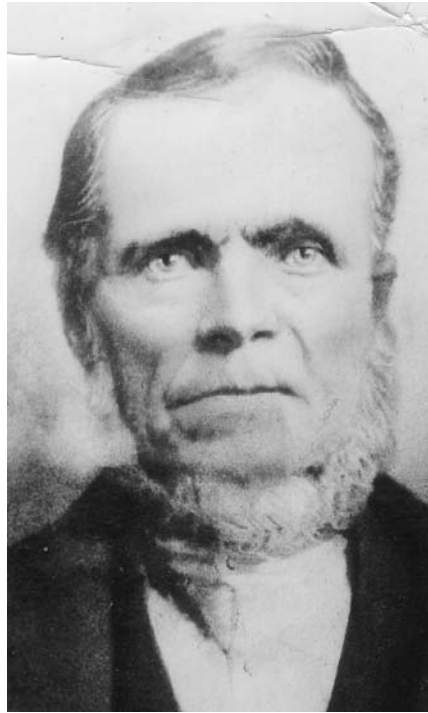


JOSEPH GODFREY

1806 – 1880



A Compilation of Various Sources

Compiled and Edited
by
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2008

Joseph Godfrey was a remarkable man with a storybook early history. Later in life he became a stalwart in his Church, a loving and devoted husband and father. Prominent in his community, his wisdom and compassionate service were sought after by those around him. Though there are various versions of this ancestor's colorful life, in all instances except for the date of his birth the major facts agree.

* * * * *

Joseph Godfrey was born in Bristol, Somersetshire, England, port city in southwest England located on the Bristol Channel at the River Severn Estuary. At the time of Joseph's birth it was a busy industrial and shipping center. The date of his birth has been obscured by conflicting data, ranging from as early as 1794 to 1806. (Of the 16 entries for his birth in the IGI of FamilySearch.org eight favor 1806, 3 favor 1800 and 4 favor 1794 or 1796.)

Martha Mitchell, a granddaughter who did genealogical research in England found that Joseph Godfrey that was christened at the Bristol parish church of St. Mary Redcliffe March 1st 1806. When Martha's niece, Rae Hall Eller visited the church years later, she quoted Queen Elizabeth the First who stated that St. Mary's is "the fairest and goodliest and most famous parish church in England," a site where Christians have worshiped for 900 years.



Joseph was the son and William Godfrey and Margaret Barron (Bauer, Barrer,). He had two brothers, Richard and John and a sister, Jemima, who were older than he was and a sister Fannie who was younger.

His daughter, Sarah Jane, said: "Father remembered Lord Nelson and the battle of Trafalgar, which makes us think he may have been a few years older than he thought." The Battle of Trafalgar took place in 1805. If he in fact did remember the event and it was not just storytelling license, then he must have been born in 1800 or earlier, even though he was christened in 1806.

In public records it is interesting to note that in the United States federal census Joseph Godfrey stated his age was 45 in 1850, age 55 in 1860, but in 1870 he stated his age as 70 and in 1880 he told the census taker that he was 80. This inconsistency adds to the confusion about his actual date of birth, in spite of the public record of his christening. [See census records in Notes.]

Because Joseph ran away from home at an early age, it is possible that he never knew his exact date of birth, or for other reasons, felt it necessary to obscure it.

The circumstances that caused him to flee from home were a combination of neglect and abuse. His mother died when he was four years old so he and his sister Fannie were sent to live with Aunt Caroline Trott for a time. When Joseph was about seven years old, he and Fannie returned home to live with their father, who, in the meantime had begun to drink. Neglect and abuse of the children ensued.

On one occasion Joseph's father brought home a loaf of bread and although the children were hungry, the father hid it high on a shelf, threatening a beating if they

touched it. When he left, and as Fannie was crying and begging for the bread, Joseph got it down, pulled the middle of it out and gave it to his sister. When his father discovered what Joseph had done, he was beaten until he was in a stupor. The next day while his father was at work, Joseph bundled up what things he had and ran away from home.¹

"He stowed away on a whaling ship bound for the north seas. The ship was far out to sea when he was discovered and taken to the Captain. He explained why he had hidden and the good Captain saw the whip marks on Joseph's back and took him on as his cabin boy."²

A variation of the story according to Lois Lindsay Anderson:

Of his brothers and sisters Father remembered but little except that he had a younger sister for whom he felt so sorry that he often stole the bread which his father had put away for himself and gave it to her. On one such occasion he received such a severe whipping that he ran away from home and went to the wharf where a ship was being fitted out for a trip into the northern seas after whale oil. As the empty barrels were being loaded one of the sailors found Father hidden away in one of these barrels and the boy pleaded so to go with the ship that the sailor took him to the captain who, after examining his bruised and scarred back became convinced that the boy's story was true and he told him he might go along with him.

As the ship was leaving, the father could be seen looking along the wharf for his boy. The Captain called to him that his boy was on the ship and that he would never see him again – and he never did. Once after the ship returned, some four years later, Father caught sight of his father, but the father never did see the boy again.

As nearly as Father could tell, he was about seven years old when he first sailed away from the shores of old England. He returned many times but not to stay, for he remained on this

*same ship and with this same Captain, passing through all stages from cabin boy to that of first mate when the old captain died. He had sailed into the principal ports and upon all the seas of the entire globe, having been “before the mast” for more than thirty years.*³

As a sailor moving up the ranks, Joseph sailed the seas for many years, (19, 25, 30, or 31 according to the various accounts) anchoring at ports all over the world, and “hunting for whales in the land of the Eskimos.”⁴ The whaling business was very successful in the years when whale oil was extremely useful and valuable. Many a fortune could be made in the whaling industry. Investors could get rich, or lose it all if a ship went down, but generally those who actually did the work made only day wages.

