

Ancestry for
Anne hove lace
FRANCIS^o Lovelace

Property of
The Guild of St. Margaret of Scotland

Descends from —
St. Margaret of Scotland
Alfred The Great
Malcolm Canmore King of Scots
Kenneth Mac Alpin, King of Picts & Scots

M.E.S.

me

Roger Bigod
Hugh Bigod
William d'Aubigny (named in Charter)
Richard de Clare
Sir Gilbert de Clare
John de hacy
Robert de Vere
Salier de Quincy
William de Warenne (named in Charter)

ATHELING'S 36 GENERATION SINGLE LINEAGE CHART

Chart # _____

The following information is on the ^{ancestry} lineage of the person named on line #1, immediately below:

1. Anne Lovelace married Rev. John Gorsuch
Francis Lovelace Blanche Talbot
2. Sir William Lovelace married Annie Barne
3. Elizabeth Aucher married Sir William Lovelace
4. Edward Aucher, Esq. married Mabel Wroth
5. Affra Cornwallis married Sir Anthony Aucher
6. William Cornwallis married Elizabeth Stanford
7. Philippa Tyrrel married Thomas Cornwallis
8. Anne Pashley married Edward Tyrrel
9. Philippa Sergeaux married Sir Robert Pashley ✓
10. Philippa Fitz Alan married Sir Richard Sergeaux, Kent.
- ⑪ Sir Edmund Fitz Alan married Sibyl Montagu
12. Isabel Despenser married Sir Richard Fitz Alan
13. Alianora de Glare married Sir Hugh de Despenser
14. Joan Plantagenet married Sir Gilbert de Glare
15. Edward I. K. of Eng. married Eleanor of Castile
16. Henry III, K. of Eng. married Eleanor of Provence

(Continued on the other side)

- 17. John K. of Eng. married Isabella of Angouleme
- 18. Henry II, K. of Eng. married Eleanor of Aquitaine
- 19. Matilda of England married Geoffrey V. Plantagenet
- 20. Matilda of Scotland married Henry I. K. of Eng.

21. St. Margaret of Scotland married Malcolm III Canmore

22. _____ married _____

23. _____ married _____

24. _____ married _____

References
Magna Charta
SURITIES by
Wortz - 3rd Ed.

