

The
Life
❧



Story
of
❧

DAVID BURLCCK LAMOREAUX



*Edith was 929, 173
David was in 1840
She knew Henry
She talked with him*

by

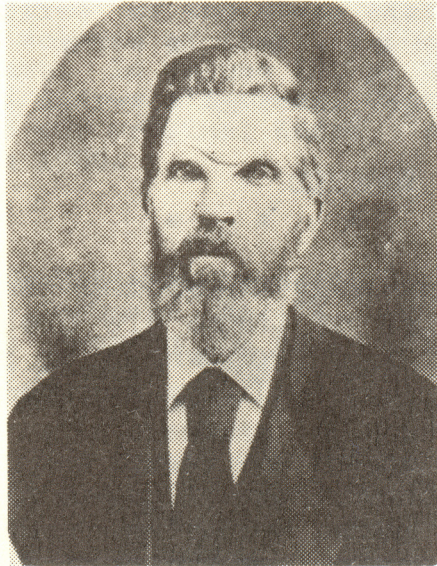
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GENEALOGICAL SOCIETY
OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

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David Burlock Lamoreaux

Born 20 September 1819, died 26 November 1905



David Burlock
Lamoreaux



Nancy Miriam
Orrell

David Burlock Lamoreaux was descended from Daniel (29 Nov. 1695) through the seventh son, Josue (9 Jan 1739), and thence through Josue's son John McCord (19 July 1774). He was a true pioneer of the west and his name is firmly interwoven in the early history of Utah.

He was born in Pickering, Ontario, 20 September 1819, and in 1838 married Mary Ann Gribble, thereafter spending eight years in Ohio. There were nine children from this first marriage. In 1856, he married Nancy Miriam Orrell of English ancestry and from this second union there were born 10 children. From seven of David Burlock's sons who married there sprang 53 children so it is quite easy to see that the wide extent of the family name throughout Utah and the states to the west is in a large measure due to this early pioneer. (Another sizable group of the family in the west is descended from David Burlock's brother Andrew and it is of this group that considerable more information is yet to be gathered to complete the record of that branch.)

In 1853 DBL crossed the plains to Utah where he took a prominent part in the settlement of that wilderness country. He was a farmer and a carpenter and many of the early structures of the Cache valley bore testimony to his skill with the tools of his trade.

Life Story of David Burlock Lamoreaux

By his daughter-in-law, Edith Ivins Lamoreaux

Two boys, **David** and **Andrew Lamoreaux**, sat on the rickety-seat of an old delivery rig, discussing earnestly a new adventure just come into their lives. **David**, the driver slapped the lines vigorously on the back of old Toby, for promptness in delivery was a hobby of the father of these two. The discussion on the subject of religion was very exciting to these boys. "I'm sure," said Andrew, the older, "If we accept baptism with the rest of the family as father urges, we'll be ostracized by all friends but I don't care. I knew it was the Gospel of Jesus Christ, the same as existed in the earlier days, as we read of in the Bible, as I listened to those Elders preaching it. And I'm willing to risk everything in life for it!" **David** acquiesced assuringly; **David** was a quiet, retiring lad, always backward in self-expression. He looked upon this older brother, more forceful and already an eloquent leader and speaker, with real hero worship. Nothing would suit Andrew better than to shout from the house-tops that God had spoken again from Heaven, revealing to the boy prophet, Joseph Smith (whose home was then in New York State), the same ideas of repentance and baptism by immersion as recorded in the four Gospels of the New Testament, with all the powers and privilege promised.

John McCord Lamoreaux, father of these boys, living in Scarborough, Upper Canada, near Toronto, had been a [page 2] successful adjunct in this community as a grocery man for twenty years. His father, **Joshua**, before him, had started the business from a mere scratch financially, having been forced to flee from his native state, New York, where he, with others loyal to old King George of England, had been branded as Tories in their refusal to fight with American patriots in the Revolutionary War.

