

HISTORY HISTORY

DUP PREVIEW PAGE

HISTORY OF Emma Jane Duncan Strong

PIONEER OF THE YEAR Native

COMPANY ARRIVED WITH _____ DATE _____

BORN 20 October 1864 Salt Lake City Utah
Day Month Year City County State

DIED 13 January 1951 Salt Lake City Utah
Day Month Year City County State

MARRIED William Jacob Strong 10 September 1886
Name of Person Date

HISTORY WRITTEN BY Family DATE 1951

SUBMITTED BY Sarah B. Strong DATE 11 Jan 1968

CAMP HISTORIAN LaRena W. Sandall

NAME OF CAMP Sunflower

COUNTY HISTORIAN Ila Elwell

NAME OF COUNTY Davis

The first half of this history was given 11 January 1968 -
the second half 8 February 1968.



Native P.

Emma Jane Duncan Strong

Born Oct. 20, 1864

Salt Lake City, Utah

Died Jan. 13, 1951

Salt Lake City, Utah.

A BRIEF HISTORY OF THE LIFE
OF
EMMA JANE DUNCAN STRONG

As compiled by members of her family

Mother was born October 20, 1864, on the west side of 2nd West and bordering So. Temple, Salt Lake City, Utah. The house faced east. Mother was the daughter of Homer Duncan and Asenath Melvina Robinson Banker Duncan. She was the 9th child born to this couple. The children in the order of their births were: Julia Emily, John Chapman, William Platt, Permelia Asenath, Lydia Marie, Homer Putnam, Mary Putnam, Lillias Isabella, Emma Jane and Don Delemore.

Across the road east from the Homer Duncan home was a grove called Cannon's Grove. At that time, City Creek ran down North Temple Street and mother's mother carried water from this creek to her home a block south, for culinary purposes. William Jennings had a home slightly west of the home in which mother was born. This building was later sold by Mr. Jennings and was used as Keeley Institute. Before mother was born, her folks had a home out in Cottonwood.

A brief statement as to the history of the family as a whole may be of interest. Homer Duncan was the son of John Duncan and Betsy Putnam. He had nine brothers and sisters namely: John Putnam, Caroline, Jane, Chapman, Betey, Christiana, Emily, Dinemore and Ellen Carpenter Duncan. Homer was the 5th in this family. He was married to Asenath Melvina Robinson Banker in 1842, in Plattsburg, New York. This was naturally a civil marriage.

Homer Duncan was born in Barnett, Calidonia County, Vermont, some 40 miles north of Sharon, and met the Prophet Joseph Smith either in Vermont or in New York after the Prophet had moved to Palmyra. He was converted to the gospel through hearing the Prophet Joseph read the Book of Mormon, and the testimony of the Three Witnesses. At this time Homer was only 15 years of age and in the latter part of July, 1831, he had a vision. He was born January 19, 1815. His father was in meager circumstances in Vermont, trying to raise a large family, so that Homer and his first older brother, Chapman, found it necessary to leave home when they were still in their teens and shift for themselves the best they could. Homer was only 11 years old when his mother died and his father married again, but it is not known whether this second marriage took place before or after Homer and his brother set out for themselves.

It is not known just where Homer Duncan went from Plattsburg, New York. He may have gone to Kirtland when the Church headquarters were there, because he was called on a mission to New York and probably from Kirtland. While in or around Plattsburg he met Asenath Melvina Robinson Banker, whom he married in 1842. They moved west some time later, but it is not known whether they lived

in Ohio or Missouri, after their marriage. It is known that they were living in Des Moines, Iowa before 1846. In Des Moines, Julia, John and William were born. Then Homer and his family journeyed to Nauvoo at least as early as 1846, when it is known Homer and his wife received their endowments in that year in the Nauvoo Temple.

While in Nauvoo, Homer (our grandfather) attended the famous meeting dealing with the succession of the Presidency of the Church, and there he saw, with many others, the mantle of the Prophet Joseph fall on Brigham Young, while the latter was speaking in the afternoon services. Grandfather had been fairly well acquainted with the Prophet Joseph previously, and he, with nearly all the Saints, was convinced that Brigham Young was the true successor to the Prophet Joseph.