25. _____ married _____

26. _____ married _____

27. ANCESTRAL ROOTS
to AMERICAN
COLONISTS by

28. Weise 5th Ed. married _____

29. _____ married _____

30. _____ married _____

31. _____ married _____

32. _____ married _____

33. _____ married _____

34. _____ married _____

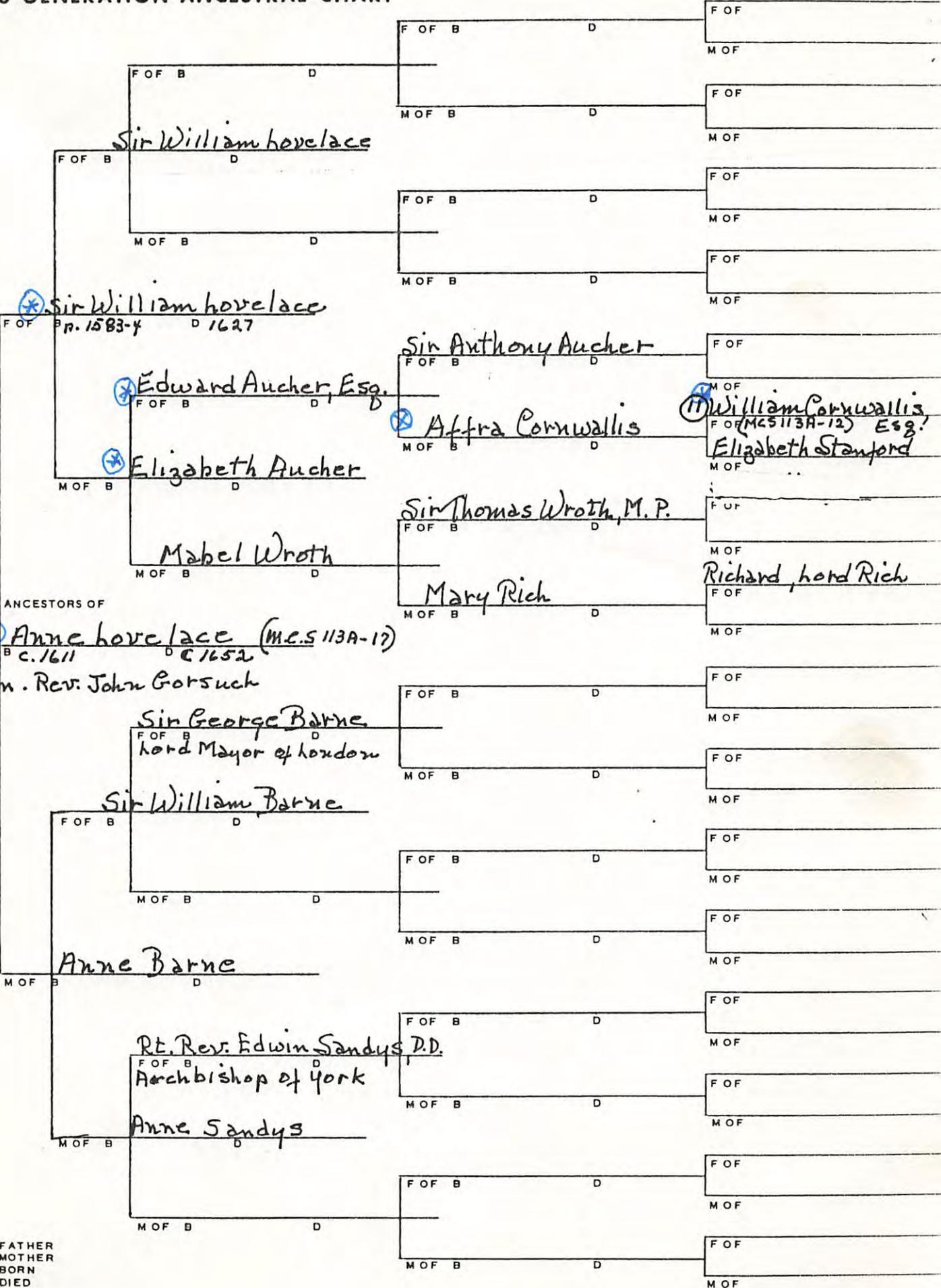
35. _____ married _____

36. _____ married _____

6 GENERATION ANCESTRAL CHART

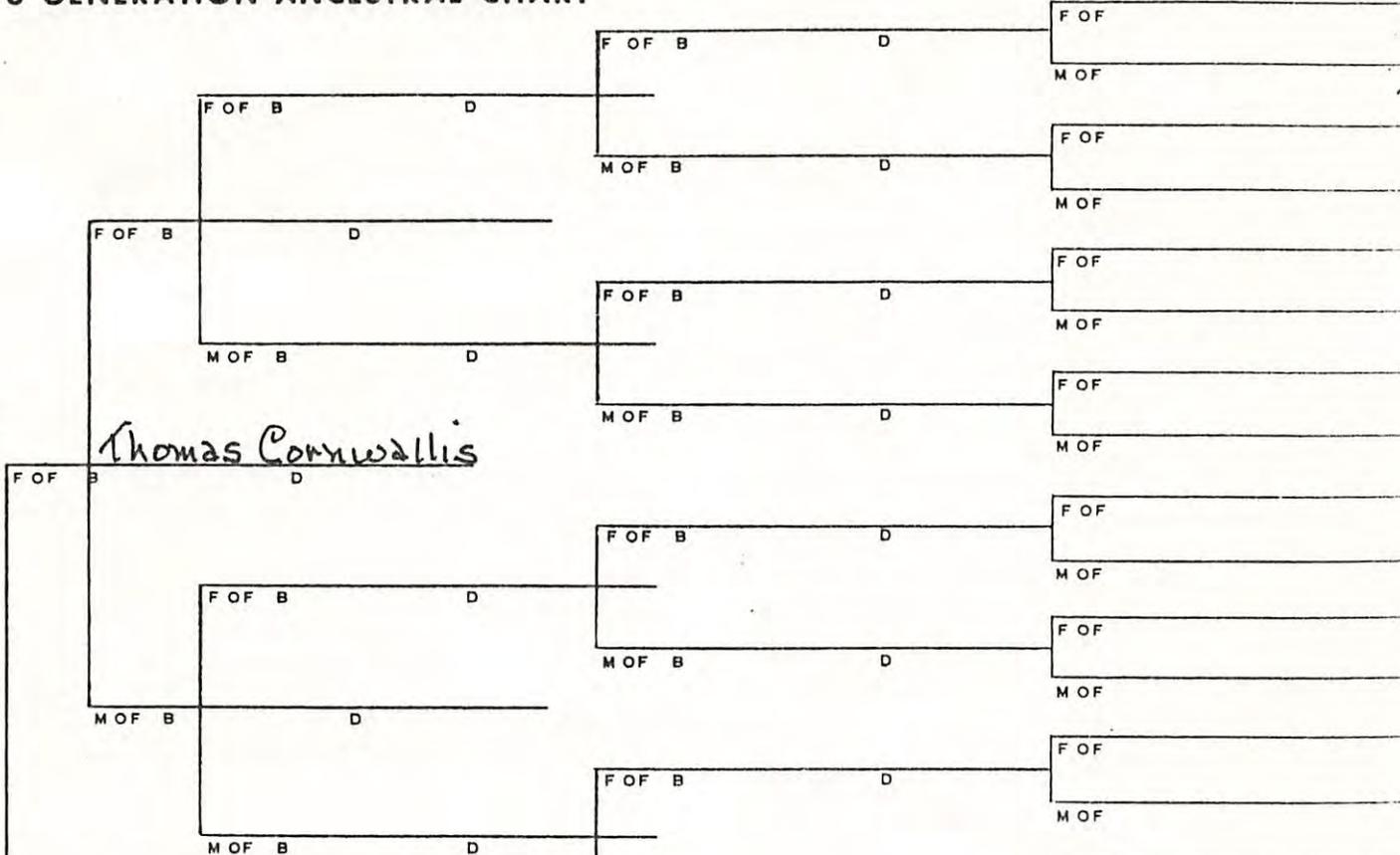
P
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M
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6 GENERATION ANCESTRAL CHART

