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Philip De La Mare, Pioneer Industrialist

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To my father whose interest, love, kindness and generosity have made not only this endeavor but many others possible.
PHILIP DE LA MARE PIONEER
INDUSTRIALIST

A Thesis
Submitted to
The College of Religious Instruction
Brigham Young University
Provo, Utah

In Partial Fulfillment
Of the Requirements for the Degree
Master of Science

by
Leon R. Hartshorn
July 1959
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Seldom, if ever, do we accomplish anything alone. The confidence and support of family, friends and interested individuals have made an idea a reality.

I express my most sincere thanks to my devoted wife, who has taken countless hours from her duties as a homemaker and mother to assist and encourage me in this endeavor.

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PHILIP DE LA MARE, HIS PARENTS AND HIS THREE WIVES

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CHAPTER I

INTRODUCTION

Statement of the Problem.--The purpose of this writing is to present a biography of Philip De La Mare, including his contributions to both religious and profane history.

Justification of the Study.--The history of a people is made up of the lives and contributions of great men. If an accurate history is to be written in the future, we must learn about the lives and contributions of these men to society and civilization. Seeking out details is a necessary task. Details are essential if we are to get a factual view of historical events. Philip De La Mare is one of these men who has made significant contributions in the history of the Church and in the history of Utah.

Philip De La Mare as a youth lived on the Island of Jersey, and at the age of twenty-six he became a member of The Church of Jesus Christ of Latter-day Saints. He was a successful contractor with his father. Leonard Arrington refers to him as "... a brilliant young engineer convert."¹ He played a major role with John Taylor in bringing a sugar beet manufacturing plant from Europe to Utah. Because of his

role in this venture, B. H. Roberts refers to him as "A Utah Industrial Hero."  

Statements such as these provoked the interest of the writer to discover more of the life of this man of French descent. An inquiry about him and his life brought the following comment from Alex F. Dunn, President of the Tooele Stake: "I knew Philip De La Mare. He was a great man and a great patriarch. You will find that the episode of the sugar manufacturing venture was just an incident in his long, eventful life."  

The writer was then determined to seek out other events in the life of Philip De La Mare. Following are some of the areas which are considered in this study:

1. The experience and training Philip De La Mare had in his early life which would qualify him to make contributions to the Church and community.

2. His association with John Taylor and the Church of Jesus Christ of Latter-day Saints.

3. His role in the founding and life of the Deseret Manufacturing Company.

4. The effect of the failure of the sugar beet industry and the Deseret Manufacturing Company on his life.

5. His contribution to the growth of Tooele City and County as a craftsman, citizen and city councilman.

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1B. H. Roberts, A Comprehensive History of the Church, III (Salt Lake City, Utah: Deseret News Press, 1930) 413.

2Interview with Alex F. Dunn at Tooele, Utah, July, 1958.
6. His activity and contribution in connection with Lieutenant Colonel E. J. Steptoe's army—also his part in the Utah War.

7. His successes and failures as a missionary to his native Channel Islands.

8. His contributions as a husband and father and also the influence of his family upon his life.

9. His contributions as an active member of the Church of Jesus Christ of Latter-day Saints, including service to the Church as a member of the Tooele Stake High Council and as a Stake Patriarch.

Several short manuscript histories (nine pages or less) of Philip De La Mare have been written by his descendants, but this is the first attempt to write a complete history of his life, which was filled with activity and industry. The benefit of his industry was directed to the Church and to its members; hence the title: Philip De La Mare Pioneer Industrialist.

Delimitation of the Problem.--This writing is a study of the life of Philip De La Mare from his birth on April 3, 1823, to his death on October 16, 1915, a period of more than ninety-two years. This study is confined to two major geographical areas—Europe and North America.

Definition of Terms.--There are some terms which are peculiar to the Church of Jesus Christ of Latter-day Saints. These terms are as follows:

The term Church shall mean the Church of Jesus Christ of Latter-day Saints.
The term **Saint** is used to denote someone who is a member of the Church.

The term **Brother** shall refer to a male member of the Church.

The term **Sister** shall refer to a female member of the Church.

The term **Apostle** shall refer to a member of the Council of the Twelve (Apostles) of the Church.

The term **Melchizedek Priesthood** is used to denote the higher Priesthood of the Church. Worthy male members of designated age hold this Priesthood or authority.

The term **High Priest** shall refer to one who holds the office of a High Priest in the Melchizedek Priesthood of the Church.

The term **Seventy** shall refer to one who holds the office of a Seventy in the Melchizedek Priesthood of the Church.

The term **Elder** shall refer to one who holds the office of an Elder in the Melchizedek Priesthood of the Church. This term is also used as a title for a Seventy, High Priest, and more especially for an Apostle of the Church.

The term **Stake** shall mean an ecclesiastical division of the Church.

The term **Ward** shall mean an ecclesiastical division of a Stake of the Church.

The term **Patriarch** shall refer to a person who holds the office of a Patriarch, which is a specific ecclesiastical position in a Stake of the Church.
Method of Procedure and Sources of Data.--This study was pursued by way of the historical method, which describes the sequence of events during definite chronological periods.

A search was made into such primary sources as the "Journal History" of the Church of Jesus Christ of Latter-day Saints, the "British Mission History," the "French Mission History," and the history of the "Channel Island Conference." Specific issues of the following newspapers were carefully searched: The Millennial Star, Deseret Evening News, Deseret Weekly, the Tooele Transcript. Family files of genealogy, letters, documents, histories, and pictures were scrutinized. Private journals of those who knew Philip De La Mare were carefully examined. Also examined was a file of material on Philip De La Mare at the Church Historian's Library. Other primary sources used were minutes of stake and ward meetings of the Tooele Stake, histories of Tooele County and Tooele City records. The "Cash Book" of the "Deseret Manufacturing Company" was also used.

Personal interviews with Alice Gowans, daughter of Philip De La Mare, were held and with other descendents and friends of Philip De La Mare who knew him.

Secondary sources used to develop this study were history books, encyclopedias, pamphlets and published articles. Library studies were made at the Brigham Young University, the Church Historian's Library of the Church of Jesus Christ of Latter-day Saints, the Tooele Public Library, and the Utah State Historical Society.
CHAPTER II

YOUTH ON AN ISLAND

The place of Philip De La Mare's birth and youth was the beautiful Island of Jersey which is the largest of the British Channel Islands. It is located near France, just twelve miles from the Normandy Coast. The island is easily visible from the French mainland on a clear day. Its total area is 44.87 square miles. Jersey Island slopes from high granite cliffs in the north down to sandy bays in the south. This southward tilt plus the warm gulf stream gives Jersey Island exceptionally mild winters and subtropical plants grow in its favorable climate.¹

For generations the basic industry of the island has been agriculture. In recent years, the tourist trade has rivalled agriculture as the island's chief industry.²

Jersey Island has a romantic history. Originally it was the home of the Celtic people. Even today ruins of grand castles still remain to remind the visitors of a glorious bygone day when feudalism was at its height.³

¹"Jersey," Encyclopaedia Britannica, XIII (1957), 4-5.
²Ibid.
³Nicholas G. Morgan, "The Life of Philip De La Mare," MS, n.d., Church Historian's Library, Salt Lake City, p. 1. (The writer has evidence that this manuscript was dictated to Nicholas G. Morgan in 1908 by Philip De La Mare and, subsequently, was written by Mr. Morgan.)
This lovely place was the boyhood home of Philip De La Mare. He was born on the Island of Jersey April 3, 1823. He was of French parentage. His father was Francois De La Mare and his mother Jeanne Esther Ahier De La Mare.\(^1\)

The De La Mare family had its origin in Normandy, France. It is believed by the family that it was about the year 1600 when Philip De La Mare's ancestors left France for the Island of Jersey to escape the bloody revolution which was taking place in that country.\(^2\) The first known ancestor, which has thus far been discovered, is the fourth great grandfather of Philip De La Mare, Jean De La Mare. His birthdate is not known, but he was married to Larance Renouf, the widow of Nicholas Noel, on February 27, 1687.\(^3\)

Philip De La Mare's father and grandfather were both contractors. Philip's grandfather, Abraham De La Mare, built the Old North Pier on the Island of Jersey. Philip's father Francois De La Mare, was reputed to be a man of exceptional skill in marine construction work and possessed a great executive ability.\(^4\) He was christened May 18, 1794, at St. Clement, Jersey Island. He married Jeanne Esther Ahier,  

\(^1\)Ibid.  
\(^2\)Ibid.  
\(^3\)The Utah Genealogical and Historical Magazine, Salt Lake City: July, 1930, p. 113. Cited hereafter as Genealogical Magazine.  
\(^4\)Thomas de la Mare, "The Life of Phillip de la Mare," MS, n.d., Copyright 1943, Leland S. Tate, Grantsville, Utah. (It is the belief of Theophilus De La Mare, Tooele, Utah, that a typing error in spelling was made in this reference. Hereafter these names will be spelled Thomas De La Mare and Philip De La Mare.)
who was born in July, 1794. To this union was born fourteen
children, Philip being the fifth child. Following is a list
of their children:

Jeanne, born 1815, died 1893.
Elizabeth, born 1817, died in infancy in 1818.
Mary, born 1819, died in infancy.
Francois, born April, 1821. (became a Reverend,
date of death unknown.)

Philip, born April 3, 1823, died October 16, 1915.
Thomas, born 1825, died 1890.
Anne, born 1827, died about 1850.
Elizabeth, born 1829, died about 1850.
Abraham, born 1830, died 1907.
Esther Anne, born 1832, died 1853.
Susanne, born 1834, died 1862.
Jean or John, born 1840, died 1878.
Sophie, twin of Mary, born 1840, died 1878.
Mary, twin of Sophie, born 1840, died at birth.¹

Philip was the only member of this large family to
join the Church of Jesus Christ of Latter-day Saints. He
was also the only one to immigrate to America.

Philip, like many boys of his day, was limited in
his education. At the age of ten he began working on a
farm and two years later secured a five year apprenticeship
in a blacksmith shop. He worked twelve hours a day, six
days a week, and walked six miles each day to and from work.²

²De La Mare, op. cit., p. 1.
Young Philip received no payment his first year as an apprentice. The second year he received thirty cents a day; the third year, thirty-six cents a day; the fourth year, fifty cents a day; the fifth year, seventy-five cents a day. The sixth year, Philip received a journeyman's wages of four schillings a day.\(^1\)

While walking to and from work, Philip composed the words of a beautiful poem which is well known to members of the Church of Jesus Christ of Latter-day Saints today:\(^2\)

\begin{quote}
Let each man learn himself to know;  
To gain that knowledge all should labor,  
To mend those faults, friend be not slow,  
Which you condemn so in your neighbor.  
How leniently our faults we view!  
And gently conscience try to smother;  
While these same failings we pursue  
We censure hardly in another.

Oh if you meet an erring one  
Whose deeds are blamable and thoughtless;  
Ere you the judges mantle don,  
Consider, are you free and faultless;  
List to the "still small voice" within--  
Conscience your soul has oft confounded--  
Then trumpet not another's sin,  
While you would blush if yours were sounded.

If in self-judgement you can find  
That you to others are superior.  
Show you possess a noble mind,  
And treat with deference each inferior.  
Example sheds a genial ray,  
Whose light mankind are apt to borrow;  
Seek to improve yourself today,  
And then improve your friend tomorrow\(^3\)
\end{quote}

These words must have had a great effect upon the life of Philip De La Mare and helped him overcome the unusual disappointments and hardships he was to face in the future.

\(^1\)Ibid.  \(^2\)Ibid.  \(^3\)The Latter-Day Saints Millennial Star, Liverpool: 1862, XXIV, 464. Cited hereafter as *Millennial Star*.
This poem has been set to music and is in the present Hymn Book of the Church of Jesus Christ of Latter-day Saints.\(^1\) The words have been slightly changed. Philip De La Mare's name does not appear as the author—no author is given. The title of the song is "Let Each Man Learn to Know Himself."

Young Philip had finished his apprenticeship as a blacksmith. He evidently had learned his trade well because, although he was still a youth only eighteen years of age, his father placed him in charge of twenty-nine skilled blacksmiths.\(^2\) The responsibilities of this position were numerous and the difficulties were great. Hammers and chisels as well as all other tools were made by the blacksmiths from pig iron.\(^3\)

The bridge was completed in 1845; Philip was now twenty-two years of age. His experience in working on the pier qualified him as an expert in his trade.

Philip went to Van Castle, England, where he worked for three years for the firm of Abbott and Brown. During his spare time, he made the most of his few leisure hours and studied continually.

Philip De La Mare's skill and leadership ability were recognized by his employers, and he was placed in charge of

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\(^1\)Hymns, Church of Jesus Christ of Latter-day Saints (Salt Lake City, Utah: The Deseret News Press, 1956), p. 91.

\(^2\)De La Mare, op. cit., pp. 1, 2.

\(^3\)Ibid.
150 blacksmiths who were working on a great, high level bridge across the River Tyne. This great structure was the first bridge connecting England and Scotland.

During the time that Philip was employed on the bridge, he stayed at a boarding house owned by Christopher and Isabel Parkin. Philip was attracted by another member of the Parkin family. She was about his own age and her name was Mary Ann. She had attractive blue eyes and brown hair. She was exceptionally neat in the way she kept herself and in everything she did. She was small of stature and trim in appearance. Philip fell in love with her and proposed. Mary Ann accepted and they were married in September, 1846, in Sunderland, Northumberland County, England.

In the year 1847, Philip's father, Francois De La Mare, was awarded a contract to build the Albert Pier, which was a much larger project than the Victoria Pier. Philip was called home from England by his father to assist

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1 Thomas De La Mare, in his history of his father, explains why so many blacksmiths were needed. "The reason one hundred and fifty blacksmiths were required is that large stirrups or clevises had to be forged from chunks of pig iron, size four inches square and twenty-four inches long. Each stirrup or clevis would thus require a piece of iron being bent into a twenty-four inch stirrup. Those holes were for the purpose of driving slips and wedges through and drawing the sections of bridge together. All bridges were manufactured this way in those days, according to father's statement."

2 Ibid, p. 2.

3 Nicholas Grosbeck Morgan, Sr., Elizabeth De La Mare Tate, Her Ancestry and Descendants, Privately printed, n.d., Copyright 1949, p. 15. Cited hereafter as Elizabeth De La Mare Tate.
him in this great undertaking. Philip was associated with his father in this contract.\(^1\) One thousand men were employed on this project for five years. The total cost of the pier was $548,000 lbs. or approximately $2,745,000. The contract proved to be extremely profitable. Philip, himself, made a profit of 2,000 lbs. or about $10,000.\(^2\)

While Philip was engaged in the work of building the Albert Pier, one of his workmen, John De Cocq, told him of a new religion that was being preached in town. Philip had always been of a religious nature and seized the first opportunity to investigate this new religion. He heard Elder William C. Dunbar of the Church of Jesus Christ of Latter-day Saints preach a sermon and, upon hearing it, was so impressed that he immediately requested baptism. Elder Dunbar baptized him in February, 1849. One week later, Elder Dunbar ordained him to the office of an Elder and he began preaching the message of the restored Church.\(^3\)

Philip and Mary Ann were now both twenty-six years of age. They were the parents of two children: Mary Jane, born May 16, 1847; Philip P., born February 16, 1849. Shortly after Mary Ann married Philip, she caught a head-cold which resulted in her losing her hearing. This handicap remained with her for the rest of her life.\(^4\)

\(^1\)Ibid.

\(^2\)De La Mare, op. cit., p. 3.

\(^3\)Morgan, "The Life of Philip De La Mare," p. 2.

\(^4\)Morgan, Elizabeth De La Mare Tate, p. 15.
The baptism of Philip De La Mare opened the door to completely new and unexpected events. It also closed the door on a very successful youth. Philip, as a young man, had learned a trade well and had been successful in his work. He had also been rewarded exceptionally well financially. His new role as a member of the Church of Jesus Christ of Latter-day Saints was to be filled with unusual events and hardships which would try even the most faithful of Latter-day Saints.
CHAPTER III

MISSION TO FRANCE

Philip De La Mare was truly converted to the Church of Jesus Christ of Latter-day Saints. He put the gospel before everything in his life. Fred G. Taylor said of Philip De La Mare, "He was well on his way to a successful engineering career, but the call of the gospel dwarfed all other things."\(^1\) Philip began soon after his conversion to use his means, time and talents for the upbuilding of the Kingdom of God.

On June 15, 1850, the *Millennial Star* published the following announcement of arrivals: "Elder John Taylor, one of the Twelve Apostles, with Elders John Pack, Senior President of the Eighth Quorum of Seventies, and Curtis E. Bolton, High Priest, arrived in Liverpool on the 27th of May in good health. . . . These brethren are on a mission to France to preach the Gospel."\(^2\)

The arrival of these missionaries, particularly Elder John Taylor, was to have a profound and far-reaching effect upon the life of the young convert, Philip De La Mare. In the autumn of 1850, John Taylor made his first

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2 *Millennial Star*, XII, 185.
visit to the Island of Jersey. During this visit he became acquainted with Philip De La Mare. Elder Taylor planned to return to Paris following this visit to supervise the translation and publication of the Book of Mormon into the French language. John Taylor asked Philip to accompany him to Paris and assist him in this work. Brother Taylor desired financial assistance and also the aid of Philip De La Mare in the translation of the Book of Mormon.¹

Elder De La Mare...acquired such a strong testimony of the divinity of the Gospel that he did not hesitate to respond to the call. They left Jersey for France on a cutter run by one Philip Countanc, an uncle of Philip De La Mare. After a short and safe voyage, they landed at Granville in Normandy.²

They then went eastward to the seaport of Havre de Grace at the mouth of the Seine River—a long journey on foot was before them. They walked for seven days from Havre de Grace through fertile country and beautiful plantations before arriving at Paris. The trip took fifteen days.

It must have been the middle of October when Elder Taylor visited Jersey Island because Curtis E. Bolton recorded the following in his journal on October 18, 1850: "I forwarded 300 pamphlets, 'Amer de la veribe,' to Brother Taylor

¹Lydia De La Mare], "Biography of Philip De La Mare," MS, n.d., Church Historian's Library, Salt Lake City, Utah. (This biography is part of a collection of material on Philip De La Mare contained in the Jenson file. The author's name does not appear on the writing. However, through investigation, the writer of this thesis is convinced that Lydia De La Mare wrote the biography between the years 1901 and 1914 while caring for her father, Philip De La Mare, at his residence in Tooele, Utah.)

²Morgan, Elizabeth De La Mare Tate, p. 8.
at Jersey Island.\textsuperscript{1} Undoubtedly, Elders Taylor and De La Mare left Jersey Island on October 30, because on November 13, Elder Bolton make the following comment concerning their arrival:

Brother Taylor arrived, having with him a Brother Philip De La Mare, an Elder about 26 years old. Able to support himself. Has a wife and two children. His home is on the Island of Jersey. He speaks French and English very imperfectly on account of the mixed dialect of the Channel Islands.\textsuperscript{2} Up to this time neither Brother Taylor nor I had felt to preach much nor to be in any hurry to begin the church. But this time as soon as he arrived he said the time had come to begin to work. I had three persons ready for baptism an Editor of a Communist Newspaper, named Bertrand and Wilhelmn and his wife.\textsuperscript{3}

It is evident that the commencement of the missionary work in France was difficult. The missionaries had to proceed with caution to avoid persecution and arrest.\textsuperscript{4} After

\textsuperscript{1}Curtis E. Bolton, "Private Journal," MS, (1838, 1852) Church Historian's Library, Salt Lake City, Utah.

\textsuperscript{2}During the middle of the Nineteenth Century both French and English were being spoken on the Island of Jersey. Previous to this time, French had been the predominant language. After this period, English became general. See Encyclopaedia Britannica, V (1957), 230-31.

\textsuperscript{3}Bolton, op. cit., December 1, 1850.