When grandfather and grandmother came west from New York, grandmother's parents presented the newlyweds with a team and wagon and household effects. They tied a milk cow to the rear of the wagon and with this outfit they journeyed westward.

It is not known whether or not grandfather and his family spent the winter of 1846-47 in Winter Quarters with the body of the Church, but they came to Salt Lake City, arriving October 16, 1848. They spent five months on the way. They may have spent some time in Winter Quarters enroute.

Crossing one of the streams on the way to Salt Lake, the oxen lunged down the embankment, throwing grandmother out of the wagon. The front wheel ran over her wrist and broke it.

Grandfather probably settled on a small piece of land in Cottonwood when he first arrived in Utah, and later moved to his home on 2nd West.

Some time after his arrival in Utah he was called on a mission to England, and later on he was called on a mission to Texas. The Texas mission was the 3rd one for him to fill for the Church.

During these early years in Utah he crossed the plains 12 times as captain of companies under the general direction of Brigham Young, who had called for men and teams to help bring converts from the East. This method of travel (men and teams) was inaugurated by the Presidency of the Church following the disaster of the Willie and Martin handcart companies.

In 1863 grandfather married a second wife, whose name was Sarah (Sally) Trippess. About this time Brigham Young called for qualified leaders to settle St. George and Cedar City, Utah and the surrounding territory about 1862, and he followed some time later with his second wife and made his home in St. George. In 1869, he took his first wife and family to Cedar City. Mother was four and

a half years old at this time. She spent about thirteen years in Cedar City. During part of this time, the second wife continued to live in St. George, but she too, moved to Cedar a little later.

In the winter of 1878-9, grandfather took his two wives and the children of the two families who were not married, in addition to John, who was married and went to St. George. The purpose of this trip was to do Temple work. Arriving there grandmother came down with inflammatory rheumatism, so grandfather asked the Temple authorities if his daughter, Emma, could take her mother's place in the Temple. Before she received her endowments in the Temple her father spoke to President Snow, of the Temple, about it and he asked to meet her. She was thrilled with this meeting and always remembered Pres. Snow for his kind and loving personality. Grandfather's request was granted, so mother did Temple work part of the days during the winter and went to school the other part of the days. After the temple work was completed the two families returned to Cedar City.

On one occasion when mother was living in Cedar City as a girl, President Brigham Young passed through in a buggy on his way to St. George to Conference, and her mother gave her some flowers to throw in his path. He nodded and smiled at her leaving its impression on her for life.

Mother attended the common schools in Cedar City and went as far as the 6th reader, Robert W. Heyburn being one of her first teachers. The 6th reader was as far as they went in those days, in that locality. The desks in the school in Cedar City were about fourteen feet long with a flat top about 6 inches wide. A piece slanted from this horizontal top at approximately a 30 degree angle toward the student. The desk had a flange at the bottom. On this flange the students could rest their books while they read. The ink bottles were kept on top of the desk. One day while mother was writing, one of the students nearby accidentally knocked the ink bottle off into mother's lap. This day she had on a new light colored apron with spots in it. When she arrived home her mother was churning, so they put the apron in some buttermilk and left it there all night. This simple expedient brought the ink out. Her mother was very kind, but still very strict.

In Cedar City they removed the seats in the school room to dance and hold parties. Having some ability in speech, mother was invited to perform at most of the public programs. One day her school teacher (Mr. William Leigh) asked her to recite. She said she preferred not to, but he insisted so she gave this:

"William Leigh is a very fine man,
Tries to teach us all he can;
Reading and writing and 'rithmetic
And never forgets to use his stick."

On another occasion they asked her to recite, and again she was not in the

humor of it. But being urged rather strongly to perform, she decided to give them plenty, so she told the entire story of the old woman who took her pig to market. At a community Christmas program she recited, "Annie's and Willie's Prayer." For this she received many compliments. At a mutual program later, she recited: "Why don't You Pop The Question" or "Popping Corn". The end of the poem reads:

"I'm sick of all this popping corn,
Why don't you pop the Question?"

