known from this marriage).

James, with his wives and their growing families, moved to South Weber, Davis, Utah, where children of both unions were born. To James and Lucy was born Charlotte, on 7th of March, 1860. Then came the Morrisite War and James and his family lost all the worldly goods they had been able to obtain. Lucy was heavy with child and remained in South Weber until their son, Alvin was born, 23rd of May, 1863. James went ahead into Hooper Valley, taking with him his wife Sarah and their children and Lucy's daughter Charlotte. Charlotte was just a tot and she related many times to members of her family how she sat at the back of the wagon and dangled her feet over the edge. Hooper was unsettled country and bordered the Great Salt Lake. There was little to build a home with, so James set out making a dug-out in which to house each of his families. After the birth of Alvin, Lucy, with her children, came to Hooper and moved into one of the dug-outs. Life was hard, as they were the first white families to move to Hooper. (According to the early residents of the Hooper settlement and historians, these dug-outs were close together, dug out in a small hill on the very edge of the Salt Lake, what is now known as "Howards Slough". Their dug-out dwellings were about 3/4 of a mile from Hooper's Herd House, where Captain Hooper pastured his sheep. In later years, when the Hale families moved to higher ground, the children of "Hooperville" used to go to the place where the dug-outs were and play. Part of them are still in evidence, although the property is now owned by the State of Utah). James was a man of great initiative and drive and set out piling and boiling salt for commercial purposes. He had two large copper kettles and he built tripod frames, so that the kettles would be held up off the ground and a

fire could be built under them. Here they boiled the salt water from the Lake and made their salt. Their small settlement was called "Hale's Bend". The family remained at Hale's Bend until the water of the Lake rose and forced them to higher ground. They continued the making of salt and settlers came from far and near to buy their products and to gather saleratus. Lucy and her children would walk from Hooper to Ogden many times to peddle their salt products.

Michael Hale, son of James and Sarah, was the first white child to be born in Hooper. The hardships of these families were many. Their beds consisted of sheep pelts, spread on the earthen floor of their dug-outs. Food, oft-times was a scarcity, shoes, they had none, clothing, but little. The clothing they had, was made of factory, dyed with sage and a color, fixed with lye made from ashes and greasewood. When they had bread, they gathered the white saleratus from the bank of the sloughs to use as soda. A slough, is a muddy pond and the white foam that covered the top was skimmed off (saleratus). In the cold weather, to keep their dug-out warm, they would fill a large iron kettle with hot greasewood ashes and place it within the dwelling. They made their own soap of tallow and lye. For light, they put an old rag for a wick in a dish with grease or tallow and lighted it. Even under these circumstances, the mothers found time to enjoy their families and teach them the word of the Lord. Lucy, Louisa's mother, had a formal education and taught the children the 3 R,s - Reading, 'riting, and 'rithmetic. Their education and spiritual needs were not being neglected.

When Brigham Young sent the Saints to settle Hooper, under the direction of Bishop Gilbert Belnap, they found the Hale family to be the only white families living there. The Hales welcomed

their neighbors with joy and set out making new friends and getting back into the activities of the church. When times were better, James built an adobe house for his wives and family and they now had kerosene lamps and life was more healthful and pleasant. James took an active part in community affairs, was assigned an acreage, and on it was an artesian well. This gave him plenty of water for his family needs and for the animals. He also farmed on a small scale. He became a member of the first School Board of Trustees of the Hooper School District (District 16). His families did much to further the improvement of the then growing town of Hooperville, as it was then called.

In the year of 1871, the peace and tranquility of the community had been disrupted. A man by the name of James Hendry, a transient, found himself in Hooper, working on odd jobs. No one seemed to know from whence he came, but it soon became apparent he was no lover of the Mormon people nor their ideals. He made boasts that he would ruin every Mormon girl he could get his hands on. He is reported to have been a very handsome man of the world. Eliza Jane Hale was a beautiful girl of 21 and she captured the eyes of James Hendry. Other girls in the community had been attacked, but had been afraid to name their attacker. Eliza Jane became one of his victims and she became pregnant. She named James Hendry as the attacker and father of her child-to-be. James Hale went to the Bishop and a Bishop's Court was called. It was agreed, if Hendry left the territory, to return no more, he would not be punished, but if he refused, he would be turned over to the authorities in Salt Lake. Mr. Orson Cottle, one of the older residents still in Hooper, and a historian of the area, told the story that he heard while a young man, sitting in the Blacksmith Shop,