\textsuperscript{4}The first missionary to France was Elder William Howells. He began his labors in that country in 1849. In 1850 he was joined in his labors by Elders John Taylor, Curtis E. Bolton and John Pack. Spreading the gospel in France was a difficult task, especially in Paris, because the country was in a state of turmoil and political unrest. The law prohibited the assembling of more than twenty persons for any meeting whether religious, political, or social except by permission. This hindered the Elders greatly in their labors. The "gendarmes" had full power to arrest any group which assembled and put them in prison. Because of this the Elders and Saints had to be very cautious and avoid any excitement. The police also had the power to close any place of worship and arrest any minister. The Millennial Star, Vol. XIII, p. 329, states that "not a week passes but some editors, or publishers, are incarcerated in prison,
several months of preliminary activity by Elders Taylor, Bolton, and Pack, the first converts were ready to be baptized. It was under these conditions that Philip De La Mare began his labors as a French missionary. He had been a member of the Church for one year and eight months.

The brethren had an extremely difficult time locating a place to perform the ordinance of baptism. Elder Bolton records that the police would not allow them to baptize in the river because it would endanger the health of the people. The swimming baths were no longer in existence, and there were no public baths where men and women could enter together. On Saturday, November 30, 1850, John Taylor and Philip De La Mare walked to St. Denis and searched all day for a suitable place to hold a baptismal service. They were unsuccessful and returned late at night exhausted.¹

The brethren looked for a place to baptize for nearly three weeks without success. Three others were now ready for baptism—Mr. and Mrs. Squires and their nine-year-old son.

On December 1, 1850, Philip De La Mare and Mr. Squires were sent to an island called Ile St. Owens on the Seine River to choose a place where the baptisms could be performed.²

The island was small, wooded and secluded. At two

¹Bolton, op. cit., November 20, 1850.
²Ibid, December 1, 1850.
o'clock in the afternoon, Elders Taylor and Bolton arrived with those who were to be baptized. They ate and dressed for the service. Elder Taylor then called the group together and spoke to them.

Brother Taylor asked those desiring baptism, whether they were determined to forsake sin and keep the Commandments of God. Each person answered in the affirmative. Brother De La Mare offered prayer in French. Elder Taylor stepped into the water and baptized the converts. He baptized Mr. Wilhelm, the oldest man first, followed by Mr. Bertrand, Mr. Squires, Mrs. Squires and their son. The group returned to Paris that evening at dusk.

Later in the evening a meeting was held at Brother Squires' residence. The ordinance of the laying on of hands was performed by Elders Taylor, Bolton and De La Mare. Brother De La Mare spoke to the group in French. Elder Bolton also addressed the group in French. Elder Taylor preached a sermon in English with Elder Bolton interpreting. Brothers Wilhelm and Bertrand also spoke. Philip De La Mare gave the closing prayer. Elder Bolton concluded his entry of December 1, 1850 by saying, "We departed the happiest people in Paris." 

The following Sunday a meeting was held to organize the Church in France. Brother Wilhelm was ordained an Elder and Brother Bertrand was ordained a Priest. They were ordained by Elders Taylor, Bolton, De La Mare and John Pack, who had arrived in Paris the previous evening. At the conclusion of the meeting a Mr. Bellanger, who had attended, requested baptism. 

1Ibid. 2Ibid. 3Ibid, January 8, 1851.
While in Paris, Philip De La Mare contacted Typhoid Fever and laid near death for several days. Elder Bolton moved him into his room where he could care for him night and day. After being desperately ill for more than two weeks, Elder De La Mare began improving rapidly. One month after becoming ill he was up and about his labors. His life had been spared. ¹

It was at this time Elder Lorenzo Snow arrived in Paris from Italy. He and Elders Taylor, De La Mare and Bolton enjoyed a sightseeing tour together. Elder Snow stayed in Paris about one week. ²

Curtis E. Bolton made the following entry in his journal on February 14, 1851:

Bro. Taylor had been preparing for some time back to return this spring to the valley—He had been writing a book the proceeds of which were to go to the support of the French mission. I have been copying after him and Brother De La Mare after me. But a few words in the last general Epistle from the valley has determined him to remain another year.

The "Addenda to the Fifth General Epistle" of the Church of Jesus Christ of Latter-day Saints contained the following paragraph:

"It is our wish that the presidency in England, France and other places should search out such practical operators in the manufacture of sugar as fully understand their business, and forward them to this place, with all

¹Ibid, January 30, 1851.
²Ibid.
³Ibid, February 14, 1851.
such apparatus as may be needed and cannot be procured here.\textsuperscript{1}

These are the words which influenced John Taylor to remain in France another year. This decision of John Taylor's was to have an overwhelming and far-reaching effect upon the life of the young convert from the Island of Jersey, Philip De La Mare.

On Tuesday, February 25, Philip De La Mare left Paris for his home, going by way of the city of Le Mans to spend a few days with Mr. Bellanger, who was doing missionary work there.\textsuperscript{2}

Brother Bellanger wrote a letter to John Taylor, dated February 24, 1851, from the city of Le Grand Luce. In this letter, he commented on the coming of Philip De La Mare. Mr. Bellanger was a recent convert to the Church in Paris and had been sent on a mission to his home area. The letter states the following:

You leave it to my judgement relative to brother De La Mare's coming here. I believe it will be useful, yea, even very useful; for without having to complain of the assistance of the Lord, far from it, I feel myself very weak. . . . Yesterday, my father's house was filled to overflowing, containing at least thirty persons, from half past two until ten at night. It rained, but not withstanding I was obliged to stand out of doors and preach to more than one hundred persons who wanted to see and hear me. I notified them, that, perhaps on the next Sunday one of our brethren, brother De La Mare would speak to them instead of myself.\textsuperscript{3}

Amazing success was had in preaching the gospel at

\textsuperscript{1}J. Cecil Alter, Utah the Storied Domain (Chicago and New York: The American Historical Society, Inc., 1932), pp. 129-30. (Quoted from the Deseret News, April 19, 1851.)

\textsuperscript{2}Bolton, op. cit., February 25, 1851.

\textsuperscript{3}Millennial Star, XIII, 86.
Le Grand Luce and the surrounding area. Philip De La Mare described the success of him and Brother Bellanger in a letter to Curtis E. Bolton dated March 11, 1851:

Dear Brother Bolton,—It is with sincere pleasure that I again write to you. I have received your kind letter, which made my heart rejoice. I have again to announce to you that we have baptized three more persons last week, now seven in all. Every night our place is full of people; some come many miles distance to hear us. The people in this place have not much confidence in their priests. When we take the scriptures and read to them, they are astonished at their contents. On Saturday, at eleven o'clock, we baptized two, a man and his wife; and on Sunday, the people came by hundreds. The cry was "come out! we have come, some three, some four leagues, and we wont go until we have heard what you have to say." All of them wanted to buy books; but we could not sell any for want of authority. So after we had spoken about four hours, we went out of the house, expecting the people would go, but some followed us and we had to preach to them out of doors. And on our return, the house was full. I began to preach to them, when a Protestant came and met brother Bellanger, and wanted to know what doctrine he professed. Brother Bellanger told him; but he did not approve of having revelations. Brother Bellanger showed him very soon the necessity of having direct communication from heaven. The people flocked to hear; but they soon saw that he had no ground to stand upon.

At six, we took our supper, and about seven o'clock, the people came again. The house of brother Bellanger could not hold them. I therefore asked the neighbours if they would like to let us come in their house; they said they would; and I went, and the people followed, and soon the two houses were full; and at about 10 p.m., the people went away, and an aged mother came to be baptized, and we baptized her; she is sixty years of age.

Brother Bellanger has received a letter from the "Biblical Society," giving him an offer of 100 francs a month, for to list or engage for them, but he has refused. He has written to them that he cannot, for he is engaged with the Church of Jesus Christ of Latter-day Saints. Dear sir, he is a worthy brother, and please to write to him often to give him courage; he is willing to work night and day for the cause of Christ.

I have to return home this week, for my passport is not in order, and I believe they would soon find fault with me, for they have already spoken about it, and I shall leave on Thursday to go to Jersey. Hoping however to return here soon and take a hall, in order to give the people more liberty to hear. I believe that the Lord has a great work to do in France; more in the
country than in Paris, for the people are more pure. When you write to me, please to direct to Jersey. Remember me, &c., and brother Bellanger's love to all, &c. I will write to brother Taylor from Jersey, remember me to him, &c. I have ordained brother Bellanger an elder. I have asked the Lord to give me His spirit that I may be able to know him, and since I have been here I have always had something telling me to ordain him. Yesterday we took the Sacrament, and I proposed him before the brethren, who voted unanimously for him.

Very little is known concerning the activities of Philip De La Mare after he left for his home. He attended a meeting for the French missionaries on June 6, 1851, in London. Others present were John Taylor, Curtis E. Bolton, John Pack, and Elders McNaughton, Hart and J. Hyde, Jr. During the meeting, Elder De La Mare was assigned to visit the Bellanger Branch as soon as possible. It was voted that after his visit he was to go where he could do the most good.  

During this same conference the Channel Islands were detached from the British Mission and attached to the French Mission because of their close proximity to France. At this time the Channel Islands conference had 5 branches with a total membership of 253, including 6 elders, 1 priest, 10 teachers, and 4 deacons.

On July 24, 1851, Philip De La Mare was at St. Heliers, Island of Jersey, and with the other Saints celebrated Pioneer Day at a place called Pleinment. John Pack presided; Philip acted as Marshal; Elder McNaughton acted

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1 Ibid, XIII, 110-11.
2 Ibid.
3 Ibid, XII, 218.
4 Ibid, XII, 207.
as Chaplin; Elder John Hyde, Jr. acted as Secretary; Mr. Cove and Mr. Bettersen were in charge of the refreshments.¹

About this time, Philip was ordained into the Eighth Quorum of Seventies by Elder John Pack and Elder John Taylor.²

Philip De La Mare assisted John Taylor and Curtis E. Bolton in preparing for publication the *Etoile du Deseret* (Star of Deseret), a periodical edited by John Taylor. This publication was to be the voice of the Church in France as the *Millennial Star* was the voice of the Church in England. It was believed by John Taylor and his associates that the periodical would gain wide circulation on the continent, as the French language was spoken extensively among all the western nations of Europe.³

Philip De La Mare assisted in distributing the publication on September 1, 1851. The *Millennial Star* announced that anyone who wished to obtain the *Etoile du Deseret* should address their requests to Philip De La Mare.⁴

In October, Philip wrote a letter to the Saints in England to encourage them to subscribe to the periodical. The letter follows:

> Green Street, Colomberie, St. Helliers, Jersey.

> My dear Brother,—As a great many of the Saints in England, although acquainted with my address, are not aware of the price of the "Etoile du Deseret," (Star of

¹*French Mission History,* MS, Church Historian's Library, Salt Lake City, Utah, July 24, 1851.
²*Lydia De La Mare, op. cit.*
³*Millennial Star, XIII, 216.*
Deseret,) I beg to inform them that they are 2½d. each number, and that they are published once a month.

Of the utility, I might almost say duty, of each Saint to possess himself of copies of all the revelations of God in this age, in all languages, I will say nothing, for it cannot but strike every mind that if the revealed will of God is worthy to be known, copies of it are also worthy to be possessed.

I will not allude to the youthfulness of the work in France, the gigantic enterprise of establishing a periodical there, nor the necessity of this periodical being supported to save the Saints from the ignominy of failure—these things are known to all.

Nor will I advert to the immense value these publications will be in years to come, when thousands shall seek after the first numbers with as much avidity as are now sought the first volumes of the "Millennial Star." Such things are too plain to every Saint to need hardly an intimation, I only request that the brethren will send their orders and directions.

With earnest affection, I am, your brother in the Everlasting Covenant,

PHILIP DE LA MARE

It appears evident that during this period of time, Philip was occasionally employed by his father while on the Island of Jersey assisting in the construction of the Victorian Pier.

"Apostle Taylor again visited Mr. De La Mare informing him that he had received communications from the first Presidency in Utah advising him to purchase machinery for the development of the resources of Utah and has concluded to secure machinery for the making of beet sugar." With the assistance of Mr. De La Mare and with him as a counselor in this matter, they visited Arras in France. (The factory at Arras had been in existence since the days of Napoleon. Each year it produced between two and three million pounds of sugar.)

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1Ibid, XII, 335.  
2Lydia De La Mare, op. cit.  
3Ibid.  
4Ibid.
"They began a careful investigation. First they tested the soil and the growing plant; then they went to the factories and through the courtesy and kindness of the one in charge they secured plans concerning all details."¹

Curtis E. Bolton records in his journal on October 15, 1851, that Elder Taylor had written to Philip De La Mare, who was on the Island of Jersey, to leave Jersey and take charge of a mission to Arras and Ashby Court.

The "French Mission History" adds the following information: "John Taylor left Paris for Arras where he would wait a week for Philip De La Mare whom he had appointed to take charge of a mission to Arras and Ashby Court. Elder Taylor would then proceed to Germany."²

John Taylor directed Curtis E. Bolton to go to Havre to preach to the people there. Brother Bolton left Paris on Friday, October 24, and arrived at Havre the next day. One week later on Saturday, Elder Bolton baptized five people. He set the time for the ordinance of the laying on of hands for the following day at two o'clock in the afternoon. Elder Bolton prayed that some of his brethren might join him. Early the next morning he was joined by Elders Philip De La Mare and John Pack. They testified that the Spirit of the Holy Ghost had directed them to Havre.³

¹Bolton, op. cit., October 15, 1851.
²"French Mission History," October 15, 1851.
³Ibid, October 25, 1851.
In a letter to President Franklin D. Richards, Elder Bolton tells of this experience and also of other events of that Sabbath Day.

... Oh, how lonesome I felt when I retired to rest, I wished for a brother to be with me to strengthen me, and unite his faith with mine in the coming ceremony. Imagine my ineffable joy at seven a.m. Sunday morning, to hold in my arms my dear brethren Pack and De La Mare. One of them was my fellow-laborer sent from the valley with brother Taylor and me "To France," and surely it was the very man to be with me, since brother Taylor could not, and brother De La Mare had spent near four months with me in Paris. Now had I not reason to give glory to my kind heavenly parent for such a blessing so unexpected? It seems they had gone to Paris to see brother Taylor, finding him gone, they had concluded to follow him to Hamburg, but the Spirit would not let them. The Saints in Paris tried their best to keep them there, but, they said to me, money could not hire them to have staid another minute in Paris, for money would not do what love could not. So they came along, impelled by the Spirit of God, to Havre.

At twelve at noon on Sunday, seven more desired baptism, and we then determined to postpone the laying on of hands and the Sacrament until evening. We again took an omnibus, and with the heavenly signal of alliance again in the heavens, and a beautiful sunshine between storms, we again performed the ceremony of baptism in the same spot. Twelve born again—all glory to our dear Father in Heaven. You may imagine our evening meeting, it was glorious. We were all filled with the Spirit. Brother De La Mare and I blessed those who could not understand English, and brother Pack was mouth over those who understood enough of it for that purpose, of which there are four.¹

At this time the Spirit of the Holy Ghost was poured out upon the brethren and a great time of rejoicing was had by them.²

Previous to coming to Havre, Elders De La Mare and Pack had gone to Paris to meet Elder Taylor, but he had left for Germany before they arrived. The brethren, therefore,

¹"Millennial Star, XIII, 377.
²"French Mission History," December 21, 1851.
decided to return to Jersey Island and left Havre on November 3, 1851, for Southampton on their way to Jersey.

As previously stated, Philip assisted John Taylor in searching out the sugar industry and laying plans for the manufacturing of the machinery. This undertaking began in March, 1851. It is not known how much time Philip spent with John Taylor in this endeavor. It evidently was considerable.

John Taylor left France on December 21, 1851 to hold a conference in Jersey. He then went to England where he organized a company which would transport the machinery for processing sugar beets to America and the Salt Lake Valley. After completing the organization of the company, Elder Taylor himself sailed for America.¹

¹Bolton, op. cit., December 21, 1851.
CHAPTER IV

THE DESERET MANUFACTURING COMPANY

The Saints in the Utah Territory urgently and desperately needed equipment to manufacture sugar.

Sugar sold at upwards of 40 cents per pound, which meant a total drain on the territory, if all needs were supplied from outside, the Great Basin, of approximately $240,000 per year. Those without purchasing power, of course, resorted to such devices as boiling parsnips, carrots, beets, watermelons, and even squeezing juice from cornstalks.¹

Sugar was expensive and extremely difficult to obtain. A November issue of The Deseret News reported the following: "Mr. Vasquez opened a store of goods in Great Salt Lake City and quickly sold all his sugar at 3 pounds for $2."²

The First Presidency of the Church of Jesus Christ of Latter-day Saints recognized the necessity of sugar and issued the following statement in September 1850:

Sugar is not only a beverage, a luxury, but it is, in its nature and substance, one of the component parts of our animal structure; and a free use thereof is calculated to promote health; and could the Saints have a more abundant supply, they would need less meat. Should every person in Deseret consume one-third of an ounce of sugar per day through the coming year, it would require about one hundred and twenty tons, more than has been or will be brought in by our merchants this season; and

¹Arrington, op. cit., p. 116.
according to the best estimate we can make, three hundred tons would be consumed in this state the next year, if it could be obtained.\(^1\)

These conditions prompted the First Presidency to encourage the establishment of a sugar beet industry in Utah.\(^2\)

France had a successful sugar beet manufacturing plant; therefore, it became John Taylor's task, assisted by Philip De La Mare, to find out if it would be feasible to establish the sugar beet industry in Utah. They investigated and concurred that it would be feasible.\(^3\)

They obtained detailed plans of a sugar beet manufacturing plant which would produce two to three million pounds of sugar a year. They then proceeded to Liverpool, England, to organize a company and to order the necessary equipment. John Taylor and Philip De La Mare were thoroughly enthusiastic in this undertaking. They were convinced that sugar could be manufactured in Utah.\(^4\)

The new company organized by John Taylor and Philip De La Mare was called The Deseret Manufacturing Company. Various histories differ as to those who invested and as to the amount invested in the company. Nicholas G. Morgan recorded the following in his history of Philip De La Mare:

John W. Coward, a great salt dealer in England and a recent convert to the Church was the first to join the

\(^1\)Ibid, p. 28.

\(^2\)Lydia De La Mare, op. cit.

\(^3\)Supra, p. 25.

\(^4\)Thomas De La Mare, op. cit., p. 4.
company, depositing L1,000. Captain Russell, a very wealthy shipbuilder who also had joined the Church became a member of the company. He agreed to contribute L9,000. Mr. Collison, a manufacturer of boots in Liverpool, in whose employ President John R. Winder was working when he first learned of Mormonism, contributed L1,000. Philip De La Mare was also a stockholder having contributed the first L1,000. This capital combined, constituted L12,000 or about $60,000.00. For his efforts in organizing the company, Apostle Taylor was given $10,000.00 worth of company stock.2

Lydia De La Mare records that The Deseret Manufacturing Company had a paid-up capital of $60,000. Captain Russell of Scotland, John W. Coward and Philip De La Mare furnished the capital. John Taylor was the president of the Company.3 There is one noticeable difference in this account—Mr. Collison's name is not included as an investor.

Andrew Neff states that the four incorporators and equal shareholders of this 50,000 pound sterling company were John Taylor, Philip De La Mare, John W. Coward of Liverpool and Captain Russell of Scotland.4 John Taylor also states that there were four partners with equal shares of whom John Taylor was one. The capital stock was put at fifty thousand pounds sterling; this is equal to a quarter of a million dollars.5 These views

1The letter "L" is used in this writing as a representation for the symbol of the British pound.
2Morgan, "The Life of Philip De La Mare," p. 4.
3Lydia De La Mare, op. cit.
evidently have their origin in the *Millennial Star*. The following appeared in that periodical:

One of the most important moves which have been made for the temporal prosperity of the church in these last days is the organization by John Taylor of the Deseret Manufacturing Company of four partners with a capital of fifty thousand pounds sterling, and having for its object the establishment of manufacturies in Deseret. The first important operation of the company has been to take out the entire machinery, and apparatus for making and refining three hundred tons of sugar from the beet each season. This machinery in every respect of the best quality that could be procured was made by Fawcette, Preston and Company of this town, at a cost of L2,500, and such is its weight, that it will require about fifty teams and wagons to convey it from Council Bluffs to Great Salt Lake City. This machinery went out on the Rockaway, with about thirty Saints on the same day as the steamer bound for New Orleans. Approximate quantities of beet seed have been forwarded to the valley, to insure an early crop for manufacturing.