As a child her outstanding Christmas was the one when she received a doll with a china head and the lower half of its arms and legs was china.

While residing in Cedar City, a Sunday School Jubilee was held. Grandfather had charge of the older group of young people. He was scheduled to tell the story of the Book of Mormon and this story was to be interspersed with parts of it being recited by members of the class. One of the students was unable to be there at the last moment, so he asked mother at noon to memorize that part of the Book of Mormon and give it in the afternoon meeting. With only the hour to work on it, she succeeded in taking her part as if she had been one of the group all the time.

During the year 1878, while in St. George and while grandmother had the rheumatic fever, mother had to sleep with grandmother and take care of her, moving a hand or foot whenever necessary. Some times mother was so tired she would talk in her sleep. One night grandmother asked her to move grandmother's hand and mother was dreaming about her arithmetic, so she said, "What shall I do it by? By two or by seven?"

In about the year 1881, when grandmother's rheumatism was so bad, she used raw onions on her knees as a poultice. This method relieved her when nothing else would. About this same year (1881), mother had a little Pinto pony. Her father had a place up in the mountains some distance from Cedar City, where his cows were kept. Mother would ride her Pinto pony up to where the cows were, then with the help of one or two of her brothers or sisters she milked the cows and made cheese and butter. Grandfather had a large herd of cattle and they were put out on the range most of the time, but in order to tame them he had them brought in occasionally and milked. To do this, they had to drive them close to the house and into the corral where they roped the cows to milk them. They were so wild that the people indoors pulled down the blinds so as to avoid frightening them. After a while in this closer space, they became tame and those that were good milk cows were taken back to the ranch in the mountains to be milked while the others were sent out on the range again. The process of breaking them to milk was an interesting one. They built a pole chute with an opening on the

right side of the cow so that the one milking could reach through and get at the cow. They just used a cup and when it was full they emptied it into a bucket. One cow was so wild that when mother and her brother, Dennsmore (Den), got through milking her, they were afraid she would chase them so Den, who could run the faster, waited until mother got over the fence with the milk and then he pulled the bars from in front of the cow and climbed over the fence too.

Mother came to town to get some supplies on her Pinto pony one day and on her return trip to the mountain her pony shied and she wondered what was wrong. Looking across the ravine, she saw a bear. She turned the pony's head and went another way and arrived home safely.

The first season of this camp in the mountains mother cooked on a fireplace because someone had borrowed the camp stove that belonged to her folks, but the next season she had the convenience of the stove.

In the summer of 1881, mother's grandmother Banker, who was living in Salt Lake City at that time, took sick, so mother's mother was sent for. She went, but she did not get there until her mother had died. Mother's mother stayed until they buried her mother and then she returned again to Cedar City. In March, 1882, they sent word that grandmother's father was sick, so she decided to go to her father and took mother with her. They did not return again to Cedar City. They lived with grandfather Banker until September, at which time grandfather Duncan sold the home in which grandmother had lived in Cedar City and bought a house on 5th South between 8th and 9th East, Salt Lake City, and moved them into it. Grandfather brought mother's brother, Don, up with him when he came to move grandmother and her family into their new home. That fall, grandmother fell through a trap door just off the hall-way and lit in the cellar, cracking her ankle. Mother had to nurse her back to health again. She was a very thin woman, so her son Don was able to carry her back upstairs again.

Having moved to Salt Lake City, mother became associated with her cousins, Buelah and Maude Adams (Kiskadden), and Julia and Persis Young. While living there that summer mother went out to Black Rock, a resort on the south end of Great Salt Lake, for many glorious trips. Bathing in the Great Salt Lake was their most common entertainment at that time.

In the fall, having moved to their new home, mother started going around with other girls, such as Marie (Rye) Badley and Effie Spiers. Mother and Rye Badley joined the 10th Ward choir together. In those days they went to dances in groups of girls and she had many happy times with them.