*At the death of the captain, who had been as a father to him for all these thirty odd years, the crew wanted Father to be their Captain. But of course, the custom of the sea must be followed, and the first mate became the captain and Father became his first mate. Trouble followed and Father, with his staunch young friend, George Coleman, prepared to leave the ship as it lay in New York Harbor. Their earnings and collections of many years were placed in their seamen’s chests and lowered to a waiting rowboat which was to take them to shore. The new captain and his friends, angered and jealous, dropped an iron bar through the bottom of the little boat and it soon began to sink. Father and his friend stripped off their shoes and coats and jumped overboard in an attempt to save their possessions, but were unsuccessful. The chests had all their earthly belongings and went to the bottom of New York Harbor. Father and George were compelled to swim to shore. Thus Father landed in the country which was to become his adopted home without hat, coat or shoes and with no resources except his invincible will, which knew not the meaning of the word defeat.*⁵

Joseph Godfrey and his friend George Coleman made their way to Canada where they enlisted for a term in the English army.

It is not clear exactly where Joseph and George met the Reeves family, but it proved to be a lasting relationship.

*Anna Eliza Reeves was born in Jersey City, Hudson County, New Jersey on 28 September 1818. Her parents were James Reeves and Eunice Manning. Of her early life, little is known except of the hard struggles the family had. She obtained very little schooling. Anna Eliza’s father died when she was very young, leaving the mother to raise the children and run the farm. Two young men, Joseph Godfrey and George Coleman were hired to help with the farm work and, of course, the two young daughters, Anna Eliza, 22, and Mary, 20, fell in love with them and married their “men” in 1840 at Hartland, New Jersey. Anna Eliza married Joseph Godfrey and Mary married George Coleman.*⁶ Mary Reeves, two years younger than her sister, was born 6 Aug. 1820 in Essex County, New Jersey.

Additional information perhaps could be found in the marriage records but such have not been located, as there are few public records in that time period. The biography of William Godfrey, oldest child of Joseph and Anna Eliza states that he was born at Harland [sic], Niagara, New York. Hartland, New Jersey is also mentioned as his birthplace. Since there is no Hartland in New Jersey, one would be lead one to believe that the marriages of the Reeves sisters very possibly took place in Niagara County, New York about 1840.

What is clear is that the two couples were converted by missionaries of the Church of Jesus Christ of Latter-day Saints (Mormons)

in western New York and were baptized in 1843. "Father was baptized by H. Jacobs and in 1845 he was ordained a Seventy by B. L. Clapp."⁷ In late 1843 or early 1844 the two families moved to Booneville, Warren County, Illinois and thence to Nauvoo, Hancock County, Illinois. They may have been accompanied by other family members as well. The sister of Anna Eliza and Mary, Matilda Reeves, married Ormus E. Bates in 1846 in Winter Quarters, Iowa. [See www.batesplace.net]

Anna Eliza & Joseph Godfrey's first two children were born in New York. Mary's first and only child by George Coleman, Moroni Coleman, was born in 1844 in Nauvoo, Illinois, where they lived in a house belonging to the Prophet Joseph Smith. At one time Joseph Godfrey acted as a personal bodyguard for the Prophet.⁸

The Godfreys and the Colemans arrived in Nauvoo almost at the height of the most dramatic events in the history of their new church. As the enemies of the Church became increasingly bitter and persecution became more severe, the Prophet Joseph and his brother, Hyrum, with several others were arrested and incarcerated in the Carthage jail. On June 26, 1844, Governor Thomas Ford visited them in the jail and had a long interview renewing his promise of protection, and stating that if he went to Nauvoo he would take the prisoners with him. However, the next day, June 27, he went to Nauvoo, leaving the Prophet and his brethren behind in the jail guarded by the Carthage Greys, the Prophet's most bitter enemies. About 5:20 pm an armed mob with blackened faces surrounded the jail and murdered Joseph and Hyrum in cold blood.⁹

In 2004, almost 160 years after the Mormon exodus began, the Illinois Legislature formally passed a resolution asking "the pardon and forgiveness" of members of The

Church of Jesus Christ of Latter-day Saints for the events that led to the death of church founder Joseph Smith in 1844 and the expulsion of his followers from Nauvoo. [<http://deseretnews.com/dn/view/0,1249,595052990,00.html>]

Governor Boggs of Missouri had previously issued an "extermination" order against the Mormons which was not legally rescinded until the year 2006.

For the beleaguered Mormons, the concept of "remove or be exterminated" was not new. The federal government had spent the prior decade forcing Native Americans from their tribal lands and even from reservations to which they had been moved before. In 1830, President Andrew Jackson signed the Indian Removal Law, requiring the removal of all southern Indians to new lands west of the Mississippi.

William G. Hartley, Mormon historian discussed Missouri's 1838 Extermination Order: Notably, the 1838 extermination order formally existed for almost 140 years. On 25 June 1976, Missouri Governor Christopher S. Bond signed an executive order rescinding it. At the ceremony, Governor Bond said that "Gov. Bogg's order clearly contravened the rights to life, liberty, property and religious freedom as guaranteed by the Constitution of the State of Missouri." His Executive Order reads: "Expressing on behalf of all Missourians our deep regret for the injustice and undue suffering which was caused by this 1838 order, I hereby rescind Executive Order Number 44 dated October 7, 1838, issued by Governor Lilburn W. Boggs." [www.mormonhistoricsitesfoundation.org/publications/studies_spring01/HMS2.1Hartley.pdf]

On February 4, 1846, the Saints began crossing the Mississippi River on the way to the Rocky Mountains. After that date the ferries were kept busy night and day until

the river froze so hard that they could cross on the ice and by the middle of the month a thousand people with their effects were landed on the Iowa shore, among whom were Joseph Godfrey and George Coleman and their families.

Joseph and Anna Eliza set up a household in Winter Quarters, Pottawattamie County, Iowa. Here three of their four children, Albert, James and Eliza Jane, stricken with cholera, were “among the first to be laid away in that cemetery.”¹⁰ From Susan Blacks’ tombstone inscriptions we learn that Eliza Jane was born Dec. 1846 at Winter Quarters and died July 8, 1847 at the same place.¹¹ Those little ones did not survive the bitter circumstances experienced by the outcasts of Nauvoo. One can also note the absence of those children in the Iowa census of 1850.

In July of 1846, the United States federal government recruited 500 men to enlist in a “Mormon Battalion” to help fight the United States’ war with Mexico. Church leader, Brigham Young, consented to the recruitment in order to provide needed funds for the trek west. George Coleman was among those who signed on. Men were selected to care for the families of the volunteers. Joseph Godfrey had promised his friend George that he would look after his wife and child until they could be reunited. George Coleman never returned.