But **Joshua** had received as a heritage from his father, the urge of loyalty to him who had befriended the Huguenots' in their flight from France to England at the revocation of the Edict of Nantes, in 1685. The family had really made, unwritten history, handed down from father to son traditionally! **Andre Lamoreaux**, so tradition said, a successful ship builder and owner in the little coastal town of Meschers, Santouge, [Saintonge] near Bordeaux, France, had with his wife **Susan Latour**, [**Suzanne de le Tour**] an expectant mother, hurriedly embarked with a few relatives and friends one dark night in his own ship, reaching the shores of England early the next morning where they were without question permitted to cast anchor. It was a rare privilege to thus be under the protecting wings of England's sovereign king. Later, the father took out naturalization papers, made possible by a special act of Parliament. In their enthusiastic appreciation they aligned themselves with The Church of England, which had earlier broken away from Catholicism, during the reign Of Henry VIII.

Andre, having heard of the new land of America, many of whose colonists were subjects of King George III, decided to take his family and any friends who dared venture in his ship, across the great Atlantic, secure in the thought that they would still be under the protection of this great sovereign.

Little **Daniel**, born in England, grew to be a fine, sturdy lad, imbued like his parents with the same ideals of loyalty.

Bard's History of French Huguenots in America mentions their safe arrival and settlement in Dutchess County, [page 3] New York in 1720. [They were in New York City by 1700.]

Here **Daniel** married **Jeanne Masse**, having a family of ten children, a son, **Joshua**, being the youngest. They sought out a branch of the church they had joined, loyal in every sense to that country which had so graciously befriended them.

In 1726, **Daniel** and his family are recorded as living in New Rochelle. History also proves that as a family, they spoke French for nearly forty years after their arrival in America. Ten years later they were living near Philipsburg, New York.

When war was declared against England by the colonists in America, these Lamoreauxs did not know that King George was insanely giving directions, sending his red coats over to whip into line his rebellious subjects.

Many of the younger generation joined the army of patriots, but as before stated, some, **Joshua** being among them, had fled northward into Canada to escape imprisonment or even death. [They left in 1783, after being imprisoned, after the war was over.] **Joshua** had married **Elizabeth Ogden**. Together, they had a good-sized family, one, being a son, **John McCord [Lamoreaux]**. He had married **Abigail Ann Locy**, of New Brunswick, Nova Scotia. [Abigail was born in New York. Her family was Loyalist also. They met in New Brunswick.] He had successfully carried on the family tradition of loyalty; even also the grocery business of his father, now flourishing in 1832.

When John Taylor and Parley P. Pratt took the gospel of Jesus Christ as taught by Joseph Smith into Canada in the locality of Toronto, **John McCord Lamoreaux** opened the attic of his big store as an assembly room in which these Elders could preach. [Parley says it was a large barn and there were about 100 people there.] The room was, filled with listeners. The Lamoreaux family, eager and attentive, accepted the message as coming direct from Heaven. They were all baptized, among them being **David Burlock**, our grandfather, and his older brother Andrew. As soon as **John** could sell out his business, he, with his family, moved into Iowa, to be near the Prophet Joseph, whose chief branch of the church [page 4] was then at Kirtland, Ohio. [They moved to Kirtland, Ohio first, and then they went to Nauvoo, Illinois.] Not all the family remained faithful. Some, already married, drifted into nearby states, where their progeny still reside. We in this western location often hear of a Lamoreaux organization, perpetuated and held together by family reunions to which anyone of that name is invited.

Andrew, married to Isabelle Locy, and **David**, with their families and the old father were ever loyal to the church and to Joseph Smith. After the death of **John McCord**, the brothers moved with the body of the Mormon Church, helping to establish the City of Nauvoo, in Illinois. [Father, **John Lamoreaux**, was in Nauvoo. He received a patriarchal blessing there in 1845.]

Our grandfather, **David**, was born at Scarborough, Upper Canada, September 20, 1819. His brother Andrew was born six years earlier, at the same place.

While still a young man, living in Iowa, **David**, then thirty-four years old, had the misfortune, while felling trees in a clearing near their home, to have a young sapling strike him directly in the face, almost severing his nose from its proper place. He was alone at the time. Making his way as best he could, he blindly reached the front steps of his home, where

he fainted and fell. The family, hearing a noise outside, investigated, only to find their beloved son in a pool of blood on the door stoop. He was lifted tenderly inside, and loving hands cared for him. Upon returning to consciousness, his suffering was intense. The nose had been pushed back into place, and fastened temporarily with such appliance as was at hand. There was a hole in his forehead just between the eyes, which in healing was always apparent, requiring the wearing of a headband all his life, as his picture indicates.