listening to the stories of the older men. He said that they had said, Hendry had bragged about the girls he had seduced, showing no signs of guilt. The people became enraged. After the Bishop's Court, as James Hale was leaving the building, the Bishop handed him a shingle with the words scribbled on it "Kill the S_ _ of a B_ _ _ _ (spelled out). Taking this as a Bishops Order, he and his son, James Henry, set out to find Hendry, to tell him to get out of the country. Hendry's boisterous attitude enraged the two men and Hendry was shot. In the morning, his body was found in a haystack where he had crawled during the night. James and his son, thinking of their cruel act, left in the night. His second wife, Sarah Elizabeth joined James in Monroe, Utah and they moved to Greer, Apache County, Arizona. Lucy felt her husband should return and present the shingle, as an order from the Bishop. Mr. Cottle said that the shingle was in the family for years, but the Bishop denied the existence. James Ezra returned to Hooper, to try to convince his mother and family to join them in Arizona. This same Bishop got up a posse and young James was arrested and sent to prison. No one knew for sure, who pulled the trigger, but it was believed that James, the father, shot Hendry. Lucy, the mother, never stopped trying to free her son and he was finally acquitted, according to court records in the Salt Lake County files. In Andrew Jenson's Chronology of the LDS Church we find the entry: "22 September, 1871, James Hendry was shot and fatally wounded at Hooperville, by the father and brother of a girl whom he seduced".

James' and Lucy's daughter, Louisa, 7th child and our progenitor, married George Washington Gifford, on the 9th of January, 1879. Their history is recorded elsewhere in these histories. It will be noted here, that George and Louisa lived

quite close to Louisa's mother, Lucy, until they moved to Idaho in 1889. It is recorded that George was kind and real good to his mother-in-law, Lucy and saw that her needs were met. Also, they kept in close contact with her after they moved to Idaho. In Martha Elnora Gifford Huntsman's personal history, she states that she was told that her grandmother Lucy, came to Idaho and helped deliver the four children that were born in Idaho, of which she was the second child to be born in Idaho, and she was born in 1893. You can assume from this, that she stayed there with them several months at a time.

This was not the end of the tragic story of Eliza Jane. After the birth of her first son, she married Charles Tackett and they then moved to Butteville. She then bore five more children. They lived close to a mountain and while Eliza was nursing her baby, they were hit by a snowslide and completely covered. No one dared dig them out for fear of another slide, but a negro couple, by the name of Stevens, whom Eliza Jane had befriended, worked nine days until he reached their friend. The family were all crushed in the slide. Eliza was found in the rocking chair with the baby still at her breast. The death of this family took place, 18th of February, 1882.

In 1886, tragedy was again ready to strike. Lucy and family received word that James Hale was murdered on Christmas Day, 25th, December 1886, at Springerville, Apache County, Arizona. He had gone to the store to buy something for his motherless children, their mother and James's polygamist wife, Sarah Elizabeth, had died prior to this time. James was gunned down in front of the General Store. Research in the Apache County, Arizona records (St. Johns) came up with two names: Tom Tolbert and Tim Timberline

who were involved in the murder of James Hale. These men were once members of the Butch Cassidy Gang. In the fly leaf of an old book the following notation was inscribed, "Tom Tolbert killed old man Hale." Further research disclosed James Hale had seen the Cassidy Bunch rustling cattle and reported it to the authorities and a posse went after them, seriously injuring Tim Timberline. After James was shot, his and Sarah's son and a friend by the name of Whitbanks (uncle to Milo Whitbanks,) tracked Tolbert and Timberline. When they returned, they were asked if they caught up with them. All that was said was, "They won't hurt anyone else," so it is assumed that they had caught up with the two murders of James Hale. The book with the inscriptions is in the possession of Milo Whitbanks and is in his uncle's handwriting. So ends the earthly life of James Hale. Lucy Clements Hale died 25th of January 1905, in Hooper, Weber County, Utah and is buried in the Hooper cemetery.