Reportedly, George died while in California, but the certainty of his death was never established. It has also been suggested he went to Pueblo, Colorado with the sick detachment from the battalion. After arriving in Santa Fe, the battalion’s numbers were thinned by three detachments consisting of 273 people who eventually were sent to Pueblo for the winter of 1846-47. George Coleman is not listed among

them, however. “He was taken sick and one man and two Mexicans were left with him while the company went on. They ran out of provisions and his companion left Coleman with the Mexicans and went for food. On his return he met the Mexicans who reported that Coleman had died and they had buried him. The man continued on where he had left Coleman but could find no grave.”¹² Rumors were later circulated of Coleman’s having been seen, but were never verified.

In 1849 when Joseph Godfrey took up land for a farm he and his family along with Coleman’s wife and child moved to Mosquito Creek near Kainesville, present day Council Bluffs. Again in 1850 he took up some timber land which was sold to buy a wagon for the trek west. However, they were detained for yet another year in order to earn enough money to purchase oxen to pull the wagon.

Finally, on June 6, 1852 Joseph Godfrey and family along with the wife and son of George Coleman began the trek west in the David Wood company. There were about 58 wagons and 288 individuals when the company began its journey from the outfitting post at Kainesville, Iowa.¹³

The companies were organized with captains of hundreds, fifties and tens, with outriders on each side, the loose cattle and horses being driven abreast. Many, especially those from foreign countries, were not familiar with teaming. The handling of ox teams, two and three yoke to the wagon, camping out, fording streams, swimming rivers and night herding were experiences not the most pleasant. Sometimes the cattle would stampede or take a back track, causing delay. It was a long tiresome journey, walking day after day, often stopping at streams to wash the blood from their tired aching feet. But

although trials were many and nighttime found them tired and weary, they had times of rejoicing and recreation around the evening campfires. Someone would bring out a violin and there would be singing and dancing.”¹⁴

The Wood Company reached Salt Lake City in October, 1852, in time for General Conference. Mary Coleman and son then went to live with her sister Matilda Bates in Tooele, Utah. Joseph and family went to North Ogden where he took up a claim consisting of a lot near the homes of the other settlers. Despite the scarcity of food that first year, Joseph constructed a temporary shelter known as a dugout.

These temporary houses were constructed as follows: a cellar was dug around which one or more courses of logs were laid; the ends being built higher sloping each way to form a roof, on the top of which was placed a log for a ridge pole. On this were placed split saplings, sloping each way and were covered with rushes or long grass to which sod a foot or more thick was laid. An opening was provided at each end, one for a door and the other for a window. As there was no cut lumber or glass to be had, a cowhide served for a door and a piece of white cotton cloth for a window. A fireplace was built of rock or adobe in a convenient place, the floor leveled and trampled firm, and the dwelling was ready for occupancy.¹⁵

Many dugouts throughout the entire western United States have been dwelling places for pioneers and their descendants for over a century. As late as 1970 it was known that homesteaders' descendants in New Mexico, where there were few trees, still lived in dugouts constructed by their grandparents.

Later Joseph Godfrey purchased a lot adjoining their dugout from William

Roylance on which he erected an adobe dwelling. Then Joseph traded his wife's fine china dishes for a tract of thirty-one acres of land which became his farm “and upon which he made a living for his family until we were more than twenty-one in number. And be it said to his credit, none of us ever suffered for something to eat or wear. Of course, it was what could be raised on the farm, both food and clothing. Our food was of the plainest kind and our clothes were those spun, woven and made in the home from wool grown on our little bunch of sheep.”¹⁶

In 1853 the Church organized a Ward in North Ogden with Thomas Dunn as Bishop, with Ira Rice and Edwin Austin as counselors. Ira Rice later sold his farm and moved away. Joseph Godfrey was then made First Counselor to Bishop Dunn, and was often called upon to speak in worship services. Later he became a member of the 38th Quorum of the Seventy.

Father was not more than five feet seven inches tall, weighed about 150 pounds; had light brown hair, which he seldom combed, blue eyes and a rugged face with a heavy jaw which bespoke firmness. He read without glasses and had almost a full set of good, sound teeth at age 84 or 85. He knew the world of those days better than any of his associates, having traveled in all known parts of it. He was a fascinating storyteller, a wise counselor, a true and dependable friend. He was and still is known to all, both young and old, as “Daddy Godfrey.” A sketch of Father's life which did not mention his kindness to the poor, his assistance to the sick and distressed and his friendship for all the common people would be incomplete indeed.¹⁷

As counselor to the Bishop Joseph Godfrey was given the responsibility of distributing

the Fast Offerings of the Ward. And he always gave out more than he took in, remembering the privation of his own childhood. When he found a family or a person in need, if the material on hand in the Bishop's Storehouse was insufficient to care for them he would go to those who were able to give and tell them what he wanted and generally he got it. He served as the medical consultant for the neighborhood, caring for the sick, dressing wounds, setting broken bones. He also filled the role of undertaker in burying those who died, as there were no morticians in the area.

*"Father" or "Daddy" Godfrey as he was affectionately called, took a prominent and active part in all events especially in caring for the sick, the poor and the dead, as there was no doctor or undertaker, his task was not an easy one. His charitable acts were so well known that he could pass a hat around in a crowd and the people would freely contribute.*¹⁸

In January of 1857 after four years of strenuous efforts in establishing a household in the new community, Joseph's wife, Anna Eliza died a week after giving birth to her eighth child, a daughter. She was the first woman to be buried in the North Ogden Cemetery. She left five children: William, George, Joseph, Ruben and Matilda, three having preceded her. Her husband was at a loss. In his grief Joseph sent for Anna Eliza's sister, Mary, who came to help, along with her 14 year old son, Moroni Coleman.

In addition, Joseph attempted to hire Ann Price to help with his four boys and baby daughter. Since she was engaged to be married, her sister, Sarah Ann was sent. Sarah Ann worked for the Godfrey family for one month and then decided to accept Joseph's offer of marriage. Both women,

Sarah Ann Price and Mary Reeves Coleman were married to Joseph on the same day, March 7, 1857 in the office of Brigham Young during the time that polygamy was practiced by an approved number of church members.¹⁹ Mary was 37 years of age, but Sarah Ann was only 15.