P
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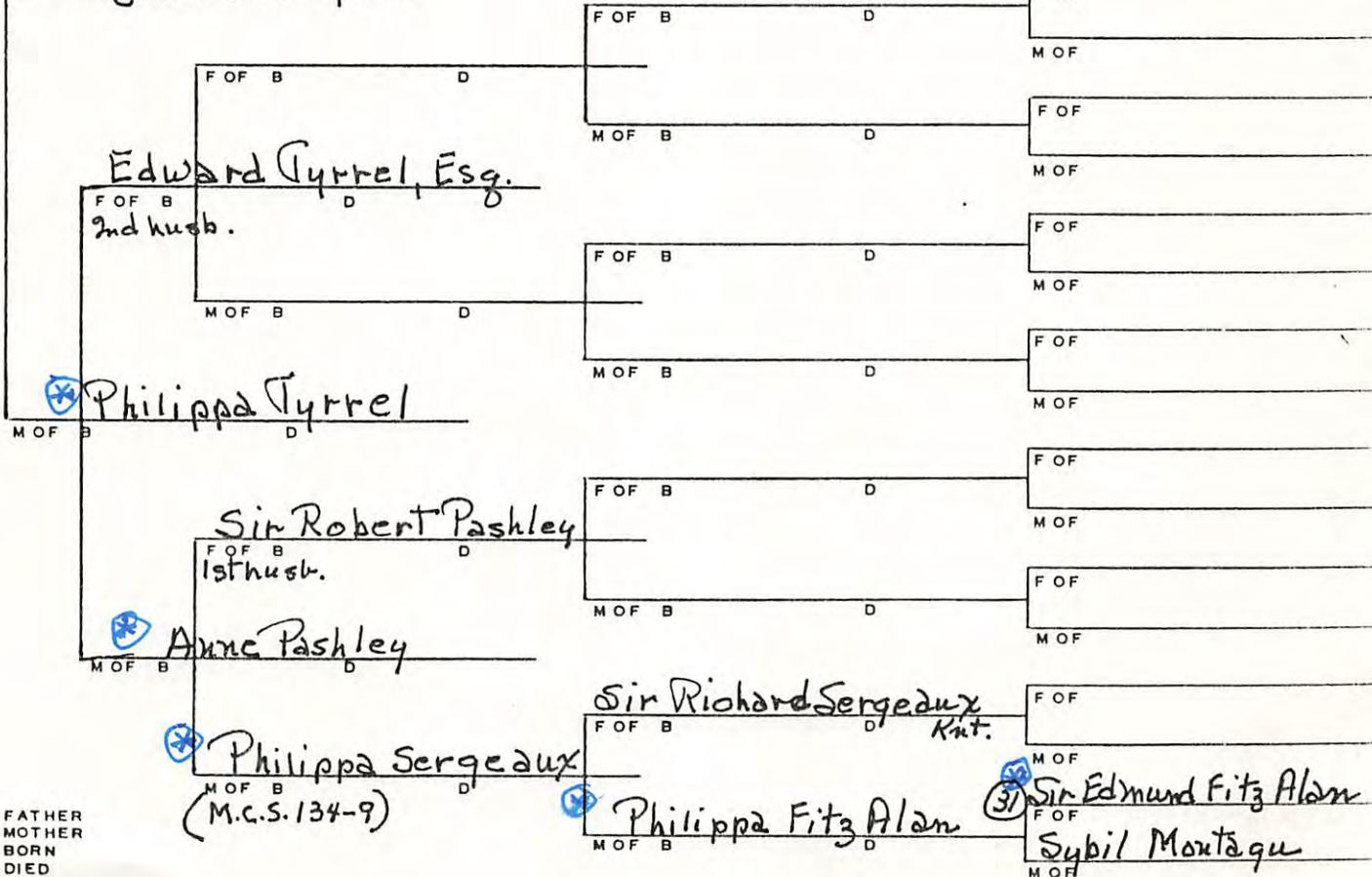


ANCESTORS OF

William Cornwallis, Esq. (MCS 113A-12)