[Edith says: in Iowa, 34 years, near his home? / parents home?, alone, parents found their son, 1819 + 34 = 1853 he was in Utah by then. He was married in Canada, was it parents home?]

The family, nursing him devotedly were nearly worn out, when one evening just before dusk, there came to the door two men, strangers, whom they had never before seen. They thought they might be Mormon missionaries. These men seemed to sense there was serious illness in the home. They offered to stay through the night, insisting that the [page 5] family get some much needed rest, which was accepted. **David** declared that they anointed him with holy consecrated oil. They made him most glorious promises of life, with complete restoration and an important mission to fulfill. Also, that his name and fame should yet be world-wide. As they prayed, the sufferer heard most beautiful heavenly music. The pain entirely left him, never returning, and he slept all night. Upon arising next morning, the family hastened to prepare breakfast for the visitors. During this procedure, the men suddenly disappeared. Living in an open country for miles around, the family looked in every direction for them, making definite inquiry of the neighbors. But no one saw them, nor were they ever heard of. Since in those days, spiritual visitation was quite common among the church members, the family finally decided, especially **David**, that he had been assisted in an hour of trial by two of the three Nephites who had been promised by our savior on this, the American Continent, that they should never see death, but be permitted to live and bring comfort to those in need, and to bring souls unto Christ. (Read III Nephi, Ch 28, verses 4-40.)

David always appreciated this sacred experience, speaking of it most reverently. He was completely restored to normal health though the opening in his forehead was always present.

His little family of five children by his wife Mary Ann Gribble was dwindled by death to two. Little David Albert was born when the Saints were forced by the mob to flee from Nauvoo into Iowa City. **David** had previously been appointed one of President Joseph Smith's bodyguard. In the book entitled, "The Rise and Fall of Nauvoo," there is reference made to an organization known as the Lamoreaux Company whose duty it was to protect the defenseless Saints from being fired upon by an infuriated mob, whose greatest delight seemed to be the persecution of these Saints. This Company was valiantly spurred into action at one time by the gallant leadership of Daniel H Wells as referred to in this man's life history.

[page 6]

In the evacuation of Nauvoo, Brigham Young had expressed regret that the great bell hanging in the Temple belfry tower, which had called the Saints to worship, should be left behind. A Methodist minister having his eye on it for his own church, removed the bell one night, unobserved by the busy Mormon leader. But **David** and his brother Andrew knew of its removal, and decided with the help of others to get the bell, and bring it with them to the

new Zion they hoped would be established in the Rocky Mountains. Under cover of night, they proceeded to let the bell down from its new tower, hiding it in a boggy Marsh until it could be loaded into **David's** wagon before crossing the frozen Mississippi River. This made his load so heavy that members of his family were forced to walk most of the way across the plains. [This probably wasn't the temple bell.] Little Abigail died [June 1850] on the way being buried in a roadside grave, three days after arriving in the Valley of the Great Salt Lake, a baby daughter was born to this couple, whom they named Josephine. [19 Nov 1850]

Andrew, **David's** brother, had the misfortune to lose, his wife through death, being left with two small children, a girl named Ann, and a son, William. But undaunted, he had come with the other pioneers to Utah in 1848.