These various reports are somewhat confusing and lead one to wonder who the investors in The Deseret Manufacturing Company were, how much they invested and the amount of the total investment.

Fortunately the Cash Book, the record of receipts and disbursements of The Deseret Manufacturing Company, has been preserved and is deposited in the L. D. S. Church Historian's Library in Salt Lake City. The following is taken from that source:

<table>
<thead>
<tr>
<th>Recapitulation of Deposits to Deseret Manufacturing Company</th>
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</thead>
<tbody>
<tr>
<td>Joseph H. Russell</td>
</tr>
<tr>
<td>John W. Coward</td>
</tr>
<tr>
<td>John Taylor</td>
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<tr>
<td>Philip De La Mare</td>
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<tr>
<td>Interest</td>
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<td>Totals</td>
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<td>L1999 10 1½</td>
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<td>L1000 0 0½</td>
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<td>L350</td>
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<td>L72 4</td>
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<td>L6645 9 2</td>
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</table>

*Millennial Star*, April 1, 1852

From this record we learn that the total invested was not £12,000 or £13,000 or £50,000, but that it was £6,645.9.

We also learn that John Taylor was an investor and that Mr. Collison was not. Of the other three men, John W. Coward was the only one who invested as much as the above histories record. We learn also that J. W. Coward and Joseph Russell were the first investors, each investing £24 on March 1, 1851. The Cash Book shows that Philip De La Mare was not the first, but the last investor and that the amount he invested was £350.1

The company was capitalized for $60,000, but the total amount invested was $32,173.08 in American dollars.2

The manufacturing equipment was made by Fawcette, Preston and Company of Liverpool, England. The Cash Book records three entries to Fawcette and Co: November 8, 1851, £500; January 8, 1852, £500; March 5, 1852, the balance of £997.8.6 was paid—a total of £1,997.8.6, or slightly under $10,000.3 In all of the accounts I have read, the amount is placed at £2,500 or $12,500.

(John C. Coward's name does not appear in the Cash Book as the one who kept the record, but evidence within the book itself proves to the writer that he kept the record.)

1All De La Mare family histories state that Philip De La Mare invested $5,000 in The Deseret Manufacturing Company. The Cash Book shows the amount to be £350, or approximately $1,700. It is known that Philip had $10,000 in 1849 and that in February, 1852, he had none of the money left. It is possible, even probable, that he either directly or indirectly expended $5,000 for the benefit of The Deseret Manufacturing Company or those connected with it.

2Coward, op. cit.

3Ibid.
John Taylor left for America on the steamship Niagara on March 6, 1852, and arrived at Boston on the 18th day of that same month.\(^1\)

While in Liverpool, Philip De La Mare met Marie Chevalier, a young woman and a convert also from the Island of Jersey. She had been born at Trinity, Jersey Island, to Matthew and Elizabeth Le Cornu Chevalier.\(^2\) Marie was a seamstress, and as a young lady she left her home in Trinity and went to St. Helier, the capitol city of Jersey Island, where she readily gained employment.\(^3\)

It was in St. Helier that she first heard the Mormon missionaries. She believed and was baptized in February, 1849, by Elder William C. Dunbar. She and Philip De La Mare were baptized in the same month, the same year, and by the same elder. It seems strange, but the two evidently had not met before their meeting in Liverpool.

Philip and his wife Mary Ann now had three children. Their third child, a son, was born in June, 1851. Mary Ann was not well and Philip offered to pay Marie Chevalier's transportation if she would care for his wife and children on the voyage to America. She readily accepted this offer.\(^4\)

Philip De La Mare was appointed to precede the

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\(^1\)"Journal History of the Church of Jesus Christ of Latter-day Saints," Church Historian's Library, Salt Lake City, Utah, March 6, 1852. Cited hereafter as Journal History.

\(^2\)Morgan, Elizabeth De La Mare Tate, p. 16.

\(^3\)Ibid.

\(^4\)Interview with Alice Gowans, June 12, 1959, at Tooele, Utah.
shipment of the sugar beet manufacturing equipment to America and to prepare for the transportation of this equipment to Utah. He and his family sailed January 10, 1852, from Liverpool for New Orleans on the ship "Kennebec." A description of this ship and of their voyage to America is recorded in the "Journal History" under the date of January 10, 1852:

In the morning the Kennebec, a new and commodious ship of one thousand and seventy tons register, went out of the Bramley-Moore Dock, at Liverpool, England, with three hundred and thirty-three souls of the Saints aboard, under the presidency of John S. Higbee. John Pack also returned from his mission on this vessel, accompanied by about a dozen saints from the Channel Islands. He was appointed to act as a counselor to Pres. Higbee, together with John Spiers, Thos. Smith, and Wm. C. Dunbar, who all had presided over conferences.

Included in the number of Saints who emigrated in the Kennebec, were sixty-nine passengers whose fare was paid by the Perpetual Emigration Fund Company—the first ones who emigrated by that means.

Besides the Saints there were a number of Irish emigrants on board, who were not supplied with sufficient provisions to last them till the end of the voyage; but in order to lay a sufficient supply, they stole all they possibly could from the Mormon emigrants, who consequently had to go short themselves and were compelled to subsist on half rations the last four or five days before landing. These Irish emigrants were taken on board because there were not Saints enough to fill the ship. Peace and harmony prevailed among the latter as a rule; also good health; the provisions and water were good, and wholesome, and included oat meal and pork; but as the English did not like oat meal and the Scotch could not relish pork, they exchanged these articles of food with each other, to the great satisfaction of both parties.

The voyage throughout was a safe and pleasant one, with the exception of one terrific hurricane, which swept the deck clean of cook houses, water barrels, and everything else that could be washed over-board. On March 13, 1852, the company arrived in New Orleans.

The Saints who crossed the Atlantic on the "Kennebec" traveled up the Mississippi River to St. Louis aboard a small
boat named "The Pride of the West." Shortly after leaving New Orleans, a young man named Snedden let down a bucket into the river to draw water. The current pulled him into the water and he was drowned. His body was never recovered.

It was necessary for Philip De La Mare to stay in St. Louis for a short period of time to transact business. Many of his friends, including William C. Dunbar, left St. Louis on March 13, 1852, aboard the "Saluda," an old delapidated steamboat, for Council Bluffs. There were ninety Saints aboard, including a number of those who had been passengers on the "Kennebec." A few days after leaving St. Louis, the ship exploded and twenty-six Saints with numerous others were killed and many were injured. Elder Dunbar's wife was killed in the tragedy.

Tragedy also struck at the household of Philip and Mary Ann De La Mare. The dreaded disease of cholera raged in the camp of the Saints. All three of the De La Mare children were desperately ill. Death took Mary Jane, but the two other children survived. Mary Jane was buried at Weston, Missouri, near St. Louis. During the illness of

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1 Contributor, XIII, 408. (Predecessor to the Improvement Era, the Contributor was published by the Young Men's Mutual Improvement Association of the Church.)
2 Lydia De La Mare, op. cit.
3 Contributor, XIII, 408
5 Morgan, Elizabeth De La Mare Tate, p. 16.
6 Lydia De La Mare, op. cit.
the family, Marie Chevalier was ever present to nurse and care for them.

It was about this time that Philip and his beloved Mary had several serious talks concerning his entering into the principle of Celestial Marriage. As a result, and in due course, he proposed to Marie Chevalier and was accepted. And with Apostle John Taylor officiating the two were united in Holy Bonds of Matrimony for time and all Eternity with the loving approval of Mary. This ceremony took place in St. Louis on the 15th day of April, 1852.

Mary received Marie into the family circle with open arms and in the succeeding months of trial and hardship there developed between the two women a love that lasted down through the years until their lives ended.

The sugar beet manufacturing machinery left Liverpool on March 6, 1852, aboard the ship "Rockaway," and reached New Orleans on April 25, 1852. The shipment was under the direction of Elias Morris.

Several experts had been employed by The Deseret Manufacturing Company and they, with Elias Morris, came to America on the ship "Rockaway." They were Mr. Vernon, Mr. Mollenhauer, Mr. Bollwinkel and Mr. Conner. These fine experts had been engaged to direct the assembling and operation of the sugar manufacturing plant in Utah.

All histories previously referred to record that $5,000 duty had to be paid at New Orleans. The company's Cash Book divulges the fact that the actual amount was $4,056.10, paid on May 11, 1852. Having to pay this amount

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1Morgan, Elizabeth De La Mare Tate, p. 19
2"Journal History," March 6, 1852.
3Lydia De La Mare, op. cit.
4Coward, op. cit.
was one of the contributing factors to the death of The Deseret Manufacturing Company.

J. H. Russell accompanied Philip De La Mare to New Orleans. From there, they went by boat to St. Louis and then on to Fort Leavenworth, Kansas Territory, where Captain Russell hired workmen and constructed fifty-two wagons.

Philip De La Mare searched the surrounding country for oxen, carrying as much as $6,000 in gold in his money belt. He traveled a thousand miles and managed to purchase 400 oxen from over 100 different people. Many of these oxen were wild and untamed to the yoke. Philip De La Mare paid a total of $6,000 for these 200 yoke of oxen.

Thomas De La Mare records that after his father had obtained the cattle, "he saw before him a task that looked almost beyond the power of man to accomplish. A thousand miles of uninhabited plains lay before him and beyond that rose great chains of almost unexplored mountains."

Fred G. Taylor comments on the magnitude of this venture as follows:

To De La Mare the project might well have been appalling. Here was a young man of twenty-nine years who had been reared in a community where civilization had existed for centuries. He had experienced none of the hardships of frontier life, yet his character and physical fitness made John Taylor choose him to take charge of this extraordinary pioneering expedition. It is doubtful that there is another episode in the history of the industrial development of America which

\[1\] Arrington, op. cit., p. 117.
\[2\] Coward, op. cit.
\[3\] Thomas De La Mare, op. cit., p. 4.
for sheer courage, stamina and physical endurance surpasses the story of the party captained by De La Mare.\(^1\)

On July 4, 1852 the wagons loaded with heavy machinery started west under the direction of Captain De La Mare. The wagons had previously been brought up the river by boat. Some of the wagons which were drawn by four to eight oxen carried from 5,000 to 9,000 pounds. They had traveled only a few miles when the wagons started to break down. It was heart-breakingly obvious that they would not transport the heavy equipment across the plains.\(^2\)

The company funds were depleted. Philip De La Mare met Captain Charles Perry and obtained from him, on credit, forty Great Santa Fe Wagons. The equipment was transferred to these wagons, and the old wagons were given to poor Saints who were preparing to journey to Utah and would travel with the sugar company under the leadership of Captain De La Mare. Flour was also obtained by credit. It was later discovered that the flour had been adulterated with plaster of paris. On July 4, 1852, the wagon train again started for the Great Salt Lake Valley.\(^3\)

"Bridges groaned under the unaccustomed strain, and occasionally plunged the heavy load into the surging waters. Fords and ferries proved inadequate. Snowstorms retarded progress, provisions ran short, and many cattle died."\(^4\)

Alice Gowans who is 92 years old and the last surviving child of Philip De La Mare says of this time:

\(^1\)Taylor, op. cit., pp. 34-35. \(^2\)Ibid, p. 38. 
\(^3\)Ibid, p. 38. \(^4\)Neff, op. cit., p. 297.
Father worked hard. He was gone from his family most of the time fixing a broken wagon wheel or a broken axle or shoeing an oxen. The greatest hardship was in Wyoming where there was a terrific blizzard and not much to eat. It stormed so badly they couldn't keep a fire.¹

Philip Francis De La Mare who as a small boy crossed the plains with his parents recalled in later life one experience which left a vivid impression upon his memory. A band of very colorfully dressed Indians on ponies overtook the wagon train, confronted Captain De La Mare and demanded biscuits. Sister De La Mare took a box of crackers from the wagon and filled a blanket which the chief held. The chief then distributed the crackers to his braves and they mounted their ponies and rode away.²

Philip De La Mare had a double responsibility. First, the task of transporting the ponderous equipment and secondly, he was responsible for numerous Saints who were traveling with the wagon train. Either task alone would have been difficult, but the two combined multiplied the difficulty and responsibility that was his.

The wagon train experienced their first severe snowstorm at Sweetwater River. Snow fell and the temperature dropped below zero. The food supply ran low and they were compelled to kill some of the remaining cattle. They were of necessity forced to travel far more slowly.³

¹Interview with Alice Gowans.

²Alex F. Dunn, "The Life of Philip Francis De La Mare," MS, Microfilm, November 7, 1937, Brigham Young University Library, Provo, Utah.

³Thomas De La Mare, op. cit., p. 6.
The most complete account of the condition and progress of the wagon train from the Sweetwater River to the Green River was given by Elias Morris from an autobiography he had commenced. The following article appeared at the time of his death:

... Near the last crossing of Sweetwater we made camp about 9 o'clock at night. It was very dark and snowing. As we hardly had any provisions we turned in without supper. In the morning we found a foot of snow and but very little provisions in camp. Orders were given by Captain De La Mae [sic] now living in Tooele, to go and get the cattle in. We found that quite a percentage of the poorest had laid down in the brush to rest for the last time. Of those that were found dead we cut out their tongues and hearts, which were cooked and thus satisfied our own hunger. When we gathered in all the other cattle we could find we had just about enough left to take the family wagons to Green River. At the same time the captain had sent a messenger to Green River post and brought sixteen head of cattle. On the first night from Green River, they took a stampede and were either lost or stolen by the Indians.

When we left camp with the families we left six single men and supplies such as shotguns, rifles and ammunition, to hunt lost cattle, as well as game for their own support as we had no provisions to leave with them. The second day they found the cattle. They followed us the next day. As they were all strangers to the road and our tracks were covered with snow, they took the wrong road by mistake. They sent a messenger down the river to our camp for provisions as they were near starving. As we had secured provisions at the trading post we were able to supply them.

In two days more our broken camp was again united for our journey. While here President A. O. Smoot came to our rescue with teams and provisions sent out by President Young. While Mr. Smoot stood at our camp fire sympathizing with our wretched condition he noticed three large white letters painted on the boilers; DMC. He asked us the meaning of the letters but received no answer. He said, "If you don't know I think I can tell you. DMC in this case means Damn Miserable Company." And we agreed that he was correct.

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1 The Deseret Weekly, LVII, No. 15 (1898) Salt Lake City, Utah, 450-51.
Under the date of September 30, 1852, the "Journal History" records the following:

By latest accounts, Captain E. B. Kelsey's company and Captain De La Mare's (which contains the sugar machinery) are together, and are near Bridger. Twenty-three yoke of cattle, and a load of flour have left this week in charge of Joseph Home and A. O. Smoot to aid them in. They are the rear companies of the immigration. 1

Shortly after reaching the Bear River, the mountainous trails were found to be so rugged and the snow so deep that several of the largest boilers had to be left behind. They were brought into Salt Lake City the next spring. 2 The company followed the trail of the pioneers of 1847 through Emigration Canyon into Salt Lake Valley and arrived on November 10, 1852. Here the immigrants departed from the company but the journey continued for Philip De La Mare and the sugar beet equipment. It took an additional three weeks to deliver the equipment to Provo—the site Brigham Young had chosen for the plant. 3

It had been expected by John Taylor and the brethren that the equipment would arrive in Salt Lake much sooner than it did. They were all filled with great expectations and confidence concerning the future of the Sugar Industry in Utah.

John Taylor arrived in the valley long before the wagon train bringing the sugar beet equipment. In the course of remarks given in the Tabernacle on August 22, 1852, he

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1 "Journal History," September 30, 1852.
2 Thomas De La Mare, op. cit., p. 6.
3 The Deseret Weekly, LVII, 451.
makes the following statement:

Oh, yes, I organized a society to make sugar and woolen manufactory. The sugar factory will be here soon. If you will only provide us with beets and wood, we will make you sugar enough to preserve yourselves in. We can have as good sugar in this country as anywhere else; we have as good machinery as is in the world. I have seen the best specimens of it in the world's fair, but there was none better than this. There is not any better on the earth, nor better men to make sugar than those who are coming. I found the affair as difficult to arrange as anything I had to do. We could not bring the other machinery on this year for we had as much on hand with the sugar machinery as we could get along with, so we had to leave it to another year, that is the woolen worsted machinery.¹

Included in the remarks of Governor Brigham Young to the members of the Council and House of Representatives of the Legislative of Utah was the following reference to the sugar industry:

I am also happy to announce the arrival in our territory, of the machinery for the manufacture of sugar, from the beet. The machinery, and operators, who have been accustomed to the manufacture of that article from the beet have come together from the "Old World" and being under the direction of energetic enterprising, and able men, will doubtless soon furnish an abundant supply of that article, for the wants of the people.²

As previously indicated, the beet seed had been forwarded to the valley the spring before by The Deseret Manufacturing Company and beets had been planted in the summer of 1852, anticipating the arrival of the machinery which would process them and make sugar.

On October 16, 1852, John Taylor published the following:

¹Deseret News (Salt Lake City) September 4, 1852.
²Ibid, December 13, 1853.
As many people who have raised beets are desirous of knowing whether the sugar factory will commence this season or not, I take this opportunity of informing the public that our machinery is expected to arrive in eight or ten days from this date. Our buildings are progressing as speedily as possible and we anticipate being able to commence the manufacturing of sugar in five or six weeks from this time. As we have not yet tested the saccharine properties of the beets, we are not prepared to give an accurate estimate of their value or of the amount of sugar that we can give per ton, but we can expect to be able to give from six to eight hundred weight of sugar for the amount of beets that would grow on an average acre of ground, estimating that at twenty tons to the acre, which is a very low estimate, delivered at the factory. I think that there is no doubt but that there will be six to eight, but the beets are generally large, and as large beets do not yield the same amount of saccharine as the small only in proportion to their weight, it is doubtful.

Should it be inconvenient for some to do the hauling, according to Brigham Young's council, they can easily arrange with their neighbors who have teams, and give them their proper proportions of the sugar. The mill is to be at Provo City. Furnish us with the beets and you shall have one hundred tons of sugar this season.

The machinery was returned almost immediately from Provo to Salt Lake City where it was set up on Temple Square. The following notice appeared in the Deseret News on February 19, 1853:

Beets

The sugar works situated on Temple Square, are now in successful operation, persons having beets that are desirous to exchange for sugar, can now be accommodated. Care should be taken to keep the beets from the frost.

The attempt to make sugar failed. The Deseret Manufacturing Company was now hopelessly in debt and creditors were pressing in on them. The Cash Book of The Deseret Manufacturing Company recorded the exact indebtedness of the ill-fated company:

1Ibid, October 16, 1852.
2Ibid, February 19, 1853.
Total outlay of funds, belonging to Deseret Manufacturing Company in connection with amounts advanced as per papers and memorandums:

- Memorandums: $32,616.19
- Johnson at Kaysville: 500.00

Total amount of Expenditures by the company: $37,335.31

Outlay of the Church up to June 14, 53 as far as reported to the Clerk at Kanyon Creek Sugar Works, on a/c of the indebtedness of The Deseret Manufacturing Company:

- Church Amount: $9,786.913/4
- $47,122.223/4

Amount advanced over funds deposited by the shareholders to pay debts, contracted by the agents of the company:

- Church Amount: $4,531.11
- Total amount overpaid the funds of the company: $14,318.023/4

G. S. L. City, June 14/53

This public notice appeared on March 19, 1853.

Notice to the Public

The machinery of the Deseret Manufacturing Company, having passed into the hands of the trustee in trust; this is to notify all persons interested that Orson Hyde, will hereafter take the superintendence and control the department allotted for making sugar from beets and all those holding equitable claims against the company, are hereby informed, that arrangements will be made to cancel them as soon as circumstances will permit.

Brigham Young
Trustee in trust for the Church of Jesus Christ of Latter-day Saints.

It is now evident this marks the death of the Deseret Manufacturing Company, although the final summary of operation is not completed until July 14, 1853. On that date The

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1 Voucher of Receipts and Disbursements of Funds belonging to The Deseret Manufacturing Company. Inserted in Cash Book.

2 Deseret News, March 19, 1853.
Deseret Manufacturing Company officially passed out of existence. The Church received the company by assuming its total indebtedness of a little more than $14,000.

This early attempt to manufacture sugar in Utah was a colossal undertaking, one which stirs the imagination. This episode in Church History cannot be forgotten.