About this same time she took part in home dramatic plays one of which was presented in the Salt Lake Theater. She was a bride with a long train and was walking across the stage. She didn't walk fast enough for one of the other lady

characters, who was nervous and wanted to get it over with, so this lady picked up the train and pushed mother on faster until she got her off the other side of the stage. Then after she was 80 years of age she enjoyed taking the part of Old Aunt Chloe in an original script written by Sister Mary J. Anderson, of the 14th Ward Salt Lake. Besides this she was a pioneer character in the Centennial parade.

Near the 4th of July, in about 1884, mother's sister Nell and her husband, Louis Fisher, and three children came from Cedar City to live with mother and grandmother. Louis was sick with consumption at this time and therefore was unable to work. This addition to the family threw an extra amount of work and responsibility on mother. In the fall of 1885, Louis died and in the spring of 1886, his two boys took diphtheria and died. Mother and Louis's daughter, Grace, both had diphtheria at that time, but both recovered without any ill effects. Mother prepared the bodies of the two little boys for burial.

In the summer of 1885, mother went out to Castle Valley, Emery County, with her brother John, who had come in for a load of goods for his store. She worked in the store and also taught school out there for awhile, until her mother took sick and she was called home to take care of her. At this time she was going with William Jacob Strong, her first escort, and the man she married September 10, 1886 at their home. Two weeks later they went to Logan where their marriage was solemnized in the Temple. Father build them a house in the 10th Ward and her mother furnished it. Father's half sister, Aunt Sarah Swift, was their closest neighbor and grandmother Strong lived about a block away.

William Jacob Strong was the son of Jacob Strong and Alice Fish Walsh Strong. His father, together with his first wife, was converted to the Church and baptized Oct. 20, 1836 in Pennsylvania by Erastus Snow and came West in 1849. His mother and her first husband were converted in England and came to Utah with the ill fated Martin Hand Cart Company where the husband died from exposure on the plains. On March 5, 1857 Mrs. Alice Fish Walsh became the second wife of Jacob Strong and to them were born three children, William Jacob being the second of the threes, being born Aug. 13, 1863 in Salt Lake City, Utah. His father died when he (William) was but nine years of age so he was deprived of even a common school education. He was very ambitious, and before his death he had acquired a good practical education through working with others, whose business methods he readily adopted. He worked for William Swift cutting and hauling cord wood for the Ontario Mine in Park City. He was a good penman and naturally adapted for clerical work. He kept books for a firm in Salt Lake City, worked as a salesman for Dinwoody's furniture store, worked as night watchman for the church tithing office, and worked for the Salt Lake Brewing Company. He was temperate and always set others a good example. He was a

Sunday School teacher and was in the Superintendency of the Mutual at the time of his death. March 20, 1893, he was ordained a Seventy by Bro. Edwin Frost. Father and mother lived in the 10th Ward in Salt Lake City, Utah until April 1894 when they moved on to a farm they purchased, which was located in the northeastern part of the Farmington precinct, in Davis County, Utah. Through father's efforts it later became part of Kaysville precinct. Prior to leaving Salt Lake City four children were born to them, and four others were born on the farm.

Father was interested in fruit raising and had a good sized apple orchard shortly after taking over the farm. He was just getting a good start on the farm when he received a call from the church authorities to go to the Southern States mission field and fill a mission for the church. He had always been religiously inclined, and had served in religious capacities all his life. With the support of his wife he accepted the call, they rented the farm, and after moving the family, consisting of his wife and six children, into a house in Kaysville City, he left for the South, March 18, 1897.

The missionary suit at that time was a navy blue fine serge and because of the Southern climate clothing faded, so father sent his faded suit home to mother. She took the lining out of the suit and dyed each separately, replaced the lining in the suit and returned it to father. He was honorably released and returned home in March 1899.

After returning home he built a new brick house on the farm and moved the family into it. In February 1903 he was stricken with appendicitis and was operated on in Ogden, but never fully recovered his health. He lived and suffered much during the summer of 1903, but died at the home on the farm October 4th that year. With all of his suffering his faith in the gospel remained firm. He had just turned 40 in Aug. when he died in Oct. He had been a ward teacher for years and was also a member of the Old Folks Committee.