The story of Albert Clements and Aidah Winchell Clements did not end with Aidah and their children's departure from their father in Nauvoo. Aidah Clements, as stated earlier, came across the plains with the Captain Warren Snow Company in 1852. Albert Nephi Clements, the youngest son that was born to Albert and Aidah in Nauvoo, was only 10 years old and became the teamster for his mother's ox team. They arrived in the Salt Lake Valley, October 9, 1852. The story that follows was from their son, Albert Nephi's history. Albert Nephi mentions that during all the poverty and struggles of the early pioneers through which Aidah had passed, she never lost faith in the innate goodness and integrity of her husband's heart. Nor did she neglect to mention him in prayer, asking that his heart might be touched with the testimony of the divine mission of Joseph Smith as a true Prophet

of God, whose life, like the savior, had been sacrificed for the truth's sake. If only this could happen, she knew he would be turned from the folly of being misguided by his apostate leaders, and through repentance, be forgiven of his sins.

One day quite a shock came to Aidah in the following manner. An Elder who had been commissioned to look after some matters in the affairs of the Church had just returned from a trip East. He called on Aidah and said he had run across her husband while passing through Iowa. Albert, he said, appeared to be in good health and was prospering in a worldly way. The surprise came then, somewhat bewildered Aidah. The Elder informed her that Albert, her husband, had employed and paid him to accompany him to some lawyer who had made up a bill of divorcement, which needed only Aidah's signature to make it a legal document, dissolving the bond between them, which had united them as husband and wife. The plea which Albert had used in the case, was desertion. All there was for Aidah to do to make the decree complete was to sign her name to it in the presence of witnesses. Only a brief time she wavered, while she considered the question. She decided it would be as well. Even though she loved her husband, she decided their marriage was for this life only. It had to do with nothing in the eternity beyond. So the affair was settled and Aidah Clements was a divorced wife. The Elder sent the document to Albert.

In 1863, Albert Nephi was now 21 and he drove an ox team back across the plains as a church teamster to assist in bringing a company of Saints to Zion, Utah. He found time to visit his father, who was greatly surprised and overjoyed to behold his youngest son. His father would be delighted to have him remain with him and share

and inherit his worldly possessions. His father, Albert, had prospered in acquiring means and was well off as far as worldly riches go. He had also married a good and pleasant woman who kept a neat and comfortable house. The home was in Iowa and his father had joined a branch of what was then known as the Josephite Church.

Had Albert Nephi been disposed to remain there with his father, what a life of ease and pleasure he might of found. Great opportunities might have been his for acquiring knowledge from schools and interesting travel, instead of passing his days and years laboring for the living and attending to duties required of him as a member of the church. But all those alluring prospects held no temptation for the honest hearted boy. He was glad to see his father and spend a short time with him, and to bear a humble sincere affirmation to him, and his wife, that he knew, by the testimony from the Lord, that Brigham Young was indeed the Prophet and lawful, heaven-appointed successor of Joseph Smith. He then told them that he wanted to hasten back home to Zion and be with his loved ones. This he did.

When Albert Nephi reached home and his mother, he reported that he had seen his father and that his father had married a good woman. She said she was pleased to hear that and then said, "The man is not without a woman, neither the woman without the man in the Lord."

The next year, 1864 the Clements moved from Utah into Idaho, and settled at Stockton, a branch of Oxford. In 1865, Albert Nephi married what he said was "the finest girl in the world for him." Soon after, he said his mother was persuaded that she might do more good in the world as a comfort to others and by being helped herself over some hard places in life, by marrying

a man named James Steers, consented to the change this brought to her. After a few years, Mr. Steers died. Other years passed, and again, for the sake of helping and being helped, Aidah married a, Mr. Wilber. He also died after a time. No children were born of either of these marriages, nor had Aidah consented with either for a church marriage in the Endowment House, which was being used temporarily, while the Temples were being built.

Albert Nephi went East a second time to assist in bringing emigrants to the Valleys in 1868. This time he drove a horse team, Again, he visited his father, and with him attended one of his Church meetings. On returning home, the father asked his son how he enjoyed the service. Albert Nephi promptly replied, "It was as sounding brass and a tinkling cymbal." He then bore a strong testimony of the gospel to his father. He said, "The day will come when you shall see the light and when that time does come, father, and with your religion goes everything else and you haven't anything, remember you can come have a home with me. Just send me word. Here is a purse I wish to give you as a token, and I pray that it ever be full."