Reasons for the failure of the sugar factory project became the subject of much controversy. Many years after the failure was acknowledged, there was criticism of the manner in which it was handled and of its leaders, particularly John Taylor. These critics were not in possession of all of the facts. Their expressions were in some cases known to be colored with prejudices.

Philip De La Mare, in a letter written to the Deseret News from his home in Tooele, states that the equipment and the workmen who had been hired to operate it were the finest that could be had. He related that every care had been taken and plans had been made in detail. Charges of unskilled workmen were unfounded. The letter relates the following:

Now I will tell you why sugar-making failed. When the plant was started in the fall of 1852 what machinery was used ran alright and filled every reasonable expectation. The beets, however, had been grown on the lowlands, and the juice was filled with mineral and was dark. When we started, the first thing that Mr. Mollenhauer called for were the retorts, but we soon discovered we had no retorts. That important part of sugar-making machinery had never been ordered, as they were not in the plans that were given by the Arras Company to use.

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1 Voucher of Receipts and Disbursements of Funds.
2 Taylor, op. cit., pp. 51-52.
3 Deseret News, October 7, 1893. (Appendix I contains complete letter.)
Mr. Mollenhauer had supposed all the time they had come along with the machinery, and when he found out differently he was mortified and disappointed to the greatest degree. But there we were and what could we do? These retorts were the cast iron ovens wherein bones were burned to make the animal charcoal that had to be used to clarify and purify the juice of the beet before it could be granulated and made into sugar. This was a fatal mishap and that settled the matter for that season as far as sugar-making was concerned. If that had been the sole difficulty the retorts could have been ordered, and imported for next season's use. The officials did not receive the financial aid they had been promised. They had spent all of their funds and were heavily in debt. Bills were pressing with no means to pay them; and to clear matters up with those whom we owed we turned the whole plant over to the Church with the understanding that it assume the debts that were against us. And that was the end of the matter with the Deseret Manufacturing Company. Personally, I came out of the affair without a dollar to my name, and had to start life anew with my wife and children to support.

In conclusion I will state that Mr. Mollenhauer and myself gathered a few bones together and burned them in a charcoal pit, and from the few bones we burned we clarified several bottles of black beet syrup until it was clear as crystal; and satisfied ourselves that the sugar could be made, and all that was needed was an abundance of animal clarifying matter. Had we secured that, Utah would have made beet sugar twenty years ahead of any other part of the United States.

Being the only surviving member of the original company and as my days may not be long upon this land, I desire to write this much in behalf of the honor of President John Taylor, and the few men who spent their time and money so freely to try and establish the first sugar factory in Utah.

Philip De La Mare

The Church leaders established the industry at Kanyon Creek which is today known as Sugar House. In 1854

1Deseret News, October 12, 1893.

2In 1930 a monument was erected in memory of this event. The inscription reads as follows: "Erected in recognition of the first efforts to manufacture beet Sugar in Western America. With dauntless perseverance through severe hardships the machinery was brought from Liverpool, England, to this place, where, in 1853, the sugar mill was constructed. May the spirit of this courageous venture continue to characterize this community. To the founders of a pioneer industry as a tribute to the heroic efforts of
and 1855 the attempts to make sugar were still failures. The project was abandoned and the equipment used in other industries owned by the Church.¹

B. H. Roberts makes the following comments on the failure of the early sugar industry in Utah:

This immense undertaking though technically resulting in failure was not all waste. It disclosed two things, yea, three. First, that beet sugar could be produced in Utah, and the present, and for years past successful manufacture of beet sugar in Utah and throughout the intermountain west, until it is now one of the recognized major industries of that region is a vindication of Elder Taylor's conviction and judgement that soil and climate of Utah, and the region round about, was pre-eminently suited to that great industry. Second, the movement is a strong testimony to the financial and moral and physical courage, and to the largeness of views, and the spirit of daring enterprise of the Latter-day Saint men of early Utah. Third, the character of those men, early converts to the New Dispensation in England, both those men who furnished the capital for the sugar company, and also those employed by that company in conveying the plant to Utah and to carry on its affairs, their wealth and standing, in the financial and industrial world is a strong refutation of the charge made against the church of the Latter-day Saints, that she gathered her converts from the slums and lower orders of the people in England and other countries of Europe.²

The project failed, but the attempt stirred the interest and pointed the way for the later successful sugar manufacturing venture in the 1890's by the Church.

The courage and perseverance of John Taylor, Philip De La Mare and other great men associated with this venture

¹Brigham Young, John Taylor, Philip De La Mare, Elias Morris, Abraham O. Smoot, and others who here laid the foundation of the beet sugar industry in the West from which event this immediate industrial and business center derives its name, this monument is erected A. D., 1930. See Taylor, op. cit., p. 24.


²Roberts, op. cit., pp. 401-02.
will long live in the memories of Latter-day Saints as a monument of the finest qualities of mankind.
CHAPTER V

PIONEER AND ADVENTURER

Philip De La Mare was now thirty years of age. It had been little more than four years since this successful, young engineer from the Island of Jersey went into the waters of baptism. At that time, he had accumulated a small fortune of ten thousand dollars. Now, four years later, he was thousands of miles from his birthplace and completely penniless.

In an interview with Isabel De La Mare, the following incident concerning her grandfather was related:

Several of those who had lost money in the sugar beet manufacturing venture were grumbling about the failure of the undertaking. Brigham Young confronted them and asked, "What did you come to the valley for?" They replied, "We came to benefit ourselves." President Young said to them, "Well, you had better go back."

Then he turned to Philip De La Mare who had lost more in the venture than they all and said, "Why did you come?" Philip answered, "I came for my religion." Brigham Young patted him on the shoulder and said, "You'll be all right; we won't need to worry about you."

B. H. Roberts calls Philip De La Mare an "early Utah industrial hero." Elder Roberts writes that Philip came out of The Deseret Manufacturing Company venture without a dollar and says of him:

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1Interview with Isabel De La Mare at Tooele, Utah, June 12, 1959.
... but the chapter of Philip's biography thus closed, never affected the pure white light of his faith in the gospel of the New Dispensation, he had received. He built his life anew making his home in Tooele, where he became a prosperous farmer and where he reared a family of patriarchal proportions who were, and his descendants now are, faithful members of the Church of the Latter-day Saints. Both sons and grandsons of his are numbered among the faithful elders who have performed missionary work for the church in various lands. The writer labored with one of his sons—a faithful earnest man—in the Southern States Mission, 1884, where he acquitted himself with honor.

The second feature as following this apparent disastrous ending of Philip De La Mare's experience in this sugar production in Utah, is the fact that its disastrous results never affected his faith in, nor his esteem for President John Taylor. Always, to the close of each life, in fact and in memory they remained friends; and when in the course of events some would attempt to blame "his chief" or censure his judgment or charge him with bringing to Utah and installing faulty or inferior machinery, or defects in his undertaking or that superior workmen had not been secured for the manufacture of sugar, Philip always defended him. "I discover some errors" he wrote to one such critic, "which I desire to correct, in justice to President John Taylor."

Again in closing a somewhat extended article largely in defense of "his chief," he said:

"Being the only surviving member of the original company, and as my days may not be long upon this land, I desire to write this much in behalf of the honor of President John Taylor, and the other few men that spent their time and money so freely to try to establish the first sugar factory in Utah."

Such the friendship—worthy the name! which the gospel of the New Dispensation brings to men.

President Brigham Young offered Philip De La Mare a job in the public blacksmith shop of the Church. His primary duty would be to sharpen tools for the building of the Salt Lake Temple after construction had begun. He did not accept the position but told President Young that he had always 'been his own master. President Young slapped him on the back and told him to go and be his own master."

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1Roberts, op. cit., p. 413.
2Dunn, op. cit.
Philip and his wives and family remained in Salt Lake City until the spring of 1853. Philip opened a blacksmith shop on Second South, between Main and West Temple Streets. His wife, Mary Ann, sold many of her priceless possessions to raise the necessary money to purchase the blacksmithing tools her husband needed.  

While in Salt Lake City, Philip and his family attended the impressive ceremony of the laying of the corner stones of the Salt Lake Temple.  

Philip De La Mare had become acquainted with John Gillespie of Tooele, Utah. Mr. Gillespie had been a member of the wagon train which was sent to assist Captain De La Mare's company at the Green River. He persuaded Philip to move to Tooele. Tooele had been settled less than four years at this time. John Alexander Beven describes the little settlement as follows:

In the summer of 1849 the first white settlers came to Tooele Valley and settled at the mouth of Settlement Canyon, just south of where the town now stands. And up to the fall of 1852 there was not more than about twenty families at any one time. This being the extreme western frontier, and being near the eastern edge of the Great American Deseret was more exposed to the ravages of the red man than any other part of the territory, so that some of the first settlers left Tooele because they feared Indian troubles.

Early in the spring of 1853, the De La Mare family left for Tooele in a wagon pulled by four horses. They were

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1Morgan, Elizabeth De La Mare Tate, p. 16.
2Dunn, op. cit.
3Ibid.
ferried across the Jordan River, nearly capsized, but continued safely. They made excellent time and arrived in Tooele on the same day. Tooele was thirty-five miles from Salt Lake City.  

Philip Francis De La Mare recalls that a churn which had been placed on the back of the wagon at the start of the trip had turned to butter during the trip.  

Philip Francis describes the appearance of Tooele when they arrived as follows:

There were very few families in Tooele at that time. Roads were running in various directions and trails from one house to another. There was sagebrush everywhere and no trees to be seen. The hot sun of the long summer days beat down on the humble little log cabins making them very uncomfortable to live in.

Tooele Valley was an excellent grazing area at this time. The grass was three or four feet high and extended from what is now the Stockton Pass to the shore of Great Salt Lake. Deer and antelope, as well as other wild life, were plentiful in the valley. The water of Great Salt Lake was low in 1853 and horses were driven to the island to feed in the winter.

About the time the De La Mare family arrived in Tooele, the town was moved to its present location. The object of relocating the city and making it more compact was to provide greater protection against the Indians.

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1 Dunn, op. cit.  
2 Ibid.  
3 Isabel De La Mare and Persie De La Mare, "The Life of Philip Francis De La Mare, Pioneer. . .1852," MS, Microfilm, Brigham Young University, Provo, Utah, p. 2.  
4 Beven, op. cit., p. 3.
Philip De La Mare and his family saw the furrows plowed which marked the streets of the new city plat. ¹

The town was surveyed by Jesse Fox of Salt Lake City, a civil engineer. The town plat was almost one hundred rods east and west by about two hundred rods north and south. The four blocks were divided into building lots twenty rods north and south, the four blocks were divided into building lots twenty rods long east and west and five rods wide north and south, with a three rod lane dividing the lots that faced on Main Street from the lots that faced East and West Streets. These lanes were for the purpose of letting the people have access to the back end of each lot, where their corrals and stockyards were. The ownership of these lots was determined by casting lots. Where there was a family that was entitled to two or more lots they drew for lots joining each other so that father and sons might have their lots together. ²

In 1854 the residents of Tooele began the ambitious, but necessary, task of enclosing the city with a mud wall. The wall was to be nine feet high, two and one-half feet at the base and tapering to a thickness of one foot at the top. ³

Philip De La Mare and all other able-bodied residents of the community united in this great task. On the evening preceding the construction of a section of the wall, the land on both sides adjacent to the proposed wall was flooded with water. It was then plowed the following morning and the mud mixed with straw was placed in a form which was two and one-half feet wide and sixteen feet long. The mud and dirt were then thoroughly tamped into place. The process was repeated with the form being narrowed each time until a nine

¹Isabel De La Mare and Persie De La Mare, *op. cit.*, p. 2

²Beven, *op. cit.*, p. 11

³Beven, *op. cit.*, p. 12
by sixteen foot section of the wall was completed, and then
the process would be repeated again on a new section.¹

At each corner of the wall there were square bastions with port holes, each of which would hold ten men. There were also other bastions mid-way between the corners of the fort. There were three large gates in the fort through which the settlers passed in and out. Their animals were placed inside the walls at night. The citizens of Tooele now felt more secure.²

The Indians never came—perhaps the wall discouraged an attack. The southwest bastion, however, was put to good use on several occasions as many wolves and coyotes were killed from that vantage point.³

Building the wall had been a laborious task, and it was built while the pioneers were faced with numerous other hardships such as building cabins, fences, roads, irrigation canals, ditches and corrals.⁴

Even though these pioneers had many hardships and were living in poverty, they had all kinds of social gatherings including dances and concerts. These were always opened and closed with prayer and everyone had such an enjoyable time.⁵

The first public building was built in 1854. It was made of logs and had a dirt roof. It was twenty-eight feet long and eighteen feet wide and had a fireplace at each end.

¹Ibid. p. 7. ²Ibid. ³Ibid. ⁴Ibid. p. 8. ⁵Ibid. p. 12.
to provide not only heat but light also. Philip De La Mare and all other heads of families made a bench for their families and themselves to sit on. This building was used for religious services, public meetings and socials. A large drum was kept there on which to sound an alarm in case of an Indian attack or any other emergency. This building also served as a school house.¹

Philip Francis De La Mare attended this school as well as the other De La Mare children. Philip Francis said there were no desks. The children sat on benches with no backs and one book was shared by five children. When he attended school at that time, his feet were wrapped with carpet because he had no shoes.²

Shortly after arriving in Tooele, Philip De La Mare constructed two log houses for his wives on what is now North Main Street. He also constructed a small blacksmith shop between the two homes and did blacksmithing for the people of the valley.³

Lieutenant Colonel Edward J. Steptoe's Command

On June 1, 1854, Colonel Edward J. Steptoe's Command left Fort Leavenworth, Kansas, bound for the Pacific Coast. The Command consisted of two companies of artillery and about 85 Dragoon recruits. Accompanying these soldiers were 130 civilian employees as Teamsters, Hostlers and Herders. The Command had 450 mules and 300 horses. Most of

¹Ibid, p. 11.
²Isabel De La Mare and Persie De La Mare, op. cit., p. 4.
³Interview with Alice Gowans.
these were to be delivered to California. Shortly after the Command left Fort Leavenworth, Colonel Steptoe received a communication instructing him to find and arrest the murderers of Captain Gunnison.\(^1\) To carry out this order would make it necessary for him and his command to spend the winter in Utah.\(^2\)

The Command arrived in Salt Lake City, August 31, 1854. They remained in Salt Lake City two days, after which the Command resumed its march to find a suitable location. They chose Rush Valley which was located forty-five miles southwest of Salt Lake City and about ten miles from Tooele.

Colonel Steptoe returned with his troops to the city on September 14, 1854, where he remained until the Command left the valley the following spring. The civilian employees remained in Rush Valley under the direction of Captain Rufus K. Ingalls, Assistant Quartermaster. They cared for the horses and mules through the winter.\(^3\)

The coming of Colonel Steptoe's Command to Utah and Rush Valley was indeed a blessing to Philip De La Mare and his family who were struggling as pioneers in Tooele. They

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\(^1\) Captain John W. Gunnison and a number of his men were massacred while on the Sevier River in Millard County during the Indian Uprising of 1853. Captain Gunnison was in command of a group of topographical engineers, making a survey of one of the proposed routes for a transcontinental railroad to the Pacific Coast. Captain Gunnison was a just and fair man, well-liked and respected by the Mormon people.

\(^2\) Letter to Dr. W. M. Stookey from the War Department, June 6, 1935, State Historical Society, Salt Lake City, Utah.

sometimes didn't know where food for the next day was to come from. Often they ate the roots of "pig weeds" and the bulbs of Sego Lilies.¹

Upon the recommendation of Brigham Young, Philip was hired by Lieutenant Colonel Steptoe.² The exact date that Philip was engaged to work for the Command is not known, but it must have been sometime previous to their departure from Utah because it is recorded in the biography of Philip De La Mare that he had made 3000 mule and horse shoes to be had in readiness for the journey to California. Philip De La Mare had been engaged to travel with Steptoe's Command to California as blacksmith and mechanic. He had the responsibility of keeping 70 wagons repaired and 300 horses and 450 mules shod. He had a very excellent traveling forge with which to do his work. The arduous trip of over 1000 miles took two and one-half months.³

On April 29, 1855, the command left Salt Lake City for Benicia, California by the following route: Halls Ranch, Ford of Weber River, Box Elder Creek, Ferry of Bear River, Small Spring, Blue Springs, Deep Creek, Cedar Springs, Rock Creek, Raft River, Goose Creek Mountains, Goose Creek, Spring Valley, Head of Humboldt, Slough of Humboldt, Humboldt River, Lawsons Meadows, Humboldt, Head Sink of Humboldt, across desert to Carson River, Eagle Ranch, Reese's Ranch, Williams Ranch, Hope Valley, First Summit of Sierras, Second Summit, Lakes, Leak Springs, Traders Creek, Sly Park, Forty Mile House, Sacramento Valley, Sacramento City to Benicia and arrived at the latter city July 12, 1855, travelling a distance of 973 miles from Salt Lake City.⁴

¹Interview with Alice Gowans.
²Interview with Isabel De La Mare.
³Lydia De La Mare, op. cit.
⁴Letter to Dr. W. M. Stookey from the War Department.
Colonel Steptoe was satisfied with the work of Philip De La Mare. He evidently got along very well with the officers and men. In later life he used to say: "It is said a man can only serve one master, but I served three while I was with Steptoe's Command and got along well." (Meaning he had three officers to please while with the command.)

Alice Gowans, daughter of Philip De La Mare and Marie Chevalier, recalls the following incident:

Shortly after arriving in California, my father sent one hundred dollars with a man from California to my mother. Auntie (Philip's first wife Mary) was not well and mother had to take much of the responsibility. Mother hired Thompson Stewart to haul a load of flour. He took in a load of posts and mother walked all the way behind the loaded wagon. They went as far as Pleasant Green, where the Magna Mill is now, and stayed the night continuing on to Salt Lake City the next day. The flour was purchased and they returned to Tooele. Time and time again people came for a pan of flour; none were refused. Mother said that often she would think she couldn't scrape out another spoonful of flour. My brother Philip, who was a little boy at that time, often told me that everytime Mother gave flour to a neighbor he worried and thought it would be all gone. He would climb up in the flour bin and each time would reply, "Nope, there's still more!" The flour lasted; the Lord supplied them until their wheat came.

After Philip completed his work with Steptoe's Command, he was employed by a government expedition which was to explore a route for a railroad line through the Cascade mountains in what is now Washington State. The area was an unsettled wilderness and the terrain was so rugged that it was almost impossible for the expedition to make any

1Interview with Isabel De La Mare.
2Interview with Alice Gowans.
headway. Much of the area was covered with huge fallen trees, which were from ten to fourteen feet in diameter. Because of the difficulties encountered by the expedition, the project was abandoned and the members of the party returned to California.¹

Philip De La Mare stayed in Scott Valley for a short time where he opened a blacksmith shop.

While Philip was in California, his family and the other residents of Tooele were suffering from a severe famine which was caused by a shortage of water and an influx of grasshoppers and crickets.²

Beven records the following about the destruction the grasshoppers caused:

... At times the grasshoppers would hatch out right here in the fields and in the spring they would begin to devour the crops as soon as they came up. At other times when the grasshoppers got large enough to fly they would darken the sun. ...³

The crickets about the size of a man's thumb which came from the foothills were even more numerous than the grasshoppers and were very destructive. They could move rapidly and would devour an entire field of young wheat in a day. The pioneers tried various methods to annihilate these pests but were unsuccessful.⁴

Beven records: "If it hadn't been for the sea gulls coming to our rescue, we would have perished."⁵ The sea gulls

¹Lydia De La Mare, op. cit.
²Beven, op. cit., p. 30.
³Ibid.
⁴Ibid, p. 31.
⁵Ibid.
would gorge themselves with crickets, fly to a nearby stream, drink and disgorge the crickets on the bank of the stream and then fly back and repeat the process. Over a period of a few years, the sea gulls completely exterminated the crickets.\(^1\)

John Adams relates that during this famine he became so hungry that he had to support himself by holding onto the fences while walking down the street. As he passed the home of Henry Green, Sister Green noticed his condition and asked him if he were sick. He replied that he was not sick but that he was hungry. She invited him into her house and gave him a meal of bread and milk.\(^2\)

Isabel De La Mare stated: "It seemed as if the people of the little settlement would die of starvation."\(^3\)

When word reached Philip De La Mare of the terrible famine in Utah, he immediately left for his home in Tooele. Philip had made a considerable amount of money while with Steptoe's Command and while working in the Northwest and in California. His son Thomas places the amount at $9,000\(^4\) and his son Philip Francis said it was $12,000.\(^5\) Thomas said also that the money his father had was in square one ounce

\(^1\)Ibid.