Mother's public life really began after father was gone. We cling to our loved ones even through suffering, but the time came when mother poured out her heart to the Lord giving up to Him her companion and praying for help to raise her family. At this time she promised the Lord she would do anything He required of her if He would give her strength and wisdom to guide her children in the right.

Soon after father's death sister Ellen Barton, wife of our good Bishop Peter Barton, invited mother to be her companion Relief Society district teacher. Mother was reluctant but remembering her promise to the Lord and yielding to the friendly patience of sister Barton, she accepted the position. From then on once each month these two could be seen wending their way in a white top with a team through meadows, across fields, down country lanes, mother opening and closing the barbed wire gates. Their friendship increased and they gained inspiration from the women whom they visited within their district until within

a year life became liveable again to mother.

Shortly after this mother was chosen President of the Keyesville Ward Primary. To this point she had had no training, no experience and the thought of the responsibility seemed to over come her. Bishop Barton quietly, reminded her that the Lord does not call us to a position except He prepared the way for us. Once again she recalled her promise to the Lord and humbly took up a new field of labor as President of the Primary. For about one year she labored diligently, but the Lord had need of her effort in still another labor of love.

Davis Stake President, Joseph H. Grant, visited the Kaysville Sunday School parents class of which she was a member. After the meeting he inquired of his son, Dr. J. H. Grant Jr., "Who was the little lady who sat such and such a place in class this morning?" "Well that lady," replied Dr. Grant "Is our widow neighbor across the street and down a couple of houses." "I think," the President added, "We need her in our Stake Relief Society Presidency." And so she became second counselor in the old Davis Stake Relief Society Presidency with sister Minerva Knowlton of Farmington as President and sister Elizabeth Ford as first counselor. A few years after becoming second counselor in the Relief Society, sister Knowlton moved to Salt Lake City; sister Ford became the new President and mother was advanced to the position of first counselor, with sister Wood of Bountiful as second counselor. Mother drove to Centerville when Sister Ford took her horse while mother rested.

In 1915, perhaps in June, the Old Davis Stake was divided under the direction of Charles W. Penrose and Francis M. Lyman. Pursuant to this division mother was made President of the North Davis Stake Relief Society with sister Alice Barlow of Clearfield as first and sister Martha Lovina Green of Layton as second counselors. Mother continued as president of the Relief Society until August 1924 at which time she was released at the regular Quarterly conference held in the West Layton "bowery" adjacent to the meeting house.

In April 1925, Mother was called and ordained as one of the Officiators in the ordinance work for the dead in the Salt Lake Temple which position she held for nearly twenty years. It was while mother was in the presidency of the old Davis Stake Relief Society that the Temple excursions from that stake were begun under her leadership. The first such temple excursion was the first in the entire church. These excursions have grown to large proportions in the church at the present time.

Mother gives the following as the inspiration that started her hunting her genealogy:

"In a dream one night I had the following experiences: As I was going up east on the north side of the block, I came to a place where I saw a few people

in the room. There was a frame in the northeast corner of the room on which they were going to write some genealogy. As I went in I sat on a bench about one third of the way back in the room. As I sat facing the frame a person on the south side of the room came and passed papers to each person sitting there. Passing from the south side they passed the papers to the left and when the lady offered me one I went to pass it on to the next lady and she said, "Oh no, you keep that, you'll want that to write your genealogical work on." Then she passed another paper that was similar and asked me to pass it to the next lady on my left. Then they passed pencils and they told me I was to write my genealogy on it.

As I left the room I said to myself, "I'll start my genealogy." The dream was so impressive that I immediately began the work. I went to the Temple for help but they couldn't show me all of father's records, but Kate McCallister handed me a piece of paper and a pencil and told me to go to the genealogical library where I could begin my work. This was just as it had appeared in my dream."