M. Elizabeth Stanford

M
A
T
E
R
N
A
L



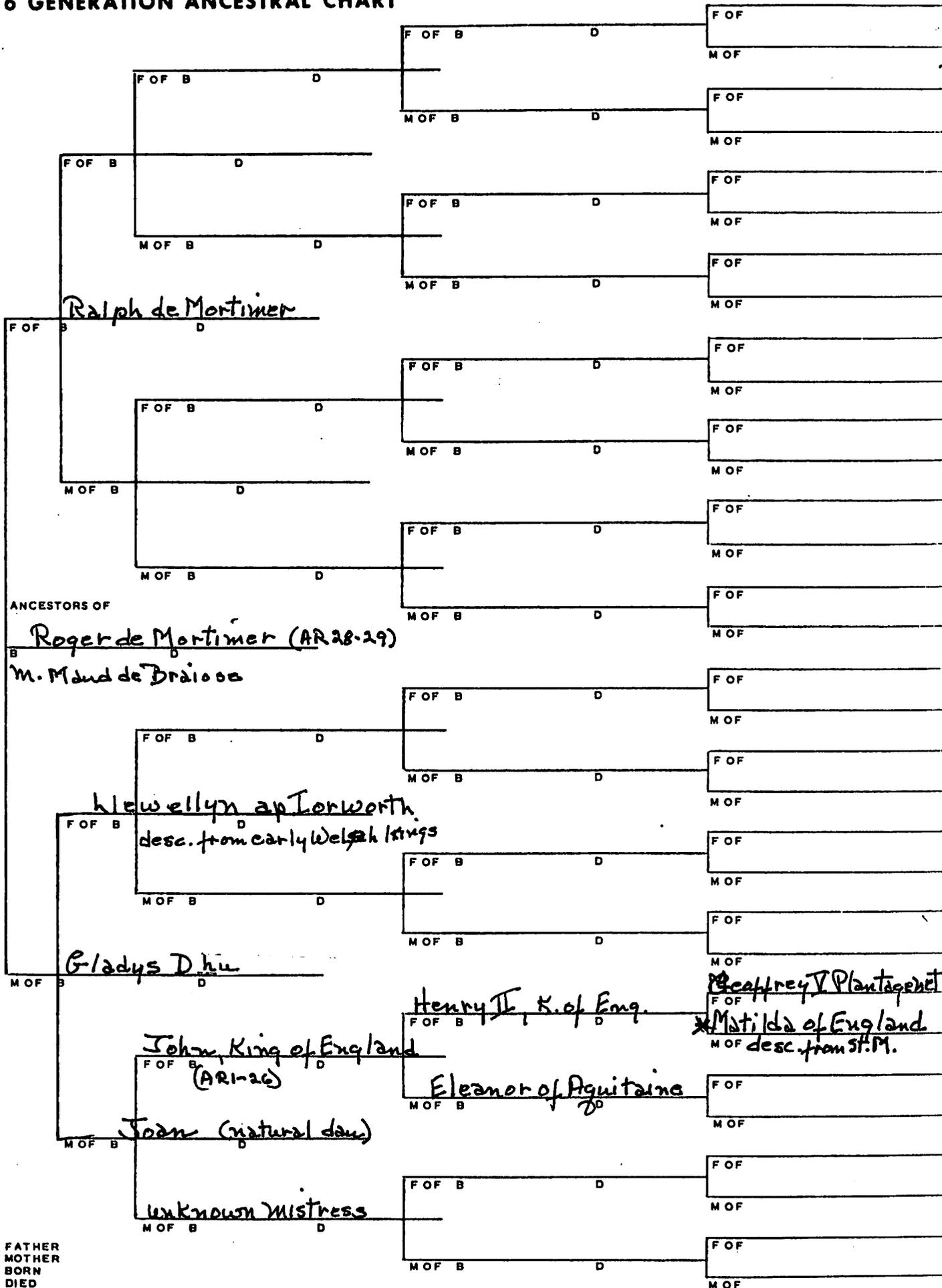
F = FATHER
M = MOTHER
B = BORN
D = DIED

③ Sir Edmund Fitz Alan
Sybil Montagu

6 GENERATION ANCESTRAL CHART

PATERNAL

MATERNAL



F = FATHER
M = MOTHER
B = BORN
D = DIED

GRANDMOTHER LOVELESS

A few incidents in the life of Matilda E. Loveless wherein she remembers Joseph Smith the Prophet in the City of Nauvoo, where she lived six years. Sister Matilda Loveless says.

I am the daughter of James and Cynthia McClellan, I was born in Nashville Tennessee, December 15, 1829. My parents moved to Nauvoo in 1840, the year I was eleven years old, there, they lost their eight cows and other very valuable property. The first winter we suffered very much from want and sickness, still we did not murmur, but were thankful we had gathered with the Saints in the beautiful city of Nauvoo. My parents were very industrious and through the blessings of God we were soon in comfortable circumstances again. I can remember very distinctly the appearance of Joseph and Hyrum Smith. Joseph always used a black horse and Hyrum a white one, whenever riding on horse back.