\(^3\)Isabel De La Mare and Persie De La Mare, op. cit., p. 2.

\(^4\)Thomas De La Mare, op. cit., p. 6

\(^5\)Dunn, "The Life of Philip Francis De La Mare."
gold pieces. Philip carried the money in a buckskin vest made of double buckskin. His daughter said she could remember seeing the vest and the impressions which the gold pieces had made.

Upon leaving Scott Valley, Philip traveled to San Francisco and then to San Bernardino by way of San Pedro. In San Bernardino, a Mormon colony, he purchased a supply of food and clothing which he transported, with the aid of a Mr. Hipts, to Cedar City, Utah. David Savage was hired to assist in transporting the supplies from Cedar City to Tooele.

Not only did this food and clothing provide for Philip's own family, but it was also generously distributed to many other families of Tooele who were suffering from want of the necessities of life, and they were made glad by the generosity of Philip De La Mare.

Alex F. Dunn, President of the Tooele Stake, and whose father was a close friend of Philip De La Mare's said that the generosity of Philip De La Mare saved the people of Tooele during the famine of 1855.

Philip enjoyed being back in Tooele with his family and again opened his blacksmith shop. He became acquainted with a young lady, Jennette Micklejohn, who had emigrated

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1 Thomas De La Mare, op. cit., p. 6.
2 Interview with Alice Gowans.
3 Lydia De La Mare, op. cit.
4 Ibid.
5 Interview with Alex F. Dunn.
from Scotland in 1855. She had been the first woman to go to Stockton, Utah, near Tooele, where she cooked for men cutting wild hay.

Jennette became the third wife of Philip De La Mare. They were married at the Endowment House in Salt Lake City on July 16, 1857. She was seventeen years old at the time of their marriage.¹

The Coming of Johnston's Army

Just eight days after Philip's marriage to Jennette, shocking news was received by Brigham Young and the Saints who were gathered at Silver Lake at the head of Big Cottonwood Canyon celebrating the tenth anniversary of their arrival in the Salt Lake Valley. An army of United States troops was on its way to Utah to put down a supposed Mormon rebellion. President Buchanan had sent troops without an investigation of charges which had been made certain by former government officials of the Territory of Utah. The Saints prepared to defend their homes and men were sent to Echo Canyon to prepare fortifications at that strategic point.²

Philip De La Mare immediately volunteered his services and was made a captain over a company of men.³ His company with other volunteer companies left Tooele, camped

¹Morgan, Elizabeth De La Mare Tate, p. 21
³Lydia De La Mare, op. cit.
in Salt Lake City and continued to Echo Canyon. Philip De La Mare, under the leadership of General Daniel H. Wells, spent the winter of 1857 at Echo Canyon preparing a defense against Johnston's Army. In the spring he returned to his home in Tooele. At Salt Lake City, Brigham Young had ordered the women and children to leave and go south. The city was prepared to be burned if Johnston's Army came into the valley. This same order was extended to Tooele.

Alice Gowans recalls her parents conversing about this exciting time. She says:

Brigham Young sent a warning to send the wives and children down to Lehi and those men who were able-bodied and willing were to stay and prepare to destroy the city. Straw was put into place; if the army attacked, they were to burn everything. My mother had a baby two weeks old and Primrose Lee also had a baby. They stayed here and Tom Lee and my father stayed also with a few other men who were to water the crops and burn the city, if necessary. Auntie and her children were taken to Lehi. The army did not attack but went peacefully through Salt Lake City to Fairfield in Cedar Valley where Camp Floyd was established.

The people then returned to Tooele. When they reached their homes they found the streets covered with tall grass. Philip De La Mare and the others who had remained in Tooele had cared for the crops well and there was a good harvest that year.

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1"Journal History," October 12, 1857.

2For a detailed account of the Utah War, see B. H. Roberts, Comprehensive History of the Church, Vol. IV.

3Interview with Alice Gowans.

Mrs. Gowans recalls the words of her mother as she talked about the troops:

The troops were perfect gentlemen. Mother had baked three pies and a soldier asked if she would sell them. She would have given the pies to him but he was willing to pay. He reached into his pocket and took out three dollars and threw them on the table for the pies. Mother got blankets and clothing from them which they were willing to trade generously for food. Mother said this almost saved their lives for bedding and clothing and old things to make over and material for quilt blocks.¹

Philip De La Mare remained in Tooele during the years of 1858-59. In the spring of 1860, he received a mission call which was to take him from his home for three and one-half years.

¹Interview with Alice Gowans
CHAPTER VI

RETURN TO THE CHANNEL ISLANDS

In April, 1860, Philip De La Mare received a mission call to the British Mission. To fulfill a mission would demand courage and sacrifice not only on the part of Philip but also by his three wives and their children. Mary Ann had given birth to two children since coming to Tooele. She now had four children. Her first child, a boy, had died. Marie had three children. Her first child, a boy, died when he was about one year old. Marie also gave birth to a daughter while her husband was in the mission field. Philip's third wife, Jennette, gave birth to a son in 1859, but the child died in 1860.¹

When Philip bid his three wives and seven children good-by in April, 1860, he was leaving them to care for themselves for three years and six months. Their task would not be easy. Philip's oldest son, Philip Francis, was eleven years of age. To him fell the task of chopping wood and doing other chores for the three homes. He went to the mill for flour, to the canyon for wood and also helped with the farming. He had to take his father's place and had little time for the usual boyhood activities.²

¹Morgan, Elizabeth De La Mare Tate, pp. 16-21.
²Isabel De La Mare and Persie De La Mare, op. cit. p. 6.
Philip left Salt Lake City on April 20, 1860, as a member of John W. Young's company. This company was going east to aid a company of poor Saints who were immigrating to the valley. Before the company left Salt Lake City, Brigham Young appointed Philip De La Mare, James S. Brown, and Bishop Matson of Gunnison, Utah, as Chaplins for the company. Philip De La Mare, because of his great skill in blacksmithing and mechanics, was very useful to the company repairing wagons, shoeing oxen and doing other blacksmithing work which needed to be done.

When the company arrived at St. Louis, Philip met a Mr. Styles who was a Latter-day Saint. Mr. Styles had in his possession a golden plate which he had found while digging a well in Cincinnati, Ohio. The plate, about four or five inches long and two inches in width, had been found at a depth of about forty feet and contained numerous hieroglyphics. Philip De La Mare saw the plate and handled it. Mr. Styles said a learned Jew had offered him $1000 for it and had said it contained the history of an ancient family who held the Priesthood. He further said he thought he could translate it, but Mr. Styles refused the offer. Mr. Styles later came to Utah, but Philip never heard any more about the plate he had seen.

Philip arrived in Liverpool, England, on August 3, 1860, aboard the steamer Glasgow. Two other elders had accompanied him on the voyage—Homer Duncan and John W. Coward.

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1Lydia De La Mare, op. cit.
2Ibid.
3Millennial Star, XXII, August 18, 1860.
his friend and associate in the Deseret Manufacturing Company venture. Elder Coward had contracted the making of the first fifty-two ill-fated wagons which were used to transport the machinery. ¹ We can assume that they relived many experiences on the voyage from America to England.

Philip was assigned to labor among the people of his native Channel Islands. The islands had been transferred back to the British Mission in 1860, after having been part of the French Mission for ten years. ² He was again united with his father, mother, brothers and sisters. Philip was welcomed by his family, whom he had not seen for nine years, but they would not receive the message of the Restored Church. Philip remained the only one of the large De La Mare family to embrace the Gospel of Jesus Christ.

The physical features of the Channel Islands made missionary work there difficult. The total aggregate of all the Channel Islands is only seventy-five square miles. Jersey is nearly forty-five square miles and Guernsey, twenty-five square miles. ³ The Channel Island group also includes the small islands of Alderney, Brechou, Great Sark, Little Sark, Herm, Jethou, and Lihou. Alderney and Great Sark are the largest of the smaller islands and contain three square miles and two square miles respectively. The two largest cities are

¹Supra, p. 38.
²"History of the Channel Islands Conference," MS, Church Historian's Library, Salt Lake City, Utah.
³The Channel Islands are well known for two special breeds of cattle—Jersey and Guernsey. These cattle developed on the Channel Islands are famous in the world today.
St. Heliers, Jersey, and St. Peter’s Port, Guernsey. They are located about thirty miles apart.\footnote{The Encyclopedia Americana, VI, U. S. A., 1957, pp. 288-89.} The islands are quite widely scattered and transportation between them was not good at the time Philip De La Mare was a missionary there.

Philip felt very confined as he returned to the Island of Jersey where he had previously lived. In his youth, he had not known of the broad expanses of land that he now knew. The following is a letter written by Philip De La Mare from St. Heliers, Jersey, March 14, 1861.

Dear Brother,—It is some time since we parted at Florence; but I have often thought of you. Although not very familiar in our acquaintance, so far as individuality is concerned, we are nevertheless in the enjoyment of the same spirit, willing to be useful in the hands of God according to our particular calling. I therefore desire to write a few lines to you, hoping that you are in all the enjoyment of health.

I am happy to see from the Star the interest of the people in attending the Saint’s meetings in England; but I cannot say it is so with us in this part of the country. We have but very few visitors, our meetings being generally composed of the few Saints. It is almost impossible to obtain an audience with anybody. We are not molested in our meetings, but have all the privileges that we can desire so far.

I have endeavoured to take some of our French works, and travel through the country, trying to gain a foothold somewhere, but have not been successful, there seems to be no possibility of penetrating the understanding of the people.

As you said some time ago examples go further than precepts. We do endeavour to follow the same and we are united in our efforts. Elder Barnes, President of this Mission, has been out with me and brother Eugene, while he has been with us. He would have suggested anything that would be for the good of the whole. I must say the Lord has been with us by his good Spirit since we have been here. We have endeavoured to teach the Saints their duties, and the most of them are endeavouring to do all that lies in their power to leave for they see they are bound to suffer with the wicked, if they do not hasten from Babylon.
There are a few good Saints here, some of whom have been in the Church since first the Gospel was introduced in these islands, about the same time that I was made acquainted with the same under the first mission of Elder Dunbar.

I have endeavoured to persuade them that if they abstained from their strong tea and many other things that they could do well without, and applied their means to their own deliverance, many of them would be able to go home to Zion by next season; and many of them seem determined to do it.

There are in these islands many that have been in the Church and went to Utah, and have returned. Finding that the riches did not come so fast as they expected, they came back here to make their fortune. They have brought a spirit of slander with them, and that took better with the masses of the people than the truth.

We are situated quite different to the Elders in England. We are among a group of Islands, and have to travel in boats, which makes it very expensive. We cannot do so much leg-service as some of our brethren in England have to do.

I can assure you, dear brother, that it is lonesome to be here, as you may say, shut up in a nutshello Some might not feel it as I do, having spent some years in the land of freedom. But I feel that it is not my will, but the will of Him that sent me. Since I have been here I have been supported by my friends. They have been very kind to me, but are not disposed to embrace the Gospel. Since I have been in the Mission, there have been a few added by baptism. Those that have been in the back ground I have endeavoured to see, but without effect.

The Saints are alike generally poor. We have had to sever some from the Church, for they, would not refrain from evil habits, until forbearance was no longer a virtue.

Brother Eugene Henroid has left for his new field of labour, and brother Barnes has left for the island of Guernsey. I was alone, and therefore thought that I would communicate these few lines, praying the Lord to enable me to be faithful in the discharge of all my duties and to prosper me in all things.

I pray that the ever-shining influence of the Holy Spirit may rest upon you, that you may have power with the Lord to enable you to fill that high and holy vocation whereunto you have been called.

Yours in the Gospel of Peace
Philip De La Mare

In August, 1861, one year after arriving in the mission field, Philip De La Mare was appointed to succeed Elder
Mark Barnes as the President of the Channel Islands Conference. Elder De La Mare was alone much of the time in the Channel Islands after the release of Elder Barnes. The district was small and there were only about eighty Saints in the Conference. Many people treated Philip with kindness and opened their homes to him, but almost none would discuss the principles of the Gospel with him.

It is unfortunate that apostate Saints had returned to Jersey from Utah. The Islands were so small that their contentions affected others and made preaching the Gospel extremely difficult.

Elder De La Mare traveled among the small groups of Saints, encouraged them, taught them, and presided at their meetings. He acted upon the admonitions of the First Presidency and encouraged the Saints to immigrate to Zion as soon as possible. Nearly all of the Saints were preparing themselves to leave.

On October 6, 1861, a conference was held at St. Heliers, Jersey Island. Philip De La Mare presided and there were present Elder Eugene Henroid and Elder Trenchard. Elder Henroid gave instructions at the morning meeting, after which the Gorey Branch was disorganized and the few members of that branch were joined with the members of the St. Heliers Branch. The Alderney Branch was also combined with the Guernsey Branch. Near the close of the morning session, Elder De La Mare gave instructions of a general nature to the congregation. In the

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1Ibid, XXIII, 507. 2Ibid, p. 539
afternoon meeting the Saints renewed their covenants with the Lord by partaking of the Sacrament. After this, Elder De La Mare voiced his pleasure in meeting with the Saints and then presented the Authorities of the Church. They were sustained unanimously by the congregation.

In the evening meeting, Elder Henroid addressed the congregation first and told them he was pleased with their progress since he had previously been with them and reminded them that they would live for eternity and to avoid errors and pitfalls. Philip De La Mare concluded the meeting by saying, among other things, that he was pleased with their fine spirit and he was pleased that they were happy. He testified that they could not have joy and happiness without the Gospel of Jesus Christ. He promised a day of freedom for the Saints who lived up to the blessings of the Gospel. The members had a day of rejoicing and peace and harmony reigned throughout the conference.¹

Philip traveled from St. Heliers, Jersey, to central England to the city of Birmingham where the general conference for the British Mission was held beginning January 1, 1862, and lasted for several days. During the conference, Elder De La Mare expressed his thankfulness to God and his joy in his labors in the following brief report:

I cannot report any conference in my District, as it only contains a couple of Branches numbering about 80 souls. The District comprises a group of little islands on the coast of France, on three of which there are Saints; and though they are few, I find it difficult to visit them, as I have not yet discovered the way to cross the water

¹Ibid, p. 710
without the aid of a steamer, or some other similar means of transport. I have felt well in my labours there. I have not been awkward with anybody, and nobody has found any particular fault with me. There are three families there who have returned from the Valley, which has exerted an unfavourable influence against the work though one family is preparing to go back again. I feel to thank God that I returned to the islands, and I believe I have been instrumental in the hands of God in doing good. There are a few saints there who are faithful and feel to rejoice in the work and have been in the Church since the time when I joined it myself, and they are having a few added to their numbers by baptism. Compared with some other places, our success has not been flattering. Still I thank God for what has been done, and have rejoiced in my labours.¹

Elder Charles C. Rich who was a member of the European Mission Presidency came to St. Heliers accompanied by Elder Eugene Henroid for a conference held on March 16, 1862. Philip De La Mare and the Saints of the Channel Islands were delighted to have an Apostle of the Lord visit them.

After the preliminaries of beginning the meeting the Sacrament was administered and partaken of by the members of the Church. Elder De La Mare then presented the financial report of the Channel Island Conference and a brief report of the conditions in the conference stating that "Things were on the increase."²

President Rich accepted the report and then presented the Authorities of the Church who were sustained by the assembly. He then addressed the congregation relative to the way they could obtain true happiness and he also outlined their duties if they were to obtain salvation in the Kingdom of God.

On Monday, the following day, Apostle Rich and Elder

¹Millennial Star, XXIV, 1862. Minutes of a General Council held in Farm Street, Chapel, Birmingham, commencing January 1, 1862. President of the Channel Islands, Philip De La Mare, attended.

Philip De La Mare visited throughout the city of St. Heliers. That evening another meeting was held; songs were sung and recitations were given. Tuesday was an enjoyable day. Elder Rich and twelve of the brethren and sisters toured the Island of Jersey by carriage. Apostle Rich parted from the Saints the following day, and he and Elder Henroid went by boat to Granville, France, and then on to Havre and Paris.¹

In a letter to President George Q. Cannon dated March 21, 1862, Charles C. Rich mentions his visit to the Channel Islands:

… Brother Eugene Henroid accompanied me from Southampton, and we landed in St. Heliers, Jersey on the 11th, where we were kindly received by brother Philip De La Mare and the Saints. On the 16th, I accompanied brother De La Mare to Guernsey, where I preached in the evening, and returned to Jersey the next day. We had three meetings there, which included our Conference on the 16th. The Saints manifested much zeal and a lively determination to gather as fast as possible to Zion, the home of the Saints. . . .²

Philip De La Mare wrote an extremely informative letter to the editor of the Millennial Star on November 10, 1862. In the letter, which follows, Elder De La Mare describes a visit by President George Q. Cannon to the islands. This visit was made under unusual circumstances:

Dear Brother,—Believing that a communication from the "Islands of the Sea" would not be without interest to you, I have much pleasure in giving you a brief account of how matters are prospering in these isolated specks of earth's surface, which rise out of the watery world around like oases out of the great Sahara. I was very much gratified, as were also the Saints, when President Cannon announced his intention of calling here on his return from visiting the Continental Missions, and a Conference was appointed for the 19th ult.; but the elements proved unpriopitious and raged with such fearful violence, not only round the

¹Ibid. ²Ibid, p. 237.
rock-bound coast of Jersey, but through the entire channel, that it was impossible for him to arrive according to appointment, the steamer which should have brought him from Granville being weather-bound here for a little over a week, though the distance from St. Heliers to that part of the French coast is only some 26 miles. However, on Saturday the 18th, Elders W. Bramall and E. L. Sloan reached from Southampton, the steamers on that station being larger and better appointed, and on Sunday we held two meetings in "Zion Hall," our neat little meeting room, which were well attended, considering our numbers, and during which the good counsels of Elder Bramall in the afternoon and the remarks of Elder Sloan in the evening were received in the spirit of gladness by the Saints, as the words of those who bear the Priesthood ever are by all who possess the Spirit of God. On Monday evening, the 20th, we held a social party in our hall, which was gaily festooned and adorned with evergreens and flowers. We enjoyed ourselves much all were happy and joyous; the only source of disappointment being the unavoidable absence of President Cannon.

The boisterous weather continuing during most of the week, preventing communication with the mainland on either coast, we spent the time to the best advantage, visiting among the Saints and enjoying their kind and liberal hospitality, inspecting a few of the natural and artificial places of interest on this side of the island and steadily and regularly consulting the weather, the storm-signals and the barometer, casting many anxious glances over the foaming waste of waters between here and the coast of France, with as much anxiety to hear from it as the French ever entertained to cast their troops across the narrow belt of sea which intervenes with the hope of wresting this, the last Norman possession England holds, from the grasp of Britain.

On Friday, the 24th, the storm having abated, Elder Bramall returned to Southampton, and in the afternoon I crossed to Granville, and was much rejoiced at meeting President Cannon who was suffering from nothing but uneasiness at his delay. The storm having again arisen we were detained there until Monday, the 27th, when we recrossed to Jersey, brother Cannon being very sick, as the little Comete (steamer) which carried us was tossed to and fro on the boiling waves, now flashing on the crest of a racing sea like her namesake in the blue deep above, anon buried bow under as the water swept her foredeck. At length the Saints were gratified, that same evening President Cannon addressed a meeting of the Priesthood. On Tuesday after a visit to Gorey, with its crag-crowned castle, and a drive through a part of the island, we held a meeting in the evening when President Cannon preached, and judging, from the expressions of satisfaction, not only were the Saints strengthened, built up in the faith and edified, but the strangers as well, who attended
were led to believe that "Mormonism," so called, is some-
other than they had previously considered it to be.