One wonders at the motivation of a young woman in marrying someone so much older. Their age difference was 35 years. Her early struggles for survival on the frontier no doubt played a part in her decision making, but that, of course, is another story [see Sarah Ann Price Godfrey biography].

*Sarah Jane Godfrey, daughter of Joseph and Sarah Ann wrote: "Ours was an ordinary home in many ways except for the fact that my father was middle aged when he married my mother who was still in her teens. It was almost three years before her first baby was born, and from then on over the next 21 years she him bore nine children. Mother was or seemed to be never really well. So Father took over many of the duties of the household, and spent more time around home helping than most men did."*²⁰ His compassion for her was a reflection of his own life of hardship.

Sarah Jane wrote: *Father was a good story teller, because many an evening was spent keeping us youngsters spellbound while he told of the adventures he had had in the far corners of the earth. The Far East and away south countries were not just names to us but places where things happened to people like Father.*

She also said: *My father saw to it that we always had plenty to eat and wear, although many at that time never had enough. Father grew sugar cane and operated a mill to make molasses in the fall. My older brothers would strip the cane of leaves and*

seeds out in the field then haul the cane to the mill about half a mile away. My part was to keep the old horse going round and round. Sometimes I would feed the cane into the mill two or three stalks at a time. If fed too many, the horse would stop. In this process the pulp would roll out at the back of the mill, the juice in front and into buckets. Father had built a huge fireplace for boiling the juice in a large vat for molasses. He would boil, skim, clarify it then put a big keg of it in the cellar for winter. While all this was going on, children would come from all over town with small buckets to get some candy. We had many a candy-pulling through the winter.²¹

Father also made preserves out of molasses and peaches. We had a big keg of them, too, in the cellar. He kept bees, so we had a supply of honey. We had apples, too, in the cellar for winter.

When Mother would get tired of us kids, Father would load us all into the wagon and take us wherever he would be going.

When I was quite young the railroad came through Ogden [the Golden Spike in 1869]. Father loaded all of us children in the wagon and took us to see the first train come in. It had an engine that burned wood and a few flat cars. My own oldest brother, John, and other boys (Henry Holmes, my future husband, was one, and I remember seeing a picture we had of it) got on and rode to Uintah, which was about six miles south and east of Ogden. They walked back. If there was a circus in Ogden, Father would always take us children to see the parade and animals—this was after the train was running into Ogden.

Every fall we dried all our fruit. That was a busy time for about a month. We always had a house full of relatives at fruit time.

Early pioneers brought many different fruits into Utah. Mormon leaders were anxious to show that a wide variety of crops could be grown successfully in the area, and they actively encouraged immigrants to bring seeds and fruit tree stock. Apples, peaches, cherries, pears, apricots, and grapes were among the most popular crops planted during this period. The best locations for growing fruit were determined through a long process of trial and error in the new settlements founded throughout the territory. By the late nineteenth century the counties of the Wasatch Front had been recognized as the areas most suited to large-scale fruit production.²²

Sarah Jane Godfrey continues: We grew up in the house just south of the North Ogden meetinghouse along with the families of my father's first wife, who had died and left four boys, a daughter having died about age 4, and his second wife, who had three children, together with my own mother and family. When I was about 12 Mary, the second wife, inherited some money from a bachelor brother in New York. So she bought a lot and built herself a house about three blocks from us. That left the three older boys and my mother and her children in our old home. But Father lived with us all the time. I don't remember any quarreling among the families, but we were glad to have the home to ourselves. We had all lived in that old house which was four rooms downstairs and one big room upstairs. It was a story and a half and made of adobes with a rock foundation.

Mary Reeves Coleman Godfrey and Joseph had two daughters, Mary Ellen, born 1858, and Martha Ann, 1860. The house was quite crowded with so many people, including Moroni Coleman and his bride of 1866, Jemima Price, sister to Sarah Ann. After Mary received some inheritance from her

mother, she purchased a small home of her own. Quietly and in the middle of the night she moved with her two daughters. “Joseph was very set in his ways and would come over to Mary’s house when he felt like it.”²³ After moving into her own home she had two more children, David Reeves Godfrey and Samuel, who lived just five days.

Sarah Jane writes: A year or two later the two oldest boys bought a freighting outfit, four oxen and a wagon. Indians were very bad at that time and it was dangerous for them to freight to Helena, Montana. But they were determined in spite of the dangers and the hard time they had getting the oxen going. As children, we felt bad to see them leave, for they were always so good to us.

Sarah Jane was her mother’s oldest daughter and helped with some of the more arduous household duties, such as the laundry. But one chore she really loved was sewing: *Mother used to spin and dye our own yarn for sox for the family. I remember the old spinning wheel very well, but I never learned to use the spindle to spin because Mother did it all. In spite of her health, Mother was always busy. She was counselor in the Primary for years in North Ogden, as well. I was about 12 years old when Father brought home our first sewing machine from the city. I can remember yet how we all crowded around to see it. Oh, it would be nice to use, because all our spare time had been spent in sewing by hand the many things that were needed for the family. I guess you could say we lived between two periods of home production. We didn’t spin or weave our own cloth, nor yet did we buy our clothes readymade. We were able to buy from the stores the fabrics and some of the yarns we needed so that we could knit and sew. Each girl was taught to knit with homespun long before she started to lengthen her dresses, and goodness knows,*