In the years that followed, nothing was heard from his father. Albert Nephi was in a new part of the country, Idaho, working steadily, making a livelihood for his young and increasing family. During this period, his father's wife died. His means all slipped away from him. His mother, twice widowed was now alone, living some distance from her son, Albert Nephi.

Mail came into the town of Corinth twice a week. One Friday morning, the mail brought Albert Nephi a letter from his father, telling him his prophecy had been fulfilled, that he was left

desolate, and had not sufficient means to come to him; but that he had seen his mistake and wished to come to his people. In the afternoon, the mail went out and with it a letter from Albert Nephi, telling his father that on the following Monday, he would go out on the mail and send him money for his fare. At that time, he only had fifty cents in the house, but the money must come-he knew it would. How he prayed and schemed.

Sunday morning came and as yet, nothing had been brought to the mind of Albert Nephi to show him how he was to obtain the money which he must have. As he sat in the front room of his home, his heart was lifted in prayer. A stranger horseman rode up to his gate. Without waiting for him to dismount, Albert Nephi hastened to him and passed the time of day. The following conversation then ensued:

Stranger: "Do you know of anyone with a yoke of oxen for sale?"

Albert Nephi: "Oh yes, I have two of them."

Stranger: "Where are they?"

Albert Nephi: "In the pasture, shall I drive them here, or will you go there?"

Stranger: "I will jog on down with you."

All the while, from Albert Nephi's soul, the prayer was being offered up: "O Father in Heaven, put it into his heart to buy them. For the promise to my father I must keep."

When the oxen were rounded up, two fine yoke, the stranger elected one pair and paid Albert Nephi \$100 for them. The next morning Albert Nephi was off to Corinth, and borrowed \$100 more, forwarded \$200 to his father. He then made arrangements with Brother David Eccles to meet his father when he should arrive in Corinth, and give him every attention, in case he, Albert

Nephi, could not be there himself.

Albert Nephi had confided a little scheme to his wife, and she prepared a room for his mother and persuaded her to come and spend a week or two with them... unconscious of the fact that her "first love", the father of her children was soon coming to them.

Brother Eccles met Albert Sr., set him up in the best hotel in town, the charges Brother Eccles paid. When Albert Nephi got the word, he drove over to receive his father, when father and son met, there was in the hotel a scene of great rejoicing, although no dry eyes were met by those beholding it. It was said it was a reminder of the memorable meeting of Jacob and Joseph in Egypt. As soon as they were able to speak, the father drew a purse from his pocket and said as he handed it to Albert Nephi, "Do you remember this my son? It is yours with all it contains and I am now in your keeping." His fair was \$180 and \$20 remained in the purse.

Albert and Aidah knew nothing of the meeting planned by Albert Nephi and his wife, until it took place in their home. But not withstanding the long separation and the changes brought to both, there was nothing between them that could not be readily forgiven; a complete and sincere reconciliation immediately followed. Albert was humbly penitent for the mistaken course he had pursued. His former wife and their children, and also the Church Authorities, were all rejoicing to forgive and receive him back into the fold of Christ.

Albert Clements and Aidah Winchell did their courting all over again, and after awhile, when they were ready, Albert Nephi fixed up his wagon, hitched up his team, and drove them to

the Endowment House in Salt lake City. There they received blessings and promises reserved for the pure in heart who are obedient to the laws of God. Albert Nephi had the unique privilege of witnessing the marriage of his own mother and father...their true marriage, uniting them for time and eternity.

Before leaving the sacred building, Aidah referred to their former marriage long ago in Fort Ann, New York. They reminisced on how happy they were then and that this marriage was more complete. Albert said: " This glorious triumph over which we gratefully rejoice today, I humbly and fervently acknowledge is very largely due to your undeviating Faith and Prayers and Faithfulness.

Albert Clements died 20th of April, 1883 in Springville, Utah and Aidah followed, dying in Idaho, in 1890.

Sources of Information

Records of Albert Nephi Clements
Early Church Records
Personal Record Book of Lucy Clements Hale
Personal Papers and Letters Found Among
Family Treasures
History of Albert and Aidah Clements
Sketch of the Life of Charlotte Hale Craythorn
History of Hooper, Utah
L.D.S. Biographical Encyclopedia
Show Low, Amity County, Arizona, Cemetery
Records
Amity Cemetery Records
History of the Morissite War in South Weber