Mother's great faith has given her several marvelous healings of herself and members of her family. The summer of 1909 mother had a severe attack of typhoid fever and was seriously ill in Dr. Morton's hospital in Kaysville, Utah for some time. Following that she had what is now believed to have been gall stones. Her attacks of gall stones were so painful we didn't see how she could keep on living. She was finally administered to and healed. To our knowledge she has never had a return attack.

Mother had a very severe throat trouble some time immediately following father's death. She wouldn't let the doctor be called. In an attempt to cure her throat by homemade remedies she applied a coal-oil cloth around her neck, which burned the neck on the outside but probably did some good on the inside. She had more attacks of bad throat so after she was sixty years of age she had her tonsils removed. Mother had a very serious accident September 14, 1936 when she fell and broke her hip and was taken immediately to the hospital. Through faith and the doctor's care she was healed completely and was back doing work in the Temple in March 1937. In October 1944 mother had an attack of appendicitis and diagnosed her own case before the doctor arrived. They took her to the hospital and removed the appendix, and she made a quick recovery.

Mother also took boarders among whom were three school teachers: Miss Ivy Wilkinson, Francis M. Richards and Miss Helen Monroe. Attorney T. McClure Peters of New York also boarded with her, while he was practicing law in Kaysville, Utah.

Her work in the church organizations brought many new friends to mother, and with them she became a leader in civic as well as religious affairs. She

was president of the W.C.T.U. in Kaysville; chairman of the banquet committee when the ward was reorganized--the committee included John G.M. Barnes, Sarah E. Taylor and others; chairman of the banquet committee at Davis High School, a similar occasion; took interest in home economics demonstration at one of which she won recognition for her bread; served with Martha F. Barnes, Henry H. Blood and others in political campaign, being an ardent Democrat; and with Martha F. Barnes and Henry H. Blood went through-out Davis County in the interest of school consolidation, out of which grew the present Davis County High School with several Junior High Schools and the school bus system of bringing the school children to central points.

In the fall of 1920 mother with her two youngest moved to Sugar House ward and the children went to the U. of U. Mother boarded two gentlemen that winter. Later she moved to the Brookie Apt. from where Mildred was married and Vernon went to Teton Basin in Idaho to teach school. Being left alone she tried several places and finally settled in the Kimball Apts. Later at the Jensen and then the Taylor, having lived in these apartments twenty-five years.

Mother loved to travel and had some privileges along that line. The winter of 1917-18 she went to Rockford, Illinois, where she visited with Leon who was on a mission for the church, and with Harry who was in the army and stationed at Camp Grant prior to his going to France in the first world war. In the summer of 1908 Mother and Mildred went to Idaho to visit Sibyl and Milton. They traveled by stage from St. Anthony to Teton (Haden), a distance of about forty miles, changing teams at canyon creek. In the late winter of 1919 she spent three months in San Diego, California and in later life made several trips by automobile to childhood points of interest in Southern Utah. And at the age of 82 was thrilled with an airplane ride from Salt Lake City, Utah to Idaho Falls, Idaho, to attend a reunion of her family.

Now at the grand old age of 85 our mother is the same sweet, retiring, generour, refined, lovable, optomist that she has always been. And her everlasting humor remains the high light of her character to her friends and descendants. Those of us who claim her as mother and grandmother include:

Sibyl (Mrs. Milton E. Phillips)
Clifford D. Strong
Harry L. Strong
Leon M. Strong
William A. Strong
Alice (Mrs. Robert A. Egbert)
Vernon L. R. Strong
Mildred (Mrs. Russell C. Capener)
38 grandchildren
23 great-grandchildren

Into the mission field for the church she sent her husband, four sons, and nine grandchildren.

In the first world war she had one son in France and one in training when the Armistice was signed.

In the second world war she had seven grandsons in the service. At the present time (June 1950) one grandson is with the U.S. occupation forces in Germany.

Mother passed away Jan 13, 1951 at her home in the Taylor Apartments, Salt Lake City, Utah, at the age of 86. Her body was laid to rest by the side of her husband William Jacob Strong in the cemetery at Kayville, Davis County, Utah Jan 16, 1951.

All of the children with their companions and many of the grandchildren were in attendance.