even the small children wore their dresses much longer than they do today. But as grownup time started to come, girls did lengthen their dresses. We would knit our own stockings—long ones, too—wool for winter and cotton for summer, not the barelegged ones worn today. The cotton yarn was quite a little like store cord, but we liked to use colored thread if and when it could be obtained. If we had time, we would knit sox for our brothers, because ours was a large family and Mother was hard put to keep the boys and men in sox. The use of the new sewing machine was delegated to me. I suppose it was because I seemed more interested in it than others, and probably because I was the oldest girl. Mother cut out the cloth and directed me how to sew it together. From this time on I became a seamstress, and as long as I lived at home or even nearby, I sewed for all the family, even when it branched out into many families. Not long after the machine was bought Father brought home a whole bolt of striped ticking. “Just the thing,” he said, “for the boys some overalls.” I laugh yet when I picture in my mind those striped pants on all four of my brothers—from the oldest, John, to little Jerry, just a creeper. And they wore those pants I made from that bolt of striped denim for a long, long time. To benefit me in my sewing work, not too long after this I went to an instructor in the city to learn a little more than Mother was able to teach me in the art of putting clothes together. Neighbors around us saw that machine clothes appeared nicer than some they had made, or maybe I had a knack with doing them. So they came to me to have dresses made. I was willing, because in this way I could earn a little bit of money to buy a few nice clothes for myself. At that time about all the fabric that women used for dresses was cotton. We were lucky to have more than one dress for best wear, which was usually made of calico. But we added flounces, laces

and ribbons to brighten them and make them into “pretties.” I learned, with this instructor, to use them all and add just the right touch for flare to the dresses I made.



Sarah Jane, also recounted Joseph’s loving care when she was taken ill with smallpox: *My father, who acted as doctor in our town, had survived the smallpox at sea many years prior to that time, and with his immunity to the disease, was often called in to help.*

She continues: *Coming home from choir practice one evening I felt I was almost on fire. I got into bed and felt as if I never again could raise myself from that pillow. Within a few days I was a welter of pox, so much so that not a pin could be put between them. The pox was all over the palms of my hands, soles of my feet, inside my mouth, yes and all through my hair. My hair—I could cry yet at the awful thing that happened to my hair. I had always been justly proud of my crowning glory, because it really was that. Black as a blackbird’s wing, two braids hung down my back each as big around as my wrist and I could sit on it and then bring the ends up into my lap. My hair all came off, though Father spent hours combing it and trying to keep it. Oh, my hair—I lost it all—I was as bald as a*

billiard ball and when it did grow in it was only thin and scraggly. I kept it cut short for years even after I was married thinking that given time it would grow back again, but it never did. From then until now I’ve had hair that was thin and broken and brittle. I think I would have died and wouldn’t be here to write this if my father hadn’t taken such good care of me and stayed by my bedside day and night—although we had a good nurse for days. Mother was too sick to help much [she does not describe the nature of her Mother’s recurring illness]. Father sat by my bedside all through this dread time, keeping me from falling into too deep a sleep, because had I done so, he felt I would not pull myself back into life again. I begged him to let me sleep so I could forget the torture that hurt my body. And too, when the healing time began he was nearby, warning me not to scratch nor pick the healing scabs but to apply soothing salves to ease the tender places where they were rubbed off. I had to grow a new skin all over my body, including my hands. The palms of my hands were so sore that for weeks I was not able to dress myself. I was nearly a year getting over the smallpox. I was so badly pock-marked I never went anywhere for a long time.

Without some inherited immunity it is unlikely that Sarah Jane would have survived at all. It may be of interest to note that the editor always tested positive for smallpox, and her vaccination would not “take” though it was tried again and again, likely the result of inherited genetic immunity. Medical science has also established that descendants of the survivors of the black plague of Europe are immune to the AIDS virus.

[http://www.pbs.org/wnet/secrets/case_plague/clues.html]

Joseph Godfrey was also a friend to the Indians. He was able to avert trouble with

them by feeding them and treating them kindly. They called him “Emigary” which means “friend” or “peacemaker.”

The Indians were a constant menace, being camped in groups of from three to ten wigwams up and down the water courses, where there was feed for their ponies. They were persistent beggars, the squaws and papooses going from house to house asking for food, the men riding around pilfering, and often demanding whatever they happened to see that they wanted, occasionally killing a calf or a beef.²⁴

In a 1951 letter from Joseph’s daughter, Jemima Godfrey Campbell, addressed to Ellen Holmes Winkler, her niece, she recalled:

One time when I was quite small there was a lot of Indians came and rode around the bishop’s house that was and is now standing called the Old George Dean home. Our house was built like that house, only our house had a wall built part way around the porch and the wall had adobes out in two places so if Indians came they could watch them.

When the Indians came to the Bishop’s that time Father came from the field and talked to them. Then they sat down and Father smoked with them. They called Father “Hemegary.” I don’t know what that means but I got scared and crawled under the crib and when the Indians left they couldn’t find me so they sent men to look through the Indians as they were going, but I woke and Mother took me on her lap and cried, but I didn’t seem to understand. But she was so glad that the Indians didn’t have me.

There were three big Utes that came to our house often. One was called Big Bush, one Big Ben, but I don’t remember what they

called the other. One time one of them came when there were no men folks around and he made Mother get dinner for him. Then he asked her for one of Father’s shirts. Mother gave it to him and then he laughed and laughed at Mother before he left.

There was an Indian boy that lived with my grandmother [Jane Morgan Price] up on Henderson Creek. I don’t remember his name. He came to live with them, [and] he was with them for years. While there he was very good to Grandmother and she learned to love him. He was a good fisher and kept them well supplied with trout. After they moved to Malad he fished in the Malad River. He made a dam of sagebrush and when the fish would try to go up the dam he had a little net and would catch them in it. As kids we would watch him. He left my grandmother’s when he was about 16 or near that... When he left they never heard of him again, though Grandmother often wondered why he never came to see them.

She also had some interesting remarks in her 1951 letter to Ellen Winkler about childbirth in her era. Her childbearing years were from 1885 to 1904:

We are all well as far as I know but I have 4 or 5 great grandchildren on the way somewhere. But it costs so much to have a baby now days. The doctor alone is 75 dollars besides the hospital. And they won’t come to the house. And the hospital is 50 dollars for five days and you have to get up the first time you need the toilet and go to the restroom yourself, so no wonder people are trying to keep from having a family now. I never paid a midwife only three dollars. She came and took care of me and baby for ten days and didn’t have any trouble and could nurse the baby but now it costs a small fortune to feed a baby till it is old enough to feed itself.