On Wednesday, 29th, we bade farewell to President
Cannon and those with him as they left by steamer, and I
then turned round to improve upon the visit we had re-
ceived. Though the Saints here are not very numerous,
still, considering the population, I believe they will
compare favourably with England, abundantly blessed as
it has been. They are warm-hearted and generally devoted
to the truth, and my delight is to labour with them to
aid them in reaching a higher standard of excellence by
impacting to them the principles of truth. The visit of
President Rich last spring, and the still more recent one
of President Cannon have resulted in much good, and my
prayer is that the good work may go on here till the hon-
est-in-heart may become obedient to the Gospel of salva-
tion, and the Saints be gathered among the assembling hosts
of Israel.

With kind regards, I remain yours sincerely,

PHILIP DE LA MARE

This letter not only gives an excellent description
of President Cannon's visit but also vividly describes the
weather conditions on the tiny islands. It also indicates
Philip De La Mare's intelligence and ability to express him-
self through the written word.

Philip De La Mare was released from his missionary
labors on April 25, 1863. More than three years had elapsed
since he had bid his loved ones good-by in Tooele, Utah, in
1860. He had been in the mission field for two years and
eight months.  

Philip De La Mare departed from Liverpool, England,
on May 23, 1863, aboard the packet-ship Antarctic. There were
486 Saints on the ship from thirteen different countries;
namely, England, Ireland, Scotland, Norway, Denmark, United
States, France, Switzerland, Germany, Holland, Italy, Sweden
and Norway. The day before the ship left Liverpool, the

2Ibid, XXV, 266.
Saints on board were visited by President Cannon, President of the British Mission, John L. Smith, President of the Swiss and Italian Mission, and Jesse N. Smith, Scandinavian Mission President. During the afternoon of May 22, these brethren held a meeting with the Saints aboard ship and Elder John Needham was chosen to preside over the company of Saints. Philip De La Mare was chosen to assist him, acting as his first counselor. S. H. B. Smith was appointed second counselor to President Needham.¹

"The immigrants were then addressed by President Cannon in English, by President J. L. Smith in German and by President Jesse N. Smith in Danish."²

The Saints manifested a deep interest in the messages of these three brethren. Several Elders besides the three chosen to preside were accompanying the Saints to America.

Near the close of the meeting, President Cannon blessed the Saints and the ship. He blessed them that they would reach the valley in safety. He further stated: "May the angels of God go with you and the Spirit inspire you to works of righteousness that you may be preserved from every danger and be instrumental in extending the cause of truth and the Kingdom of our God on earth."³

In a letter to President Cannon from the presidency of the Saints on the Antarctic, we are able to discover to some small degree what life must have been like aboard ship with people from thirteen countries speaking many different

¹Ibid., p. 346. ²Ibid. ³Ibid.
languages and having varied traditions and customs. The letter dated July 4, 1863, follows:

President Cannon.

Dear Brother,—We presume, ere this reaches you, you will be anxious to learn of our welfare. The letter we sent you on Tuesday, May 26, giving you an account of our proceedings to that date, we hope you received safely. From that time to the present we have been actively employed; the measles having broken out that day among the children and extended to about forty cases, and there being many aged, they, together with the sick, kept us busy waiting on them. Independent of these cases, the health of all on board has been generally good; which we could not fail to notice, from the lively spirit manifested by the Saints, and we can truly say we would not wish to travel with a better people than the Saints have been during the voyage. We can also say we have been greatly blessed while crossing the ocean, although we had head winds nearly all the way. The captain willingly aided us in doing all we thought necessary to insure health and comfort, by continual cleaning, laying down lime and the burning of tar. Elder Needham has been somewhat sick, but has enjoyed much better health than on any previous occasion while crossing the sea. We will here remark that every Sunday it has been very fair and pleasant weather, and although we are at sea, the Saints do not forget that it is a day of rest, but feel to enjoy themselves in contemplating and speaking of the blessings they enjoy in having the privilege of gathering to Zion. We have had sacramental meetings each Sunday afternoon in the Wards; and in the evening all the Saints met together on the lower-deck, when they received such instructions as their circumstances demanded and the Spirit of the Lord suggested.

On Sunday, June 7, the Saints generally fasted. At 6 p.m. all met on the lower-deck, when a very spirited address was given by President Needham; the Spirit of the Lord was made manifest, and his instructions were applicable to all. He exhorted the Elders of Israel to be faithful in protecting the weak and inexperienced from evil, and to see that the Saints under their charge were not overcome by base and seducing spirits. His remarks were interpreted to the French by Elder De La Mare, to the Norwegians by Elder Dorius, and to the Swiss by Elder Huber.

We have had three marriages among the foreign Saints; on one occasion the captain, his wife, his brother and mate favored us with their presence, and also provided wine and refreshments for the occasion. They manifested a friendly feeling, and the captain took the opportunity of kissing the bride; it not being the custom in Norway, the bridegroom and bride looked rather astonished, but after being explained, the bridegroom soon followed the captain's example.
We are sorry to have to report to you the death of Sarah Walters and child; after some considerable suffering, she was delivered of a girl on Sunday, June 14; she died the following morning at half-past three; her remains were consigned to a watery grave at 8 p.m.; her infant child died on Tuesday, June 23. A son of John Dean, from the Preston Conference named Henry, died on Friday, the 3rd instant, and a daughter, named Annie Leine, the following day; also four infants of the Norway Saints, and a child and infant of the Swiss—making ten deaths to the present.

We found the extras so kindly furnished by you—such as the sago, arrowroot, soup and white sugar—a great boon, and many suffering from general debility attribute their recovery to the use of the same.

John Needham
Philip De La Mare
Samuel H. B. Smith

R. K. Thomas, Clerk.

The ship landed at Castle Garden, New York, on July 10, 1863. That same day Philip De La Mare, in company with the other Saints, left by railroad from Albany, New York, via Niagara, Detroit, Chicago and Quincy for St. Joseph, Missouri. The immigrants then traveled up the Missouri River to Florence, Nebraska, where they were met by wagon trains which transported them to Utah.

It is not known with which company Philip De La Mare came west; however, it was undoubtedly with either the company of John R. Murdock, John F. Sanders, or William B. Preston.

Philip arrived in Salt Lake City in the late summer of 1863, continued to Tooele and was again reunited with his loved ones after an absence of three years and six months.

1Ibid, pp. 556-57.
2"Church Emigration 1858-1869," Vol. III, MS, Church Historian's Library, Salt Lake City, Utah, 1863.
3Ibid.
CHAPTER VII
CRAFTSMAN AND CITIZEN

Philip De La Mare was a large, well-built man. His daughter says:

Father was tall and straight; he wasn't fleshy; he worked hard and his muscles were hard. His complexion was sandy, and he had high cheekbones and piercing blue eyes. He held himself straight, and he was very dignified.¹

Joseph Ekman, who worked for Philip in his blacksmith shop, says: "Philip De La Mare was a sturdy, robust fellow—a big man."² A grandson, Leland Tate, said: "Grandfather was over six feet tall and weighed about two hundred pounds."³

Philip De La Mare's oldest son, Philip Francis, said: "Father was a man of iron. Sometimes he would get up at two o'clock in the morning to begin work, and he would get me up to pump the bellows for him."⁴ Through many years of strenuous work, Philip De La Mare developed a strong muscular body which aided him in his role as a pioneer, blacksmith and mechanician.

The people of the community recognized that in these

¹Interview with Alice Gowans.
²Interview with Joseph Ekman at Tooele, Utah, June 11, 1959.
³Interview with Leland Tate, Grantsville, Utah, June 10, 1959.
⁴Interview with Theophilus De La Mare, a grandson, at Tooele, Utah, June 12, 1959.
two endeavors, blacksmith and mechanician, Philip was not as some others were, but that he was a skilled craftsman. ¹ Joseph Ekman illustrates Philip De La Mare's skill by this example:

He mended a broken axle differently than any blacksmith I ever saw. Most blacksmiths would just overlap the two ends of the axle and weld them together. Philip De La Mare would cut one end of the axle into a wedge shape and cut a "V" in the other end of the axle. He would then fit the two ends together and weld them. It was difficult to tell where the axle had been broken. ²

Philip De La Mare was important in pioneering many useful industries in the new community of Tooele. He built the machinery made of iron from discarded wagons for a sawmill in Middle Canyon. Philip was an expert tool and scalemaker. He made a weighing scale for the army at Camp Floyd, which was considered a masterpiece in mechanism. ³ The scale was made entirely of old wagon tires and had a capacity of ten thousand pounds. It was accurate to the pound and was used by the army for weighing hay and grain. ⁴

Philip De La Mare made a huge five hundred pound anchor for a steamboat which was owned by General Patrick O'Connor and was used on the Great Salt Lake. This anchor was made of axles and tires from old wagons. ⁵ Tom Lee worked for Philip De La Mare at this time and, in later years, said he and Philip nearly dropped of exhaustion while pounding on that anchor. ⁶

¹Interview with Alfred Nelson, a personal acquaintance, at Tooele, Utah, June 11, 1959.
²Interview with Joseph Ekman.
³Thomas De La Mare, op. cit., p. 7.
⁴Ibid.
⁵Ibid.
⁶Interview with Joseph Ekman.
Several other large anchors were made by Philip for Robert McKendrick. Mr. McKendrick had contracted to transport railroad ties from the Tooele shore of the Great Salt Lake to Promontory on the north shore of the lake, and he used these anchors on the rafts.¹

In about 1867, Philip De La Mare welded a three-inch shaft for the first flour mill in Tooele. The welding was done with charcoal from cedar, pinon pine and mahogany trees.²

It was a common occurrence for Philip to be called upon to manufacture equipment that few, if any, mechanicians would undertake to manufacture.³ One such item was a large plow which was used for plowing willow stumps, sagebrush and ditches. This was the first plow of its kind in Utah and was used extensively throughout the state. It required nine yoke of oxen to pull it.⁴

In 1864 Philip De La Mare opened a blacksmith shop in Salt Lake City because of the small amount of blacksmithing work in Tooele. He, however, stayed only a short time and then returned to Tooele to be near his family.⁵ When the co-operative blacksmith shop was opened in Tooele, Philip De La Mare was hired to manage it. He also maintained his own shop.⁶

¹Lydia De La Mare, op. cit.
²Thomas De La Mare, op. cit., p. 7.
³Lydia De La Mare, op. cit. ⁴Ibid.
⁵Morgan, Elizabeth De La Mare Tate, p. 114.
⁶Interview with Alice Gowans.
Alice Gowans says her father worked continually as a blacksmith during the time she was a child, either in his own shop or the co-op shop or at Mercur or Stockton.¹ Philip De La Mare continued to operate his blacksmith shop at Stockton until 1898, when he was seventy-five years old.²

Soon after Philip and his family came to Tooele, his wife Marie was left some money by her uncle, John Chevalier. With this money, she purchased a forty acre farm on the outskirts of Tooele from Matthew Pickett.³ This farm was known as the De La Mare farm, and Philip farmed it most of his life while simultaneously carrying on his blacksmithing activities.

In 1873 Philip De La Mare purchased a threshing machine from George A. Low at Salt Lake City. Philip did all the threshing of wheat for Tooele City, Stockton, Ophir, Erda, Lincoln, Lake Point, St. John, Clover and Vernon.⁴ Alice Gowans says:

My brothers, John Philip Francis and Joe, helped father thresh. The threshing machine was pulled by five span of horses. The machine would go around in circles. Joe drove the horses; John cut the binds and pushed the grain to Philip who fed the machine. Father was the

¹In 1863, some of General P. E. Connor’s men found valuable ore in Dry Canyon, Rush Valley, which started the mining boom in that area. Stockton was built in 1864 by the soldiers. In 1869 the railroad came to Utah and aided the mining greatly. Subsequently, rich strikes were made at Ophir and Mercur; hence, Philip De La Mare opened blacksmith shops close to these mines because of the demand for his services there. (For additional information see Orson F. Whitney, History of Utah, II (Salt Lake City: George Q. Cannon and Sons Co., 1893), chap. xii.

²Interview with Oliver McCutchen, grandson, at Tooele, Utah, June 12, 1959.

³Morgan, Elizabeth De La Mare Tate, p. 20.

⁴Thomas De La Mare, op. cit., p. 7.
oiler and kept the machine in repair. He also looked after the ones who tallied the wheat which came out in half-bushel measures. The man who owned the wheat supplied men to take care of the straw and chaff and to carry the wheat to the bins. Father was always paid in wheat, receiving a percentage of the wheat which they threshed and they would always have dinner wherever they happened to be threshing.1

In 1883, he purchased another machine from George A. Low, which had many improvements that the first one did not have. He continued threshing each fall during these years and also operated his blacksmith shops at Stockton and Tooele. In 1898, at seventy-five years of age, he quit blacksmithing and threshing and retired to his farm.2

Philip De La Mare was vitally interested in his community and in the people of his community. He served two terms as a member of the Tooele City Council from August, 1875, to August, 1877, and was again elected in 1881 and served another term.3 For three years, from 1867 to 1869, he was a director of the Library Association of Tooele.4

In 1875, the little city of Tooele under the leadership of Philip De La Mare and others was engaged in a major project to get running water into the homes of Tooele. A citizen of the community had purchased a machine to bore the

1Interview with Alice Gowans.
2Thomas De La Mare, op. cit., p. 7.
3"Minutes of the Meetings of the City Council of Tooele, Utah, from August 29, 1871, to February, 1893," MS, Tooele City Hall, Tooele, Utah. (Hereafter cited as "City Council Minutes.")
4"Council Minutes of the Tooele Library Association, 1864," MS. These minutes are in the possession of Alfred Nelson, Tooele, Utah. (Hereafter cited as "Library Minutes.")
center of logs. This he did and used the hollow logs to run the water through from the street into his home. On the evening of November 9, 1875, the Tooele City Council was discussing the possibility of doing this in the rest of the community. It was suggested that all of the joints would have to be banded with iron so that water would not be lost. The following is recorded in the minutes: "Councilor De La Mare said anything that he could do in the way of forging the bands he would do gladly, for he knew the benefits that would be derived from such a progressive step."\(^1\) This was the attitude of Philip De La Mare. He was anxious to further the development of the city.

Philip, on occasions, encouraged his fellow citizens to be industrious. The following is recorded in the Tooele Stake History:

Brother Philip De La Mare said he realized the position we occupy as officers of the Priesthood, also our financial condition. I think a concentration of our labors might bring about better results. A great many of the community are in comparative idleness. While our labors could be directed in husbanding 15 or 20,000 more bushels of grain than we shall realize and if we had prepared the soil with the abundance of matter we now have, we could have made it produce grain in great abundance. Brother De La Mare spoke of the great good we could do if we were blessed with means which calls forth an effort on our part to utilize the elements with which we are surrounded. Also recommended the building of reservoirs that surplus water can be husbanded and applied in producing for our subsistence and assist in building the Kingdom.\(^2\)

The De La Mare farm included a section of land which

\(^1\)"City Council Minutes," MS, Tooele, Utah, p. 62.

\(^2\)"Tooele Stake Historical Record," MS, June, 1877 to August, 1886, the Church Historian's Library, Salt Lake City, Utah, p. 322.
was elevated above the surrounding area. Philip believed that his land would make an excellent location for a reservoir and offered to give the land to the city for that purpose, but the city council would not accept it. Philip still would not sell the land but retained ownership of it until his death, because he believed the city would need it.¹

Serving with Philip De La Mare during his first term as a City Councilor were the following men: William H. Lee, Mayor; Charles A. Herman and George Craner, Aldermen; Peter Phister and John Gillespie, Councilors; William C. Foster, Recorder.²

One of the major problems before the City Council during Philip's first term as a city councilor was regulating the saloons of Tooele. On December 5, 1876, a petition was presented to the City Council asking that the saloons of Tooele either be abolished or regulated. An ordinance had been passed in Salt Lake City in August of that same year taxing saloons $250 per year. The petition was read to the City Council, and after some consideration, it was moved by Councilor De La Mare that the same bill be adopted and passed with one difference and that was that the tax be $100 per year. The vote on the proposal was unanimous.³ In March of 1876, a Mr. Howards wrote a petition asking for permission to keep his saloon open for twenty minutes on Sunday during the time the

¹Interview with Alice Gowans.

²"History of Tooele Ward," MS, Church Historian's Library, Salt Lake City, 1888.

³"City Council Minutes," MS, Tooele, Utah, p. 60.
stage was in Tooele so that he could sell to the passengers. His petition was considered, and it was moved by Philip De La Mare that no license in any shape or form be granted for the sale of liquor on the Sabbath Day. The motion was put to a vote and carried. On February 20, 1877, a petition from R. H. Adams asking to keep his tavern open on the evenings that there were dances in Tooele was not granted by the City Council.

Philip received one dollar per meeting for the meetings he attended as a city councilor. This was his total pay. The Council met twice a month, so if he didn't miss any meetings, he would make twenty-four dollars per year. At this time, the City Marshal was making fifty dollars per year.

In 1881, the financial report of Tooele showed the resources of Tooele City to be $809.91 and the liabilities to be $203.50. At this time, some of the other members of the City Council who were serving with Philip De La Mare were the following: John Rowberry, Mayor; H. S. Gowans and George Atkin, Aldermen; Heber J. Grant and M. Nelson, Councilors; John Gillespie, Marshal. During the meeting of the City Council held October 3, 1881, Mayor Rowberry selected the following committees:

H. S. Gowans and H. J. Grant on Municipal Laws.
G. Atkin, H. J. Grant and M. Nelson on Finances.
H. S. Gowans and P. De La Mare on Claims.
M. Nelson and P. De La Mare on Cemetery and Public Grounds.

5Ibid.
Regulating cow herds and stray animals were problems which were continually before the City Council during this period. The following from March 7, 1882, is typical of this problem:

Jas. Russell presented a verbal petition of the City Council asking that something be done in regard to our city cow herds as they are destroying shade trees, damaging the ditches, side walks, etc. He thought that if the herds were lower down in the north part of the city that a good deal of the destruction would be abated and would be more satisfactory to those people living in the north part of town.

The matter in relation to the herds collecting in our streets was fully discussed and the general feeling was that we could hinder the cow herds collecting on our streets as it was the custom in all well regulated cities, and so the petition was laid over.

During the years that Philip De La Mare was a member of the Board of Directors of the Library Association, other directors who served with him were Andrew Galloway, Robert Mickeljohn, E. Broad and A. Herron. On March 6, 1867, the Library Board voted that each member of the Library Association of Tooele be assessed forty pounds of wheat or one dollar for their yearly library tax.

Philip De La Mare did his part as a citizen of Tooele by taking an active interest as a citizen of the community. He was also a devoted father and church worker.

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1Ibid, March 7, 1882 (page unnumbered).
2"Library Minutes," MS, Tooele, Utah, p. 10.
3Ibid, (page unnumbered).
CHAPTER VIII

FAITHFUL FATHER

Philip De La Mare was proud of his family and often said his descendents would be as numerous as the sand of the seashore.¹

Philip's three wives bore him twenty-one children. The following information was written by his daughter, Elizabeth De La Mare Tate:

PHILIP De La MARE, of Tooele, Utah, the subject of this sketch, born 3 April, 1823, at Grouville, Jersey Isle, England, was the fourth of fourteen children of Francois De La Mare and Jeanne Esther Ahier. He married his first wife, Mary Ann Parkin, in England. She was born 16 May, 1823, at Sunderland, Northumberland Co., England, died 5 Oct., 1896.

Children of Philip De La Mare and Mary Ann Parkin:
1. Mary Jane, b. 16 May, 1847, St. Helier, Jersey, d. June, 1852, in St. Louis, Mo.
2. Philip Francis, b. 16 Feb., 1849, St. Helier, Jersey, crossed the plains of America with his parents when he was about 6 years; md. Elvina Mallett.
3. Theophilus, b. 24 June, 1851, St. Helier, Jersey; died in infancy in Tooele, Utah, in 1854.
4. Esther Jane, b. 11 March, 1855, in Tooele, Utah; md. Charles John Walters.
5. Joseph William, b. 28 Sept., 1859, Tooele, Utah.
6. Hyrum, b. April, 1867, Tooele, Utah; d. 8 June, 1868, in infancy.

PHILIP De La MARE married 2nd, Mary or Marie Chevalier, daughter of Daniel Matthieu Chevalier. She was born 20 Feb., 1823, in Trinity, Jersey, England. She was of a very religious nature, endowed with a strong healthy body of the true norman type. She became the mother of

¹Interview with Oliver McCutchen.
seven children. She died 28 Sept., 1884, in Tooele, Utah.