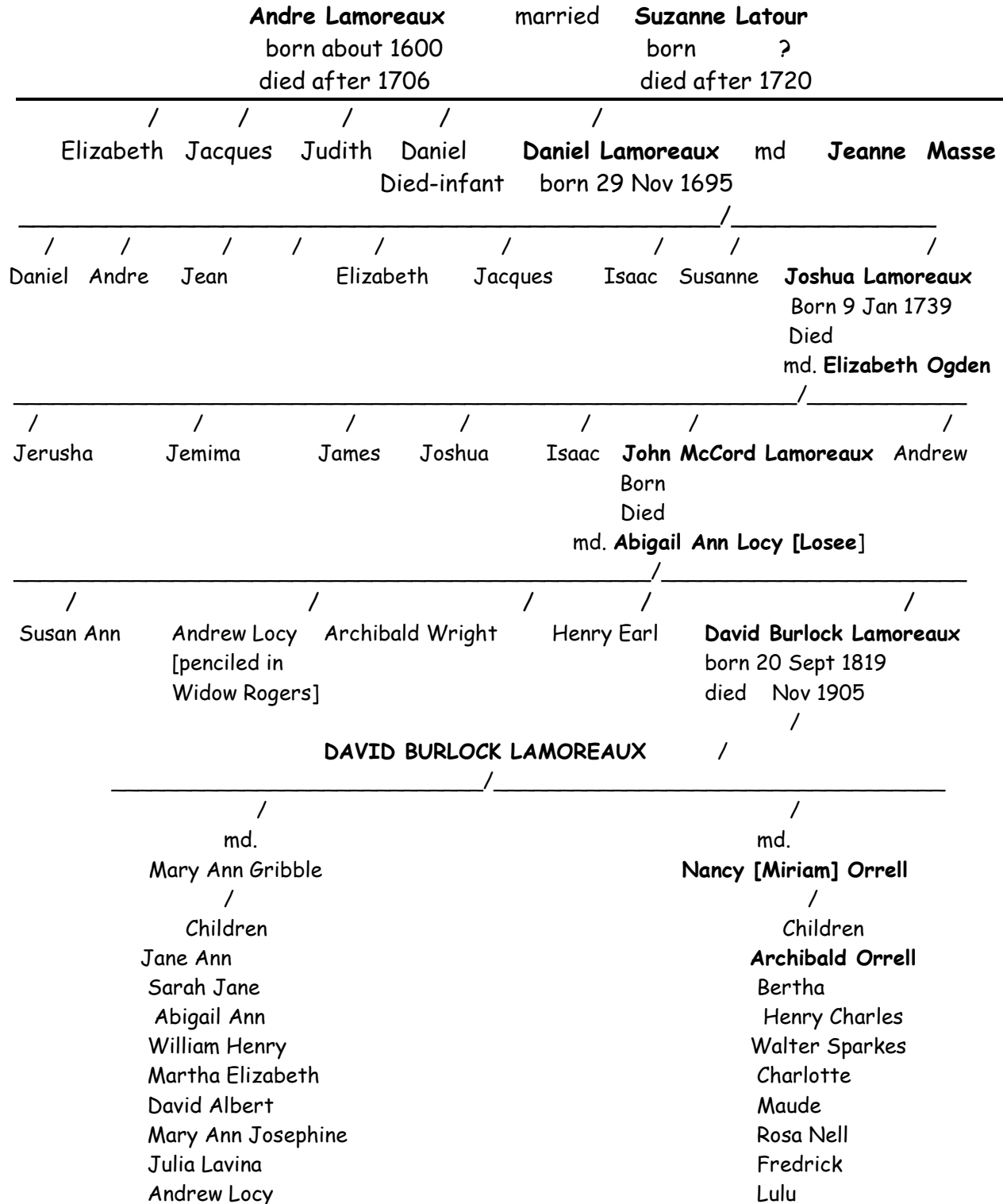
Before the Prophet's martyrdom, he had, given Andrew a blessing at Dayton, Ohio, In that blessing, Joseph had said Andrew would live to see the establishment of the Saints, in the Rocky Mountains; that upon arrival in this new Zion, he should be called as a missionary to the land of his original ancestors, where, with great power, he should convert many souls to this new faith. These he was told he should bring to America. "But," continued the Prophet, "you will not be permitted yourself to return to your loved ones in Zion. You will die a martyr in a just cause." The Prophet wept, as he foretold this calamity, claiming he was constrained to thus prophesy. Upon arrival in Utah, these brothers went at once to Farmington, a few miles north of Salt Lake City, where they began with others to establish for themselves homes, being neighbors to Charles W. Penrose, whom they were later to love and honor. On the way, Andrew met and [page 7] knew a widow lady with two small daughters named Rogers. In 1851, Andrew married this widow, establishing a home for her and his own motherless children at Farmington. Andrew and **David** were both by trade master mechanics, assisting in building in and around Farmington their own homes, a sawmill and gristmill, all of which still bear evidence of their ability as craftsmen. Andrew was chosen as representative from Davis County of the first Territorial Legislature, which convened in Salt Lake September 22, 1851.

[Isabelle's notes penciled in on the page say, "My records state widow Rodgers married Andrew L Lamoreaux in Scarborough, Canada before the dedication of the Kirtland Temple. Oh" Also, "My information states that Aurelia Spencer married Thomas Rogers 27 Mar 1851." Also, "Aurelia Spencer Rogers was a daughter of Spencer.]