Joseph Godfrey's daughter, Sarah Jane continued her comments about her father: *He tried not to let us girls work for other people but to make us comfortable at home. The year I was seventeen Mother was sick in the fall and Father told me to dry all the peaches I could and have half for doing them. After they were all done, Father took them to Ogden and sold them for cash. He wanted to know what I was going to do with the money. He suggested getting "a nice feather bed." He took the money and got 15 pounds of feathers and paid for the ticking out of his own money. I am still sleeping on those feathers at the age of eighty-seven. Although I have had several new ticks, the feathers seem as good as ever.*

Sarah Jane had been sick so long sleeping on a straw mattress that her goal was to get a comfortable bed. Continuing, she wrote: "I also cut Berrett's tame sage on shares. Father sold it to the drug store and I bought clothes."

Joseph Godfrey often was called to help others in their health struggles. Sarah Jane wrote: *When I write about my father I could tell a lot of his good deeds. He was away from home a lot with the sick and taking care of the dead in North Ogden. One night he came home tired out. The Pickfords had a very sick baby. He asked Mother to go down and see it and perhaps take the pillow from under its head. Mother took me with*

her. The baby was dying, as Father suspected, and as soon as the pillow was removed the little thing gasped and was gone—the first one I ever saw die, and I have never forgotten it.

"My father died the 16th of December 1880. I was eighteen," wrote Sarah Jane. "Mother was left with eight children—the oldest, John, was twenty. The baby, Josephine, was one month old."

Joseph Godfrey's death in 1880 would have made him 74 years of age if the 1806 birth date is correct, or perhaps he was a decade older as some have claimed. In any case, he lived a long and useful life. His years were filled with adventure and hardship, heartache as well as joy. His advice was sought after as attested in the Minutes of the North Ogden Elders Quorum,²⁵ and he is remembered fondly by his many descendants. His legacy of love, devotion and caring for the needs of others serves as a bond linking later generations who will continue to revere his name forever.

He is buried in the Ben Lomond Cemetery of North Ogden, one of the oldest cemeteries in Utah, established in 1851. Joseph Godfrey's memory remains part of the community he spent almost thirty years in building.²⁶

* * * * *

Sarah Ann Price Godfrey

in 1922, age 80



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- ² *ibid.*
- ³ Anderson, Lois Lindsay, Sketch of the Life of Joseph Godfrey, FHL 929.273 A1 No.8265.
- ⁴ Gibson, John W., Biographical Sketch of Joseph Godfrey, 1935; personal papers of Rae Hall Eller, West Valley City, Utah
- ⁵ Joseph Godfrey, as written by “one of his children,” personal papers of Rae Hall Eller, Utah
- ⁶ Greenwell, *op. cit.*
- ⁷ Joseph Godfrey, as written by “one of his children,” personal papers of Rae Hall Eller, Utah
- ⁸ *ibid.*
- ⁹ Gibson, *op. cit.*
- ¹⁰ Anderson, *op. cit.*
- ¹¹ Black, Susan Easton, Inscriptions Found on Tombstones and Monuments in Early Latter-day Saint Burial Grounds..., [FHL 973 V3es]
- ¹² Gibson, *op. cit.*
- ¹³ Gibson, *op. cit.* Also see “Notes” on correspondence with the Pioneer Companies staff.
- ¹⁴ *ibid.*
- ¹⁵ *ibid.*
- ¹⁶ Joseph Godfrey, as written by “one of his children,” *op. cit.*
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- ¹⁹ Kurtz, Stanley, Polygamy Versus Democracy, You can't have both; Weekly Standard, 06/05/2006, Volume 011, Issue 3.
- ²⁰ Weaver, Margaret Holmes and Winkler, Ellen Holmes, “Just Jane” : Sarah Jane Godfrey, born 31 May 1862, died 23 December 1945 [err:1950] 1968 [FHL film #547075/10]
- ²¹ *Ibid.*

²² Powell, Allen Kent, ed., Utah History Encyclopedia, University of Utah Press, 1994; Wood, Steven, "Fruit Industry in Utah"

²³ Greenwell, op. cit.

²⁴ Gibson, op. cit.

²⁵ Elders Quorum genealogical records and minutes of meetings 1869-1886, The Church of Jesus Christ of Latter-day Saints, North Ogden Ward, Utah [FHL US/CAN Film #0025652 Item 1] :

1875: "Bro. Jos. Godfrey (visitor) then spoke a little to the Elders and his remarks were good and edifying to all."

1876: "Bro. Godfrey, Prest. of the Teachers Quorum (visitor) was then called on for to say a few words. He spoke upon the trials that the people had to pass through in building up the temple in Nauvoo and he was proud of hearing the report of the treasurer and he said that if all the quorums were as ahead as we were it would not be long before it would be finished [the Salt Lake temple] and his teachings to the brethren were good and beneficial to all and he hoped the brethren would still continue. Amen."

²⁶ From the Gallery of Pioneers of the Daughters of the Utah Pioneers, the caption that accompanies his photo reads: "Almost one might say spontaneously, looking at the features of Joseph Godfrey, 'a sea captain,' and he was. It is recorded of him in his biography that he followed the sea for 19 years. Sturdy, honest in his convictions and seeking what he believed was the truth he accepted Mormonism after an eventful career on the sea and in the English army in Canada. He was born in 1800 in England. After hearing the message of "Mormon" elders he went to Nauvoo where he worked for and became a close associate of the Prophet Joseph Smith. He came to Utah in 1852 and thereafter devoted his life to the building up of this region. He settled at North Ogden. He was a member of the 28th quorum of seventy and was a counselor in the bishopric. He died in 1880."

ADDITIONAL NOTES:

In an attempt to add the names of Mary Reeves Coleman and Moroni Coleman to the roster of Pioneer Companies, I engaged in the following correspondence with the administrator of the website hosting the Pioneer Companies. [see: www.lds.org/churchhistory/library/pioneercompanylist-chronological/0,15765,3968-1,00.html]

Feb. 21, 2008

Ellen:

In the interest of accuracy, and in an effort to avoid the many errors found in earlier Mormon Pioneer listings, we are including on the Mormon Pioneer Overland Travel website only those names that are mentioned in what historians call "primary sources," (period documents such as a pioneer diary, the company journal, an autobiography or a letter written by one of the pioneers, the individual's obituary, or a source published during the pioneers lifetime, etc.) Such documents must be explicitly clear that an individual was in a specific company or that they traveled at a particular time.