Children of Philip De La Mare and Mary or Marie Chevalier:

(All except first, born in Tooele, Utah)

1. Francis, b. March, 1853, Salt Lake City, Utah; d. 23 Dec., 1854.
2. Elizabeth, b. 9 Dec., 1854; md. John W. Tate.
4. John Chevalier, b. 8 Apr., 1857; md. 1st, Agnes McKendrick.
5. Mary Eliza, b. 6 Jan., 1861; md. Alvin McCuistion.
7. Alice Ann, b. 7 Feb., 1861; md. James Gowans.

PHILIP De La MARE married 3rd, Jennette Mickeljohn, daughter of Robert Mickeljohn and Mary McLaughn, of Scotch origin. She was born 13 April, 1840, at Alexandria, Dunbarton, Scotland. She died 26 March, 1905.

Children of Philip De La Mare and Jennette Mickeljohn:

(All born in Tooele, Utah)

1. Robert, b. 6 Oct., 1858; d. 27 Sept., 1859, in infancy.
2. Lydia, b. 2 Mar., 1864, now living.
3. Mary Agnes, b. 8 Feb., 1867; d. 7 Oct., 1868, in infancy.
5. Franklin Mickeljohn, b. 16 Nov., 1871; md. Ellen Holstein; d. 1 Sept., 1912.
6. Collin, b. 11 Jan., 1873; md. Caroline Green; he died 11 Nov., 1894.
8. Clarence Philip, b. 12 July, 1881; now living.

Today Philip De La Mare has nearly a thousand descendants, most of whom are faithful members of the Church.

Philip De La Mare had to work almost continuously to support his families. His daughter says: "We didn't see father very often. He had to work hard and was gone from home

1Genealogical Magazine, pp. 177-78.

2Interview with Anne Atkins at Salt Lake City, Utah, June 24, 1959. Mrs. Atkins is a granddaughter and the family genealogist.
much of the time. However, Mrs. Gowans recalls some very pleasant times with her father. She fondly remembers when he and her mother and the children used to make molasses candy. Sugar cane was raised on the De La Mare farm and from this, the candy was made in the large fireplace.

The children did not leave Tooele often, but she does recall riding all night with her father in a covered wagon to a special event in Salt Lake City.

Philip De La Mare would never allow his daughters to attend public dances and to associate with the miners who were of a different faith. He would, however, trade grain to the co-op for due bills which were then used by the children to go to occasional shows that were presented in the community.

Philip showed no favoritism to any of his children but treated them all alike. His daughter says that the children of the three families played together and were like one large family.

Philip De La Mare was always a faithful Church worker and he was a good example to his family and associates. Philip became a member of the Tooele Stake High Council in January, 1882, and served in that position until he was released to be ordained to the office of stake patriarch in 1899. Following is a list of the officers of the Tooele Stake as of January 29, 1882:

1 Interview with Alice Gowans.
2 Ibid.
3 Ibid.
4 Ibid.
5 Ibid.
6 Ibid.
7 Ibid.

Philip De La Mare was devoted to the Church and its leaders. While addressing a Priesthood meeting in 1883, he said:

The Gospel is designed to remodel our lives, perfecting and cleansing us from sin and freeing us from impure appetites. Let's be united in our labors and establish industries that will bring us support and assist us with means for the building up of the Kingdom of God, by combining our energies.  

On another occasion, Philip De La Mare testified to the people of Tooele Stake that he knew the Gospel was true and that this testimony was given him through the spirit of revelation. He also referred to experiences he had had in his earlier life and what had been accomplished by the power of God. He concluded by exhorting the Saints to live the principles of the Gospel.  

In October, 1896, Philip De La Mare told his fellow high councilmen that he was in full accord with the Presidency of the Church and all of the quorums of the Priesthood and he felt to yield himself to the word of the Lord through the counseling of his brethren in the Holy Priesthood. Philip De La Mare was a devoutly religious man who lived the

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1 "Tooele Stake Historical Record," MS, p. 219.
2 Ibid, p. 263.  
4 "Record Book for the High Council of the Tooele Stake of Zion, 1878-1894," MS, Church Historian's Library, Salt Lake City, Utah, p. 36.
principles of the Gospel and expected everyone else to do the same.¹ His daughter Alice says:

My father was a faithful man and he always paid his tithes and offerings. Whenever he was with us at our house, he conducted family prayers, and if he wasn't there, mother conducted them. He taught us the Gospel and we never slacked our meetings. I recall that Sunday School was at ten o'clock² and Sacrament Meeting was at two-thirty in the afternoon. One-half hour before each of these meetings John Shields would blow his trumpet for the benefit of those who had no way of keeping time. We would go out and listen for him.³

Philip's wives were also active Church workers. On September 20, 1878, Eliza R. Snow organized the first Relief Society in Tooele. Jennette De La Mare was chosen President and Marie De La Mare was sustained as Treasurer. Jennette served as President until March 13, 1891.⁴

Isabel De La Mare speaks of the faithfulness of her grandfather to the Gospel:

The lasting impressions which I received from my grandfather were concerning the Gospel. He encouraged us to always read the standard works of the Church and cautioned us to do the things the authorities of the Church told us to do. The main thing he talked about was the Church. He never regretted one thing he had done for it and was glad he could do what he did. The Church meant everything to him.⁵

¹ Interview with Romulus De La Mare, grandson, at Tooele, Utah, June 12, 1959.

² Sunday School was first organized in Tooele in 1856 with Eli Lee as president. During these early years, this organization had classes for the children only. Listed among the 130 scholars for the year 1859 were three children of Philip De La Mare: Philip Francis, Esther, Elizabeth. "Sunday School Record, Tooele, Utah," MS, Microfilm, Brigham Young University, Provo, (pages unnumbered).

³ Interview with Alice Gowans.

⁴ "History of Tooele Ward," MS (pages unnumbered).

⁵ Interview with Isabel De La Mare.
Philip De La Mare was kind and considerate of others and very charitable. He was never wealthy after joining the Church because he never kept anything for himself.¹

His grandson, Romulus, says: "Grandfather taught us to give our all to the Church if necessary—he gave his all."² Philip De La Mare was an honest man, and his word was very important to him. If he told someone he would make something for them or do something for them, he did it.³

Although Philip De La Mare and the other citizens of Tooele were in need themselves, they always assisted the immigrants who came into the valley. John and Moroni England and their parents arrived in Tooele with one ox and three cows. Their trip from Omaha had taken them three months. When they entered Tooele, they were greeted by Philip De La Mare who befriended them and took them into his home. His son Philip Francis and Moroni England became life-long friends and associates.⁴

Philip De La Mare was as kind and generous to the Indians as he was to the white settlers. The Indians came to Tooele in the autumn and camped at Bishop John Rowberry's home, which was across the street from Philip De La Mare's. Philip would shoe their horses and help them in other ways but never charged them anything.⁵

¹Ibid. ²Interview with Romulus De La Mare. ³Interview with Alice Gowans. ⁴L. A. McBride, "Moroni England," MS, 1935, Microfilm, Brigham Young University, Provo, p. 2. ⁵Interview with Alice Gowans.
Philip De La Mare and John Taylor continued their close friendship over the years until President Taylor died in 1887. Philip always attended the parties given by John Taylor or any other special events that had to do with the life of John Taylor.\(^1\) In 1877, Philip De La Mare and Elder Taylor met in Provo and then they and other members of Elder Taylor's family proceeded together to St. George where they attended the dedication of the St. George Temple.\(^2\)

President John Taylor advised Philip De La Mare to leave his home and hide during the persecution of those who had plural wives in the 1880's.\(^3\) Isabel De La Mare says:

John Taylor knew that grandfather was a high strung man and he knew that imprisonment would have been difficult for him to endure. He told Philip to leave and go underground and he promised him he would never be taken by the officers. He left and went down through Panguitch with several others. Grandfather came so near to being taken time and time again. It seemed like the officers passed right by him but never took him.

One evening while he was lying in bed, some officers came in and asked him who he was and he replied, "De La Mare" but said it so rapidly that it sounded like Del Mar. The officers didn't question him but continued on their way. On another occasion, the officers came to find him while he was staying with his son, Philip Francis. Grandfather was in a bedroom upstairs when the officers knocked. His daughter replied that Philip was out getting cedar posts and would return in the evening. She was thus able to protect her father without telling a lie, because Philip (Francis) was out getting cedar posts and they hadn't designated which one. When the officers left the house, grandfather made his escape through the corn fields to the outskirts of town where he was hidden by a friend.\(^4\)

\(^1\)Ibid.  
\(^2\)Lydia De La Mare, op. cit.  
\(^3\)In March, 1882, the "Edmund's Bill" was passed. This bill amended the "anti-bigamy law" of 1862 and added to the punishable offense of plural marriages. Polygamous living was defined as "unlawful cohabitation." Any man who lived with his wives was subject to arrest by the United States Marshals. For reference, see William E. Berrett, The Restored Church, chap. xxxv.

\(^4\)Interview with Isabel De La Mare.
The people who are alive today, who remember Philip De La Mare, remember him best as a tall, straight, old man with a flowing white beard. He was revered by those who knew him and was known to them as either Grandfather or Patriarch De La Mare.
Philip De La Mare was seventy-six years of age when he was ordained to the office of patriarch in the Church of Jesus Christ of Latter-day Saints in the Tooele Stake. He was ordained by Apostle Francis M. Lyman, his good friend, and Apostle John Henry Smith. The date of the ordination was April 23, 1899.¹ Philip De La Mare served in this capacity until his death in October, 1915.

During this sixteen and one-half year period, as before, he was honored, loved and respected by his family, friends and acquaintances, and the grandchildren often took the opportunity to show their love for their grandfather. One of these occasions was his eightieth birthday. The following account of the celebration was given in a newspaper article:

A birthday party was given at the home of his daughter, Mrs. John W. Tate, in honor of Patriarch Philip De La Mare's eightieth birthday. The invited guests began to gather at 2 p.m. and the afternoon was spent in happy conversation, until 4 o'clock, when a bounteous supper was served. The tables were beautifully decorated with carnations and violets. In the center of the table was a large birthday cake, also a cake called the Scotch shortbread, made by President H. S. Gowans and presented to Brother De La Mare as a curiosity of the occasion. The name and date of birth was on it. The tables fairly groaned under the weight of the good things that his

¹ "Tooele Stake Historical Record," MS, p. 463.
children had provided for him. There were present about 100 guests. After supper was over the evening was spent in singing, speeches and recitations. Brother John C. De La Mare in behalf of all the sons and daughters presented their father with a beautiful gold headed cane. A number of his friends from the Island of Jersey were present. One of his old schoolmates, Sister Young, also was present. She is two years older than Brother De La Mare.

The honored Patriarch has 21 children, 82 grandchildren and 10 great grandchildren.

It was about midnight when the happy gathering broke up. Brother De La Mare is well and hearty looking as though he might live a number of years yet. He invited his old friends to meet him on his ninetieth birthday. Brother De La Mare has spent a very useful life in the Church of Jesus Christ of Latter-day Saints and has tried to have his children emulate his example.  

In Philip De La Mare's later years, his grandson, Romulus De La Mare, lived with him. Romulus' mother had died. His grandfather made a vivid impression upon his young life, and he remembers his grandfather very well. He says of Philip De La Mare:

He was well versed in the scriptures. He had a Bible, a Book of Mormon or a Doctrine and Covenants laying at his hand all of the time. As long as he could see to read, he studied. Philip De La Mare would say that the Lord said this or that and could turn immediately to the passage of scripture.  

This knowledge of the scriptures plus a powerful speaking voice and a good delivery made Philip De La Mare an excellent speaker. He spoke fluently without an accent and used good English. He was always at ease when he spoke.

Leland Tate says that Philip De La Mare used to hit the pulpit to emphasize a point and that he thought his

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1 Newspaper article in possession of Leuella Hanks, Tooele, Utah. (Name or date of paper was not given.)

2 Interview with Romulus De La Mare.

3 Ibid.
grandfather hit the pulpit just as hard with his fist as he did the anvil with his hammer.¹

In his later years, Philip became partially deaf, and when he spoke, he spoke quite loudly.² Perhaps that is what caused the young people to say whenever he got up to speak, "The roaring Frenchman is going to speak to us, but what he says will be true."³ Philip was often called upon to be the orator at a Fourth of July celebration or at some other special occasion.⁴

Philip De La Mare had great prophetic powers. President Alex F. Dunn said: "Philip De La Mare was one of the greatest prophets I have ever known."⁵ Even today in Tooele, the prophecies he made are well known.⁶ Several people have heard prophecies given by Philip De La Mare and have seen them fulfilled. One of these is Romulus De La Mare, who said:

We went to Salt Lake one day. Grandfather's third wife Jennette lived in Salt Lake for a time. We took in a load of fruit. We were raising a lot of fruit then. On our way up to Salt Lake, we stayed with a French couple by the name of Shiminahs. They lived where the large Magna Mills are now. They were French and they spoke French to each other. We gave them some fruit, and they talked all night. In the morning we got up and went to Salt Lake and stayed two days. On the way back, we stopped there again. They were also from the Island of Jersey. There was another family named Spencer that lived there when I was a boy. As we came driving along there, grandfather said to me—he always called me Rommy—he said, "Rommy, I don't know whether I'll live to see

¹ Interview with Leland E. Tate.
² Interview with Alice Gowans.
³ Interview with Isabel De La Mare.
⁴ Interview with Alfred Nelson.
⁵ Interview with Alex F. Dunn. ⁶ Ibid.
this or not, but you will, and I want to tell you what's going to happen." He said, "All this water that's coming out of these springs that are located along here is going to be utilized. There is going to be a great mill built here that will process all of the different ore that is mined in this area.

Upon returning home Romulus De La Mare related to his father the things his grandfather had told him concerning the mill. His father replied that his grandfather had wonderful foresight. Before the death of Philip De La Mare, the Garfield Smelter and all of the mills were built around this location.

Philip also told Romulus that a time would come when there would be lights from Salt Lake to Tooele. This was difficult for the boy to conceive, but this prophecy is nearly fulfilled today.²

Patriarch De La Mare blessed his grandson, Leland Tate, when he was eight years old and told him that he would go on a foreign mission. When Elder Tate was nineteen, he received a mission call to South Africa. The day before he left for his mission his grandfather again blessed him and said, "I bless you with the gift of the Dutch language if your labors be among that people, and they shall be among that people." Elder Tate worked with the Dutch people and testifies that he truly did have the gift of the Dutch language and that it was extremely easy for him to learn.³

Alice Gowans recalls that her son Frank received a

1 Interview with Romulus De La Mare.
2 Ibid.
3 Interview with Leland Tate.
mission call to the Southern States and that before he left, his grandfather blessed him that he would live to come home. While Frank was in the Southern States, he caught diptheria. It was so severe that he had to put his fingers in his mouth at night to hold his mouth open so that he could breathe. He lived and returned to Utah and upon returning, he said to his mother, "I knew I would come home because grandpa told me I would."

Romulus De La Mare had a somewhat similar experience. He relates that previous to his departure for his mission to Mexico he was given a Patriarchal Blessing by his grandfather, Philip De La Mare. In this blessing he was promised that regardless of the ravages of that country or the obstacles he might encounter, he would return home. While serving his mission, Brother De La Mare contacted Typhoid Fever. He had a fever of 106 degrees and because of the seriousness of his illness, the Mission President sent for his father. Brother De La Mare states that his father was there for three weeks before he realized that he was present. Sister Pratt, wife of President Rey L. Pratt, later told Brother De La Mare that the doctors had said he would never live and that she had made burial clothing for him. This incident greatly strengthened the testimony of Romulus De La Mare as he lived to see the fulfillment of his grandfather's blessing.

Philip De La Mare told several of his daughters

1 Interview with Alice Gowans.
2 Interview with Romulus De La Mare.
shortly before his death: "My girls, I dread the year '40. I won't see it, but you will live to see it." His daughter, Alice Gowans, says: "The '40's were dreadful years with a terrible world war and we don't have peace yet." ¹

"When anyone was sick, they used to send for grandpa De La Mare," said Leuella Hanks previous to relating the following experience:

When I was in my teens, I had a severe attack of articular rheumatism. I thought while I was ill if only grandpa De La Mare could come, I would get well. My parents sent word to him of my sickness. He was unable to come, but soon after that I felt great relief. I later found out that he had prayed for me at the very time that I noticed something had happened and I felt much better. ²

President Alex F. Dunn states that he was greatly influenced in his boyhood by Philip De La Mare. He relates the following experience:

One day while my folks were away, the City Marshal came down to our farm and said, "If you do not pay your dog license today, I will kill your dog." He then left. I went over to Brother De La Mares. He saw me crying and asked what was wrong. I told him that the Marshal was going to kill my dog. He asked how much the license was, and I told him it was one dollar. He reached down in his pocket and took out a dollar and gave it to me. Maybe that is all he had, but that was his spirit—he always gave. ³

President Dunn also said that when he was a boy, thirteen or fourteen years of age, he stood in the presence of Philip De La Mare one evening. Brother De La Mare was seated in a chair, and he was standing near him. As he talked with him, a spirit

¹Interview with Alice Gowans.
²Interview with Leuella Hanks at Tooele, Utah, June 12, 1959.
³Interview with Alex F. Dunn.
radiated from Philip De La Mare and drew him under the same spirit and that this vivid experience gave him a testimony. President Dunn testifies today that Philip De La Mare was a great patriarch and a great man.\textsuperscript{1}

Philip De La Mare on his eightieth birthday had invited all his guests to return in ten years on his ninetieth, and most of them did. The birthday celebration was held on April 3, 1912, in Tooele. One guest, Philip's nephew P. M. De La Mare, traveled from Nelson, British Columbia, to attend his uncle's birthday party. He and Philip De La Mare had not seen each other since 1862 when Philip was a missionary there. P. M. De La Mare rode fifty-two hours by train before arriving in Tooele, Utah. We are indebted to him for this excellent description of Patriarch Philip De La Mare and for the commemoration of his birthday:

But now I arrive in Tooele City. At the station I was met by two of my uncle's sons—Philip, who was born in Jersey in 1849, and Joseph, a native of Tooele. A cordial handshake and I am conducted to the residence of my uncle. Standing in the doorway, upright and over six feet in his socks, the old gentleman was waiting to welcome me. He had more the appearance of a man of 60 than one entering his ninetieth year. "Slightly deaf, that is all that is the matter with me," said he, and I soon found out that it was so. How delighted he was to see me. It was not the Governor of Utah or a Prince of the land that had come 1,000 miles to see him, but a son of his youngest brother, the only member of the family back home that had ever been to Utah. What a reception! The following day, April 3rd, was his birthday, and the family met at 4 o'clock. In less than half an hour I met more cousins than I had ever seen in my life. Between 80 and 90 sat down to supper at 6:30, after which members of the family gave a delightful programme of music. It was a happy gathering. Romulus De La Mare, a grandson, gave a bright story of missionary work in Mexico from which he had recently returned, whilst letters were read from

\textsuperscript{1}Ibid.
Robert G. De La Mare and Alma De La Mare who are on missions in the Netherlands.\(^1\)

While at this party, Romulus De La Mare asked his grandfather the following:

"I can't figure out how only one member of a family would accept the Gospel and come to Utah as you did." Grandfather replied, "You know, my boy, the good Lord blessed me and gave me an insight into the Gospel. You know, if I had never had anything in my life, the enjoyment of belonging to this Church and what it has done for me is more than I would have if I had always stayed in France."

I could see that the Gospel had made a great impression upon his life. He said the first time the Elder spoke that it was very impressive and he could see it was the right Church, but the people with whom he lived were very obstinate. They didn't want anything to do with anyone who belonged to that Church.\(^2\)

Philip De La Mare, in his later years, often talked about the Prophet Abraham. He used to refer to his descendants in the same way that Abraham did—being more numerous than the "sands of the seashore."\(^3\) It is possible that he felt a kinship to Abraham because he, like Abraham, was the only one of his father's family who believed and accepted the truth and because he, like Abraham, was called to leave his home and travel a great distance to a new land. Those who knew Philip De La Mare as the fine old patriarch with the long white beard thought that perhaps Abraham might have looked as he did.\(^4\)

Philip De La Mare often used to say that he wanted

\(^1\)"P. M. De La Mare Visits Utah." Reprinted from the Jersey Weekly Post, May 25, 1912. (This article is in the possession of Anne Atkin, Salt Lake City, Utah.)