In 1852, Brigham Young called Andrew on a mission to France. His family, remembering the blessing and prophecy of the Prophet Joseph Smith, pleaded with him not to go. But Andrew insisted this was not the mission spoken of. He answered the call, regardless of the protests of his dear ones. During his, sojourn in France (he learned the language readily), he translated the standard church works for the use of Saints who were converted by him, His eloquence and fervor touched the hearts of many, and a permanent branch was established there. Upon his departure in 1855, seventy-four converted members embarked for America with him. It was summer when they landed at New Orleans, sailing up the Mississippi River as far as St. Louis. Here, they were to be transported by ox team to Utah, under Andrew's supervision. Sunday, June 12th, being at hand, services were held on that date, where the missionary preached one of his powerful sermons." Cholera was then rampant in the middle states, from which so many were dying. , Andrew became ill from its effects that night, dying next day, June 13th, 1855. He was buried there, and his friends the Saints, were left to journey across the plains without him. It was indeed a sorrowing family

who heard the news upon arrival of these pioneers in Utah. One of the sons of this widow Rogers whom Andrew had married became the husband of Aurilia Spencer (Rogers) sister of Orson Spencer of early Utah history. Her testimony gives evidence of the happiness in this family before the death of Father Lamoreaux whom she declared to be all that a loving husband and provider should be. [page 9 & 10 are a diagram entitled, "Our Family Tree"]

Our Family Tree



[Page 10]

The old grist mill still standing in Liberty Park at Salt Lake City was built by these Lamoreaux brothers under the direct supervision of Brigham Young.

David's family was increasing in size, and Brigham Young was insisting that Zion's borders must be widened. So **David** with others just as loyal, moved his family south as far as Payson, Utah. The children of **David** and Mary Ann were Sarah, who married James Montague, and later moved to Panguitch, Utah; Albert who married Hulda, and settled in Paragoonah, Utah; Josephine, who married A. L. Norton, and lived in Panguitch, rearing a fine honorable family; Lavina, who married George Montague; a brother to James; and the youngest, Andrew, who married Nellie Jones.

David had meantime entered into plural marriage with **Nancy Orell [Orrell]** a convert from Malden, Essex County, England, who had been baptized into the Church by Charles W. Penrose while he was a missionary in England. Their first child **Archibald Orell**, was born at Farmington, Utah. The next two children, Henry and Bertha, were born at Payson. But **Nancy** was not entirely happy there. So **David** took her back to Farmington, where Walter Sparks was born in the home **David** had built earlier. The old house still stands, and though it has been remodeled, the same windows and doors are there, a monument to the father's craftsmanship. Work was always plentiful for both **David** and Andrew, while the latter lived there. Again President Young urged the saints to broaden Utah's borders by moving north into what was known as Cache Valley. He already had the idea of building a Temple to the Most High in Logan, later the county seat. **David** was influenced by the Church president that his services were needed in this venture. So he left all that he had established in Davis County, disposing of everything that was saleable, even at great sacrifice. **David** secured property in Logan on what is known as First North Street, running west from Main nearly half way to the next corner. Before he could finish roofing his new home, opportunity was given him to show his skill in helping to place beams for the roof of the great Temple, as the monstrous logs were [page 11] sledged through the snow in Logan Canyon. When another child, Charlotte, was born, during labor, the mother was of necessity protected from rain, which entered through the unfinished roof, by buckets and pans being spread over the bed.

Theirs was no easy life in pioneering Cache Valley, but they had already come far for the Gospel's sake. They had learned obedience to their file leader, being brave and unafraid, and because of this obedience and trust, the family was blessed. The millinery business established by **Nancy** while in Farmington grew by leaps and bounds. Work came in abundance to **David**. All over the Valley may be found evidence of his workmanship and skill. The bridges over Bear and Cub Rivers are still sturdy and strong.

This couple had ten children born to them. In addition to those already mentioned, there were the following: Maude, Nell, Arthur, Fred, and Lulu. Arthur died in infancy. Only two children are still living, Maude Card of Long Beach, California, and Lulu Jones, of Salt Lake. Daughter Lulu loves to recall the deep spirituality of **her father** as manifested in their family prayers night and morning. He always remembered to pray for the poor and needy, the sick and afflicted, and those being tried for the Gospel's sake.