The source you cite--Sketch of Joseph Godfrey's life--is not available to me so I cannot check its information. Is this a biography (written by someone other than Joseph Godfrey) or is it an autobiography (written by Joseph himself)? If it is the latter, will you please send me a copy of the pages that tell of Mary and Moroni Coleman's trip to Utah? I need to check it against Mary's obituary (which I found) that says: "She emigrated to Utah in 1851."

Unless we are able to resolve the above conflict of dates, I cannot add Mary and Moroni to our database.

You can send me a copy in one of two ways. Either you can scan the document into your computer and send it as an e-mail attachment to WoodDL@ldschurch.org or you can send a Xerox copy via U.S. Mail to:

Melvin L. Bashore
Church History Library, Rm. 110E
Church Office Building
50 East North Temple
Salt Lake City, UT 84150-3420

Attention: Elder David L. Wood

Thank you!

Elder Wood
WoodDL@ldschurch.org

Feb. 25, 2008

Hello again,

The following two documents mention Mary Reeves Coleman and her son, Moroni traveling with her brother-in-law, Joseph Godfrey, and family, among whom was her sister, in the David Wood Company to Utah in 1852.

1. Joseph Godfrey, pioneer 1852, Ada Godfrey Jardine, 1973; Daughters of the Utah Pioneers history department; <http://www.dupinternational.org/> :

"Joseph Godfrey located the first farm on the east bank of the Missouri River a few miles below Council Bluffs. In 1852 with his family and Colman's wife and child Joseph Godfrey started for Utah with the David Wood Company," (p. 2).

2. Gibson, John W. Biographical Sketch of Joseph Godfrey, 1935; personal papers of Rae Hall Eller, West Valley City, Utah:

"In 1852 Joseph Godfrey and his family and George Coleman's wife and child continued their journey under the command of David Wood. The companies were organized with captains of hundreds, fifties and tens, with outriders on each side, the loose cattle and horses being driven abreast. Many, especially those from foreign countries, were not familiar with teaming." (p. 2)

Logic would suggest that Mary did indeed go west in 1852. If, however, she went in 1851, there would need to have been a compelling reason why she would leave the protection of her sister's family and forge ahead without them in another company. Research into early Tooele, Utah records may establish that she did arrive earlier, but such information has not been located.

I have in my possession the 1924 obituary of Mary's son, Moroni Coleman. It states "He was born in Nauvoo, Illinois, May 31, 1844. When he was only two years old his father joined the Mormon battalion and died

somewhere along the route taken by that body of men from the northern part of the United States to the Mexican border. He crossed the plains with his mother with the Mormon pioneers." but it does not give the date of the crossing.

If this will suffice please let me know.
Thank you,
Ellen C. Shaeffer

Feb. 28, 2008
Ellen:

I received your e-mail of 27 February with its information about Joseph Godfrey's biographies. Thank you!

Unfortunately, both are "secondary accounts," that is, they were not written by one who actually made the trek and therefore they do not meet our criteria for adding names to the Mormon Pioneer Overland Travel website.

Again, if you or any of your relatives ever locate a primary source that specifies when and with whom the Mary and Moroni emigrated, please send us a copy for our evaluation.

You can send us copies in one of two ways. Either you can scan the document into your computer and send it as an e-mail attachment to WoodDL@ldschurch.org or you can send a Xerox copy via U.S. Mail to:

Melvin L. Bashore
Church History Library, Rm. 110E
Church Office Building
50 East North Temple
Salt Lake City, UT 84150-3420

Attention: Elder David L. Wood

Thank you!

Elder Wood
WoodDL@ldschurch.org

State of Iowa

SCHEDULE I.—Free Inhabitants in the District No 21 in the County of Polk Iowa 285
 enumerated by me, on the 23rd day of Nov. 1850. Luke Johnson Ass't Marshal

Sex and
 Age, or
 other

1	2	3	DESCRIPTIONS			7	8	9	10	11	12	13
			Age	Sex	Color							
	Geo		21	M		grow						
	Sarah		11	F								
	Falia		13	F								
	Lake		3	M								
	Moses		1	"								
	Ann		7/2	"								
	Lucy Fisher		22	F				Eng.				
114244	Geo Rodding		52	M		now		Ind.				
	Adelia		38	F				Ind.				
	Adelia		22	"				Ind.				
114245	Geo Rodding		20	M								
	Louisa		19	F				Illinois				
114246	John Rodding		70	M				N.Y.				
	Wm Wendinhal		33	"				Ind.				
	Sarah		32	F				Eng.				
	Mary		11	"				Ind.				
	John		9	M								
	Richd		6	F								
	Geo		3	M				Iowa				
	Elizabeth		4/2	F								
114247	Thos Wendinhal		45	M		Labour		Ind.				
	Kathryn		15	F				Pa.				
	Susanah		16	"				Ind.				
	Geo		14	"								
	Louis		11	"								
	Thos		6	"								
114248	Saml Wendinhal		46	"				Ohio				
	Lillia		12	F				Ind.				
	Eli		21	M				Ind.				
	John		17	"								
	Sarah		15	F								
	Jacob		17	M								
	Lucencia		8	F				Ills.				
	Joseph		3	M								
	Fanny		1	F								
114249	Joseph Godfrey		45	M		Farmer		England				
	Elsa		33	F				Ind.				
	Ann		9	M				N.Y.				
	Geo		3	"				Iowa				
114250	Geob Gundt		51	"				Germany				
	Sarah		18	F				do.				
	Abner		17	"								

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MyFamily.com

SCHEDULE 1 - Free Inhabitants in _____ in the County of Neke State of Nebraska
 enumerated by me, on the 12th day of July, 1880. L. H. Brown Ass't Marshal
 Post Office Ogden