\(^2\)Interview with Romulus De La Mare.

\(^3\)Interview with Oliver McCutchen.

\(^4\)Interview with Isabel De La Mare.
to dwell with Abraham and the other prophets in the presence of God.¹

While in his ninety-third year, his desire was fulfilled. After a lingering illness, Philip De La Mare quietly passed away on October 16, 1915, at his residence in Tooele. He was the oldest resident of Tooele City at the time of his death.

Funeral Services were held the following Monday in the South Ward Meeting House. Apostle Francis M. Lyman, a close friend of Philip De La Mare's, came from Salt Lake City to speak at the funeral. The following account of his death and of his funeral services were given in the Tooele Transcript:

Patriarch Philip De La Mare passes away at age of 92

Patriarch Philip De La Mare passed peacefully away at his residence in this city, after a long lingering sickness, last Saturday morning, Oct. 16, 1915. At his death, he was the oldest citizen in this city and was not only well known and honored in Tooele County but was well known and respected throughout the State of Utah. . . .

Funeral services were held in the South Ward Meeting House last Monday afternoon, Oct. 18th. Bishop John J. Gillett conducting. The Choir sang "When First the Glorious Light of Truth." Prayer by Elder M. B. Nelson. The Choir sang "Resting Now From Care and Sorrow." The speakers were Elders James Dunn, John A. Bevin, N. V. Jones and Apostle F. M. Lyman, who all spoke of the faithful work and good deeds of the departed patriarch. During the service, S. W. Lee and Miss Kathryne Gillespie sang "Who Are These Arrayed in White?" S. W. Lee assisted by the Choir sang "Oh My Father," and Miss Gillespie sang "I Know That My Redeemer Lives." The Choir sang the closing hymn, "Though Deepening Trials Throng Your Way." The closing prayer was by Patriarch George Spiers.

¹Ibid.
The interment was in the Tooele Cemetery, the grave being dedicated by Stake President C. A. Orme.  

Philip De La Mare, after a faithful, useful and busy life was dead. But the memory of his physical and moral strength and his devotion to the Church of Jesus Christ of Latter-day Saints and his love for his fellowmen lives on as a monument to the finest of human qualities.

\(^1\)Tooele Transcript (Tooele, Utah), October 22, 1915.
"Example sheds a genial ray of light which men are apt to borrow"\(^1\)-so wrote Philip De La Mare in his youth, long before any of the unusual trials of faith came into his life. Those who knew him and those who know of his life would so title some of the experiences he had; Philip De La Mare would not. He lived a life which was above faultfinding, a life which was above bitterness and regrets. His faith in God and his devotion to the Church and its leaders were complete.

In the Church of Jesus Christ of Latter-day Saints the dignity of man is emphasized and his importance in the eyes of God is stressed. Perhaps this is one of the reasons that in the classrooms of the Church the lives of great men are continuously taught. Those who listen, feel a kinship with the outstanding leaders who have gone before. The students most often attempt to incorporate into their own lives the attributes of these men, who to them are champions of God. A man to be great does not have to be famous. Fame makes known to others his greatness, but fame is not that which makes him great.

Philip De La Mare is not known to the casual student

\(^1\)Supra, p. 8.
of Church History, but passes briefly across the historical
scene. The writer chose his life as a subject of research to
discover what his contributions were, what his real character
was and what qualities of manliness he possessed. Philip De
La Mare apparently lived his life beyond reproach. The many
incidents presented in this writing reveal a remarkable man—
a man filled with courage and determination—a man who did not
know defeat or discouragement.

Here is a great man whose life should be taught to
the youth of the Church. His experiences stimulate the imagi-
nation and his faithfulness touches the heart. Well might
we say with the poet: "His life was gentle and the elements
so mixed in him that nature might stand up and say to all the
world, there was a man."¹ His "example sheds a genial ray
of light which men are apt to borrow."

¹Morgan, Elizabeth De La Mare Tate, p. 15.
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APPENDIX I

WHY THE FIRST EFFORTS AT SUGAR-MAKING IN UTAH FAILED

Tooele, Oct. 7, 1891—I read with great pleasure the paper prepared by Judge Henry H. Rolapp of Ogden on sugar beet culture in Utah, and published in the Evening News of Sept. 24. Any person who will take the time to read that paper will be well paid for their trouble in the knowledge it imparts on the sugar beet culture and sugar manufactory in this state, besides other important information on different subjects which the paper contains.

In the paragraph under the heading of "Early Day Efforts" I discover some errors which I desire to correct in justice to President John Taylor and the few men who spent their money in bringing the first sugar making machinery into Utah; and for that matter into the United States.

In his paper Judge Rolapp infers that it was the "Crude condition of the machinery, operated by men wholly unskillful in its manipulations," that was the cause of the failure in making sugar with the first sugar plant brought to Utah.

Now, what are the facts in the case? Apostle John Taylor, accompanied by the writer, visited the sugar factory operated at Arras, France, where we not only had the pleasure of seeing the machinery in operation, but through the courtesy of the owners we secured drafts and plans of every piece of machinery at work in the factory. A factory that was turning out at that time from 2,000,000 to 3,000,000 pounds of beet sugar every season.

With these drawings and plans in his possession, Apostle John Taylor returned to England, and was there successful in organizing a company called The Deseret Manufacturing Company, with a paid up capital of $60,000. Captain Russell of Scotland, John W. Coward of Liverpool, and Philip De La Mare of Jersey furnishing the capital, together with John Taylor who was the president of the company.

The money secured, and the organization complete no time was lost in starting to work on the sugar making machinery. To expedite business the contract for building the whole of the plant was given to the firm of Fawcett, Preston & Co., of Liverpool, who built the machinery on the plans furnished by
the Arras Sugar company; with this exception, that the hydraulic press cylinders were made of wrought iron, in order to lessen their weight for transportation across the plains; an idea that was suggested by President John Taylor, and which afterwards originated the manufactory of wrought iron guns by that firm.

When the machinery was completed it was a first class sugar factory and shipped on board the Rockaway, a sailing vessel at Liverpool to be delivered at New Orleans. Your humble servant was appointed by the company to go ahead of the shipment to superintend and personally see that the machinery was delivered in Provo City, the place at first selected to put the sugar plant up. On the ship's arrival at New Orleans, strange to say, we met our first drawback; the United States revenue officers at that port demanded a duty on the sugar plant of $5,000 in gold—which was paid, not a dime of which has ever been refunded although President Taylor went to Washington and through our delegate, Dr. Bernhisel made efforts at that time to have the money returned to the sugar company.

To tell the progress of that machinery from New Orleans to Utah would be too long a story, much of which was printed in the Deseret News of March 27, 1897, but the difficulties that beset us on every side, and the expenses we had to meet, fills me today with astonishment and wonder.

Orders had been sent ahead from New York for 52 wagons, which were made at Council Bluffs, but they were unfit for use, and I had to cast them aside and contract for enough Santa Fe schooners to haul that vast amount of machinery to Utah. To secure 200 yoke of Oxen I had to travel over 600 miles of country away from my base of supplies, and the outfitting points on the river. Oh, I really shudder now when I think of the work I had to do at that time.

But we got here; and according to the instructions which I had received I landed the machinery safe in Provo city. But afterwards it was moved to Salt Lake City, where a portion of the plant was erected in a carpenter's shop on the northeast corner of the Temple block, where it made its first run, and its first attempt in molasses making.

Here let me take up the other part of Judge Rolapp's inference, "the unskillful manipulators employed."

With the machinery, President John Taylor sent the most expert workmen, and sugar refiners that could be found in his travels. Elias Morris was engaged in Wales to come with the plant and put up the buildings for the factory. John Vernon, an expert and competent engineer of Hull, and who was engaged in the construction of the machinery was secured to come to Utah and supervise the erection of the same.
Mr. Mollenhauer, an expert sugar maker and refiner, was placed in charge of the running of the plant.

John Bollwinkel and Mr. Connor, who had worked in a sugar factory in Liverpool, were also engaged to come and take their places in sugar making in Utah. So it can be seen that nothing was overlooked in this line to show that any unskillful labor was engaged to run the first sugar making machinery ever brought to Utah, or to the United States. So complete were the plans of President John Taylor in every detail that he even had a still made in Liverpool to work up the refuse of the juice into alcohol. And so that everything would be more sure than another, 10 cases of beet seed, 500 pounds to the case—was brought along with the machinery to make even that part sure.

Now I will tell you why sugar making failed.

When the plant was started in the fall of 1853, what machinery was used ran all right and filled every reasonable expectation. The beets, however, had been grown on the low-lands, and the juice was filled with mineral and was dark. When we started, the first thing that Mr. Mollenhauer called for was the retorts; but we soon discovered we had no retorts. That important part of the sugar making machinery had never been ordered, as they were not in the plans that were given by the Arras company to us. Mr. Mollenhauer had supposed all the time that they had come along with the machinery; and when he found out different he was mortified and disappointed in the greatest degree. But there we were, and what could we do? These retorts were the cast iron ovens wherein the bones were burned to make the animal charcoal that had to be used in clarifying and purifying the juice of the beet before it could be granulated and made into sugar.

This was a fatal mishap, and that settled the matter for that season as far as sugar making was concerned. But if that had been all the matter they could have been ordered, and imported for next season's use. But the fact was the company received such opposition from quarters not expected, it was broken up and disheartened. They did not receive the aid they had been promised. They had spent all their funds and were heavily in debt. Bills were pressing with no means to pay them; and to clear matters up with those we owed we turned the whole plant over to the Church with the understanding that they assumed the debts that were against us. And that was the end of the matter with the Deseret Manufacturing Company. Personally, I came out of the affair without a dollar to my name, and had to start life anew with my wife and child to support.

In conclusion I will state that Mr. Mollenhauer and myself gathered a few bones together and burned them in a charcoal pit, and from the few bones we burned we clarified
a few bottles of black beet syrup until it was as clear as crystal; and satisfied ourselves that the sugar could be made, and all that was needed was an abundance of animal clarifying matter, and had we secured that, Utah would have made beet sugar 20 years ahead of any other part of the United States.

Being the only surviving member of the original company, and as my days may not be long upon this land, I desire to write this much in behalf of the honor of President John Taylor, and the other few men that spent their time and money so freely to try and establish the first sugar factory in Utah.

Respectfully,

PHILIP DE LA MARE

The foregoing communication was published in the Deseret News of October 12, 1893.
APPENDIX II

MR. P. M. DE LA MARE VISITS UTAH

It was early in March that I received an invitation to attend the celebration of the 90th anniversary of the birth of my uncle, Patriarch Ph. De La Mare, a native of Grouville, Jersey, who joined the Church of Latter Day Saints in 1849, and was baptised in St. Aubins' Bay. It was not, however, until 1852 that he reached Tooele (pronounced "T'wella") Valley, some 35 miles west of Salt Lake City, where he located and has remained ever since, and brought up a family of 21 children--11 boys and 10 girls, 14 of whom are living. His eldest daughter (Mrs. J. W. Tate) is the proud mother of 14--7 boys and 7 girls--all living and her eldest son is the father of seven children; another daughter of my uncle has 10 children, and a son is the father of eleven. In this valley alone about 100 members of the De La Mare family are to be found and another half hundred are living in the States of Idaho and Arizona and in Salt Lake City, so the name is not likely to die out in this part of the world. Patriarch De La Mare was one of the pioneers of the sugar beet industry in Utah, and from the time the machinery was purchased at Arras in France, until it reached its destination, more than 12 months elapsed, and after it left the water at Fort Leavenworth, west of St. Louis, it was drawn by ox teams for 1,200 miles across the plains, Mr. De La Mare being in charge. With him was his wife and three children, one of whom died on the journey. Tooele Valley, when the party arrived there, was occupied by Indians, deer were as thick as bees in a hive and not a tree stood. To-day it is a fertile valley with shady trees everywhere. Agriculture is its chief pursuit, but very valuable mines exist, and the international smelter employs 500 men; another and still larger smelter is owned by the Guggenheims, one of whom was lost in the Titanic disaster. Gold, silver, copper and lead are extracted from the mines at Bingham, where the steam shovels are used, and with the latter it only requires five "bites" to fill a 40 ton car with ore! It is quite an easy matter to move a mountain with these shovels.

It was in 1862, just 50 years ago, that I last saw my uncle. A journey of 52 hours by train would take me to Utah, so I decided to make the trip. It was my first visit to the Mormon land. Arriving in Salt Lake City, I had a wait of 18 hours to catch a train for Tooele, but I made the best of my time sightseeing and say the editorial staff of the...
"Deseret Evening News," a paper established by the pioneers early in the fifties. The city has a population of about 100,000, and is one of the finest in the States. Its streets are from 100 to 150 feet wide, beautifully paved and kept. Its hotels are of the best, the finest being the Hotel Utah, a great white palace with 400 rooms, opened only last year, and another mammoth building is in course of construction. The highest building has 20 storeys. The city's boulevards will in the course of a few years equal those of Paris, and millions of dollars have probably been spent on them. Five cents will take you from the furthest point east to the furthest point west by street car, the service being of the best. The Temple is a most handsome structure, built of granite, with six majestic spires; it took 40 years to build and cost L800,000. Being devoted to sacred ordinances, visitors are not admitted. The great Tabernacle has no outward or inward appearance, plainness and simplicity in construction being the aim of the pioneers. It can seat 10,000, and cost L60,000. A pin drop can be heard from any part of the building. No rented pews and no collections, and all are welcome at the services. The great organ, considered to be the finest in the world, has over 5,000 pipes; its cost to date is L25,000. The choir consists of 500 voices. Over 200,000 visitors are conducted over the Tabernacle each year by members of the Church, and their watchword is "No fees charged and no donations received." Women occupy Mormon pulpits as well as men, and they as a rule, remove their hats when they take their seats in the Church so that "all may see." There is a mistaken idea that only the Mormon doctrine is preached in Utah; 45 per cent are Mormons, and there are at least 20 other sects. The great Salt Lake has an area of 1,600 square miles and the water is 26 per cent salt. It is 4,000 feet above sea level and 40,000 tons of salt are taken from it each year. The only inhabitants of its islands are gulls--white as the driven snow. The sugar beet industry is making great strides, and the last year, 75,000 acres were under cultivation. Education in 1910 cost the State 3,200,000 dollars for 105,000 children, and the University of Utah is one of the most complete and best equipped in the West.

But now I arrive in Tooele City. At the station I was met by two of my uncle's sons--Philip, who was born in Jersey in 1849, and Joseph, a native of Tooele. A cordial handshake and I am conducted to the residence of my uncle. Standing in the doorway, upright and over six feet in his socks, the old gentleman was waiting to welcome me. He had more the appearance of a man of 60 than one entering his ninetieth year. "Slightly deaf, that is all that is the matter with me," said he, and I soon found out that it was so. How delighted he was to see me. It was not the Governor of Utah or a Prince of the land that had come 1,000 miles to see him, but a son of his youngest brother, the only member of the family back home that had ever been to Utah. What a reception! The following day, April 3rd, was his birthday, and the family met at 4 o'clock. In less than half an hour I met
more cousins than I had ever seen in my life. Between 80 and 90 sat down to supper at 6:30, after which members of the family gave a delightful programme of music. It was a happy gathering. Romulus De La Mare, a grandson, gave a bright story of missionary work in Mexico from which he had recently returned, whilst letters were read from Robert G. De La Mare and Alma De La Mare who are on missions in the Netherlands.

In Tooele Valley there are several Jersey folks besides my uncle's family—Mallett, Le Breton, Walters, English, etc. Philip Frs. De La Mare, the eldest son, married some 25 years ago Elvina Mallett, a daughter of the late Capt. Mallett, of the old Nimrod, and Jane Esther De La Mare married a Jerseyman—Charles Walters. The latter was 21 when he left home. Philip F. De La Mare was but a child when his father reached the Valley, and, therefore, went through all the hardships and struggles of the fifties.

Women have full suffrage in Utah; are the English suffragettes aware of it? Thanks to this Tooele City is "dry," all the saloons being closed last fall.

I left Tooele on Saturday, April 13th, and two of my cousins—Mrs. Tate and Mrs. Gowans—accompanied me to Salt Lake City. We attended service at the Tabernacle on Sunday afternoon. It was something new to me. The congregation was anything between 6,000 or 7,000; I heard the great organ and the choir, and for 70 minutes an Elder held his congregation spellbound.

My visit to Tooele City I shall never forget and D. V. I hope to repeat it at no distant date.

Nelson, B. C. P. M. De La Mare.

The foregoing article is a reprint from the Jersey Weekly Post of May 25, 1912, and is now in the possession of Anne Atkin of Salt Lake City, Utah.
PHILIP DE LA MARE INDUSTRIALIST
FOR THE SAINTS
(118 pages)

An Abstract of the Thesis of
Leon R. Hartshorn
In Partial Fulfillment of the Requirements
For the Degree of
Master of Science
in
The College of Religious Instruction

Russell R. Rich
Chairman, Advisory Committee
B. West Belnap
Member, Advisory Committee

Brigham Young University
July 1959
ABSTRACT

Philip De La Mare was born 1823, in the village of Grouville, Island of Jersey, of the Channel Islands. His father and grandfather were contractors who built piers. Philip received a common school education and while in his youth learned the trade of blacksmith and mechanic. In 1847, Philip De La Mare's father contracted to build the Albert Pier on Jersey Island. Philip was associated with his father on the contract. In 1849, he heard a Mormon Elder preach the Gospel for the first time; he was convinced of the truthfulness of the message and was baptized. One month later Elder William C. Dunbar conferred upon Philip De La Mare the Melchizedek Priesthood.

In the autumn of that year, Apostle John Taylor visited the Island of Jersey and obtained a generous gift of money from Philip De La Mare to assist in financing the translation of the Book of Mormon into the French language. He was also called as a missionary by Elder Taylor and went with him to France. During his mission, Philip De La Mare assisted John Taylor in an investigation of the sugar beet industry in that country. After investigation, they were convinced that this would be a feasible industry for Utah.

In 1851 The Deseret Manufacturing Company was organized; Philip De La Mare was a stockholder. Machinery for the
processing of beet sugar was ordered from Fawcett, Preston and Company of Liverpool, England. Philip De La Mare was chosen to precede the machinery to America and to make the necessary arrangements to transport the heavy equipment to Utah. After five months of toil and hardship, the ponderous wagons of machinery reached Salt Lake Valley under the leadership of Captain De La Mare. The company was deeply in debt because of unforeseen difficulties, so the equipment was taken over by the Church, which also assumed the debts of the company. The young industrial hero, Philip De La Mare, had lost his fortune, but he kept his faith with the Church and with John Taylor who had encouraged his unwise investment. He moved his family to Tooele, Utah, where he opened a blacksmith shop.

In 1854, Philip De La Mare was hired by Colonel E. J. Steptoe to accompany the army to California. Philip working as a blacksmith, was to be well paid for his work and return the following year with wagonloads of food and clothing. These articles were distributed not only to his own family but to his friends and neighbors. This kind act did much to alleviate the famine of 1855.

Philip De La Mare served as a Captain in the Utah War at Echo Canyon, where the militia was stationed for the purpose of stopping the advance of Johnston's army.

Philip was again called as a missionary in 1860 to return to his native islands to teach the Gospel. He served from 1860 to 1863, the majority of the time as President of the Channel Island Conference.
Philip resumed his work as a blacksmith and mechanic. As a pioneer in Tooele County, he was extremely useful making equipment for an expanding community.

Philip De La Mare had three wives (Mary Ann Parkin, Marie Chevalier, and Jennette Mickeljohn), and twenty-one children. He served as a member of the Tooele City Council, Tooele High Council, and then in the later years of his life was stake Patriarch. He was kind and charitable, respected by all those who knew him. He lived to see a numerous posterity, not dying until he was ninety-two years of age. Though he did not strive for fame, honor or position, his love, kindness and generosity and devotion to his Church mark him as a dedicated servant of God.

Abstract Approved By:

[Signatures]