In about 1881 or 1882, there came from Salt Lake City to Logan, a physician named Grosebeck, who persuaded **David** to invest his surplus, earnings as a partner in the drug

business. Son Walter became chief clerk in the drugstore. Walter had already learned the barber business, having his own "chair" in the shop of a man named Squires. The family enjoyed a brief period of prosperity. Suddenly, the creditors of Grosebeck, to whom was heavily indebted, entered a complaint of bankruptcy against the two men, taking over all the real estate owned by **David**, except a small strip about thirty feet, front, and extending back into the block, into which the family were crowded. The millinery business already established by **Nancy** since leaving Farmington had continued to grow. But now there was little room in which it could be housed. Father **David** was completely disheartened [page 12] over the turn of financial affairs. He would of necessity have disposed of the balance of their real estate, but his wife refused to sign the paper which would have made them homeless indeed.

It was then that son Walter came to the family's financial rescue, since father was getting to be an old man. Being a singer and natural musician he secured work in Idaho as an entertainer in the saloons at Idaho Falls. Be it said to Walter's credit, he never participated in any of the influences with which he was surrounded. He sent all his money home, thus assisting materially in the education of his growing sisters, Maude and Nell. The older children were already married and building homes of their own. While in Idaho, Walter fell in love and married Sarah James, in 1893, going into the music business with her father, Morgan James. This venture proving unsatisfactory, the young couple moved back to Logan where Walter continued in the music business as a piano salesman. It was here that they entered into the Logan Temple, being married for time and all eternity. Since a new baby was to come to Sarah, she returned to Idaho to be with her mother at Pocatello. Suddenly word came to the husband to come at once, that Sarah was dangerously ill. There was no train leaving Logan for the north before late evening. Before Walter could be on his way, word came that Sarah had given birth to a lovely daughter, but both mother and child had died in childbirth. They buried both at Kaysville in the Morgan James family burial plot.

The indescribable grief of this son drove him almost to the verge of insanity. Official of the Church in Logan First Ward, where the family had so long been active members, decided upon a mission to England for Walter, which proved his mental salvation and great spiritual comfort since he was always a conscientious worker in anything attempted.

Meantime, father **David** saw opportunity to re-establish himself financially by engaging in dry farming just over the Utah line in Preston, Idaho. Daughter Bertha was already [page 13] married to Theodore Montague and established there. So, father went to live with her. Upon a forty-acre tract, **David** built a small house, and later the girls used to take turns going up from Logan to keep house for their father. Though it was a lonely life and hard work for one **David's** age, it proved a successful venture. During all these experiences, **David** never lost touch with the children of the first family, living in Southern Utah. In response to the urgent solicitation, of son Albert, now a prominent influential figure in Iron County, **David** spent several happy summers with his family. He and Albert would go by team over the almost impassable roads into what was known as Panguitch Lake, in Garfield County, where lived the

two eldest daughters, Sarah and Josephine. **David**, who was a natural sportsman, loving the great outdoors, spent never to be forgotten hours in fishing and deer hunting. He was a crack shot with any rifle, having learned accuracy in Nauvoo days.

One day, he discovered huge bear tracks in the region of one of his favorite haunts. He gave Albert no peace until a bear trap was staked in the locality, baited with fresh meat. Early next morning, **David** hurried with loaded rifle toward this rendezvous. As he neared the spot, he could see the bear, an enormous brown fellow, securely caught by one hind leg, trying to stand erect. One shot from this master hunter, went straight to its heart. **David** declared it to be the thrill of a lifetime, even though he was past eighty years of age. The skin was carefully removed and dressed, being given as a souvenir to Albert and his family.

Life Story of David Albert Lamoreaux

David Albert Lamoreaux was born the morning the Nauvoo Temple was burned, November 19, 1848, in Iowa City, Iowa, a city a short distance from Nauvoo, and when he was but two years of age his parents started across the plains to find a new home in the Rocky Mountains. They arrived here [page 14] safely in the fall of 1850, and his sister, Josephine was born. Later they moved to Farmington, Davis County, Utah, and then to Ogden, where two more children were born. While here, father **David** built bridges across the Ogden and Weber Rivers. From Ogden they moved to Payson, where father **David** secured work as a carpenter, building a grist mill, and assisted building the City Hall.