1	2	3	Description			Value or Estate Owned			10	11	12	13	14
			4	5	6	7	8	9					
The name of every person whose usual place of abode on the first day of July, 1880, was in this family.													
Profession, Occupation, or Trade of each person, male and female, over 15 years of age.													
Place of Birth, Showing the State, Territory, or Country.													
Whether deaf and dumb, blind, insane, idiotic, pauper, or convict.													
1029	921	Mr. Howard	40	2		Nebraska	100	11	Miss				
		Sarah	30	1									
1030	922	Mr. Linn	38	2		Illinois	1500	460	Pa. ff				
		Martha	32	1									
		Charles	24	1									
		Lavinia	13	1									
		Olga	16	2									
		Mary	11	2					U. S.				
		Samuel C.	3	2									
		Pamela	5	1									
		Lavinia	4	2									
		Lavinia	4	1									
1031	923	Mr. H. Moore	21	2			600	300	Miss				
		Lavinia	21	1					Miss				
		M. H.	5	2									
		Samuel	9	2									
		Lavinia	4	1									
1032	924	Mr. Squires	48	2		Sherman		100	Eng				
		Mary	40	1									
		John	3	2					U. S.				
		Charles	4	2									
		Isabella	5	1									
		Olga	2	2				120	Eng				
1033	925	Mr. Green	23	2									
		John	21	1					U. S.				
		Elizabeth	4	1									
		M.	1	2									
1034	926	Mr. Long	50	2		Nebraska		40					
		Lilly	20	1					U. S.				
		John	3	1									
		Mary	1	1									
1035		Mr. Brown	50	2		Illinois	700	460	Eng				
1036	927	Mr. Bradley	40	1					U. S.				
		M.	19	2					Male				
		John	10	1					U. S.				
		Geo.	11	2									
		Charles	9	2					U. S.				
		Reuben	6	2									
		Maria	8	1									

Page No. 13
 SCHEDULE 1.—Inhabitants in North Ogden in the County of Wasatch, State of Utah, enumerated by me on the 7 day of June, 1870.
 Post Office: North Ogden J. M. Langsdorf Asst. Marshal.

1	2	3	4			7	8		10	11				15	16	17	18	19	20
			4	5	6		8	9		11	12	13	14						
1	96	96	Samuel	4	39	24	Farmer	800	300	Buy	1	1							
2			— Jacob	21	35	7	High Miner				1	1							
3			— Rhoda	10	24		At Home			Utah	1	1							
4			— Eliza	12	24						1	1							
5			— Charles	10	24						1	1							
6			— Matt	7	27						1	1							
7			— Susan	2	27						1	1							
8			— Charles	1	24						1	1							
9	97	97	— Robert	7	32		Farmer	300	100	Buy	1	1							
10	98	98	— James	21	39	24		450	250		1	1							
11			— Maria	37	24		At Home				1	1							
12			— John	16	24		Iron Miner				1	1							
13	99	99	— Richard	20	24						1	1							
14			— Jacob	14	24		At Home				1	1							
15			— Charles	12	24						1	1							
16			— Maryann	7	24						1	1							
17	100	100	— Rose	30	24		Laborer				1	1							
18			— Jane	28	24		High Miner				1	1							
19			— George	3	24					Utah	1	1							
20			— Mary	2	24						1	1							
21			— William	4	24						1	1							
22	101	101	— John	6	24		Home			Utah	1	1							
23			— William	21	24		Iron Miner				1	1							
24			— Mary	17	24		At Home				1	1							
25	102	102	— Harrison	20	24		Miner			Buy	1	1							
26			— Caroline	37	24		High Miner				1	1							
27			— Rose	15	24		School Teacher			Utah	1	1							
28			— Robert	10	24						1	1							
29			— Alfred	1	24						1	1							
30	103	103	— Samuel	21	24		Farmer	1800	800	Buy	1	1							
31			— Eliza	13	24		High Miner				1	1							
32			— William	14	24		Laborer			Utah	1	1							
33			— Maryann	14	24						1	1							
34			— Victor	6	24						1	1							
35			— Victoria	3	24						1	1							
36			— Annet	1	24						1	1							
37	104	104	— George	20	24		Farmer	875	375	Buy	1	1							
38			— Mary	50	24		High Miner			Utah	1	1							
39			— Sarah	28	24					Utah	1	1							
40			— George	20	24		Iron Miner			Utah	1	1							

No. of dwellings, F. No. of white males, 22. No. of males, foreign born, 0. No. of females, 22. No. of females, foreign born, 0. Total, 44.

Received Sept. 1, 80

Page No. 23
Supervisor's Dist. No. 136
Enumeration Dist. No. 101

Note A.—The Census Year begins June 1, 1879, and ends May 31, 1880.
Note B.—All persons will be included in the Enumeration who were living on the 1st day of June, 1880. No others will. Children BORN SINCE June 1, 1880, will be OMITTED. Members of Families who have DIED SINCE June 1, 1880, will be INCLUDED.
Note C.—Questions Nos. 14, 15, 16 and 17 are not to be asked in respect to persons under 10 years of age.

SCHEDULE I.—Inhabitants in North Ogden Precinct, in the County of Watauga, State of Vt.
enumerated by me on the 17th day of June, 1880.

John L. Lathrop

Sex	Age	Name	Sex	Age	Name	Sex	Age	Name	Sex	Age	Name	Place of Birth of the parents		Place of Birth of the person	
												Father	Mother	Place of Birth	Place of Birth
Male	27	Albany	Male	23	John	Male	23	John	Male	23	John	VT	VT	VT	VT
Female	20	John	Female	18	John	Female	18	John	Female	18	John	VT	VT	VT	VT
Male	15	John	Male	12	John	Male	12	John	Male	12	John	VT	VT	VT	VT
Female	10	John	Female	8	John	Female	8	John	Female	8	John	VT	VT	VT	VT
Male	7	John	Male	5	John	Male	5	John	Male	5	John	VT	VT	VT	VT
Female	4	John	Female	3	John	Female	3	John	Female	3	John	VT	VT	VT	VT
Male	3	John	Male	2	John	Male	2	John	Male	2	John	VT	VT	VT	VT
Female	2	John	Female	1	John	Female	1	John	Female	1	John	VT	VT	VT	VT
Male	1	John	Male	0	John	Male	0	John	Male	0	John	VT	VT	VT	VT

Notes: 1.—In reading across the columns 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

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