When the family moved back to Farmington, Albert went with them, living with his father's plural wife, **Nancy Orell**. When eighteen, Albert visited his mother in Southern Utah. He decided to remain there, securing work as mail driver from Beaver to Cedar City.

In 1870, Albert met and married Hulda Messenger, one of the sweetest, kindest women who ever lived, and in 1873, they moved from Beaver to Paragoonah, where they lived for fifty-eight years, rearing an honorable family of twelve children. Albert became a farmer and cattle man of the finest type. He owned a cattle ranch in the Parowan Mountains, known as Pine Grove, where the family spent their summers. It was here that father **David** enjoyed himself so much, hunting and fishing.

Albert was mayor of Paragoonah for two terms. He was always considered a "Minute Man," who could be depended upon for any civic responsibility. In June 1931, while preaching the funeral sermon of a dear friend, he was suddenly stricken and fell to the floor dead, before help could be called. He knew the end had come as he bade farewell to the astonished congregation.

[It appears to switch from the son David Albert back to the father David Burlock Lamoreaux.]

It was in 1905 that **David [Burlock Lamoreaux]** passed away at the home of daughter Bertha in Preston, Idaho. The funeral services held there on November 30 were indeed a testimonial of the love and respect in which he was held by those who had long known him. He left fourteen children and nearly one hundred grandchildren. Glowing tributes were paid to his memory. He was always active in the material development of any part of the country in which he lived.

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He, [**David**] was a noted surgeon in his day, relieving distress and saving life on numerous occasions, being generous and untiring in his efforts to bless his fellow men. His early association with the Prophet Joseph as one of his bodyguard, with its varied experiences thus entailed, if recounted in detail would make an interesting narrative.

Charles W. Penrose, life-long friend of the family was the chief speaker at the funeral, giving a wonderful sermon on the Resurrection. He said the Almighty not only knew all the essential elements of our bodies, but possessed the power to bring them together again, to be quickened by the Spirit. And if one can be raised from the dead, the same law controls as easily a million as one man. His sermon was clear, beautiful and conclusive, an inspiration to the family, bringing comfort to all who listened.

Paul Cardon, a life-long, friend and neighbor knew Brother **David** as few others. His skill both as a mechanic and surgeon made him the peer of any man the speaker had ever known. He had used contrivances and appliances then unknown in the medical world. David attributed this knowledge always to inspiration from the Lord, in answer to humble prayer. In the many trying scenes through which he passed, David was always patient, quiet, persistent, and faithful.

Solomon Hale had known **David** since boyhood. He was always thrilled in listening to his many testimonies of the goodness of the Lord. He said the story of **David's** experience as recounted by himself, during an affliction experienced while a young man in Iowa (which almost took his life and which has already been recounted) in which promises had been made to him, had been literally fulfilled, as to his name and fame being world-wide. In his early Cache Valley days, **David** had been called to set a broken hip, which had been dislocated for five weeks. In answer to fervent prayer, he had been shown a contrivance he could make which would keep the hip in place. Later, in showing this contrivance to other medical men, it was, with very little change, used and [page 16] patented by them, becoming a great boon in the medical world. These men indirectly gave him credit for its first use. Brother Hale remembered driving **David** through the mountains to Bear Lake, in the coldest of weather, where a man was slowly but surely bleeding to death from a wounded arm. **David** confessed on the way that he had no idea how he would stop the bleeding. During a short sleep he was shown what to do. Upon arrival, without even removing his coat or warming his hands, he asked for a piece of strap iron, which he bent into place and adjusted to the wound, saying, "This is how it was shown me." This man, whose arm was so terribly crushed, was entirely healed, and the flesh on his arm completely restored through the application of hot bran

poultices, in which it was encased, at **David's** suggestion, until it became as strong and flexible as ever. Though some might have equaled him, none could ever surpass him in any work he undertook to do.

President *George Parkinson* of Oneida Stake spoke of the honesty of Brother **David**, particularly with the Lord, to whom he always paid a full tithing, determined always even on his deathbed that he should owe no man.

He was buried in Logan beside *Walter's* little daughter *Shannie*, to the sound of an instrumental quartet of sweet music, of which he was always so fond.

"The Lamoreaux Record, a Study of the Lamoreaux Family in America,"
has been edited by *Harold Dane L'Amoreux*. Copies thereof may be available by writing him at
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