I often saw Joseph and his wife, Emma, at meetings, out walking or riding in their carriage with Porter Rockwell as coachman on their way to Joseph's farm, passing by our house. The farm of Joseph's was superintended by a man whose name was Lott.

I always attended Sunday School in the morning and meeting in the afternoon in a grove near the Nauvoo Temple. Joseph was usually present. My happiest childhood remembrances are those spent in Sunday School and many Scriptural passages I learned at that time. I remember often seeing Emma Smith singing in the choir.

At one time while attending meeting it was raining very hard. I was holding an umbrella and it seemed that Joseph had been absent a few meetings and at this time was speaking very powerfully and everybody was so interested that they did not notice the storm.

At one time Joseph was taken to Carthage for treason and on his release Emma and many of the brethren and sisters left Nauvoo on horse-back to go and meet Joseph on his return. Joseph came in a carriage, while I, together with many other children were very much interested in the return of our prophet and great rejoicings were among the people. The feelings of the people when Joseph returned after having been arrested cannot be described for it was heavenly. Down on the flat, south from the City of Nauvoo, I have often seen the brethren drill and Joseph taking the lead. I can remember Emma being present at these military drills.

How well I can remember being very pleased when my mother would let

me take the dinner to father while he worked on the Nauvoo Temple. I seemed to understand the importance and holiness of that building and father was always so pleased to have the children come with his dinner and would tell us about the Temple of God he was assisting to build. Being a blacksmith, he had a shop near by where he worked when necessary and then all kinds of labor. I can remember my father coming home in the night (having been on guard) to make bullets in our fireplace. In those days we were always in dread of the Mobs. Father occasionally wore a red coat and we children spoke of father as belonging to the red coat company. I was present when the capstone was placed on the Nauvoo temple and I remember the rejoicing of the people, also the song that was composed for the occasion. In those days we children would work and do anything so as to have the priveledge of meeting in the gathering of the Saints, our very souls was enthused over the Gospel, we delighted in understanding all that was said and done in the Church.

I was present at the dedication of the Nauvoo Temple, the day my brother William and my parents received their endowments; on their return home, how happy they were over receiving these blessings and they spoke to me about having my endowments, but I said "No", I will wait until I am married, which I did. I was present and heard Joseph speak to the Indians on the lawn by the old white house, right across the street from the Mansion House. Many Indians were seated around, others standing, many of the people of Nauvoo were present. I have many times drank water from the well at Carthage jail where Joseph lay when the man wanted to strike his head off and was prevented from doing so by the light from heaven. My father owned a farm beyond Carthage, so we would stop and get a drink from this well when going to our farm, as the water was very cool and fresh, but we never drank there after the prophets death.

The last time I saw Joseph was the day he delivered his last public address when he said "I call upon God and Angeles to witness that I have unsheathed my sword with a firm and unalterable determination that the people shall have thier loyal rights and shall be protected from mobs, violence or my blood shall be spilt upon the ground like water and my body consigned to the silent tomb." I can remember so well that day, it looked so cloudy and as though it would storm, so my mother sent me to my father with his coat. I remember so well the scene and how attentive my father was with the remarks of Joseph, so I listened and became equally so. The The day that word came Joseph and Hyrum were killed I shall never forget as there was much confusion among the people. A number of we children

ran to the cornfield and prayed for the safety of our parents. I saw the murdered bodies of Joseph and Hyrum laying in state in the Mansion House. I saw the coat and other clothing Joseph and Hyrum wore when killed, also the pillow that Hyrum's head rested on and the stains from the wound on his face. Even now I can not think of that sight but with the most terrible feelings. I was present at the meeting held in the grove when Brigham stood up and spoke with the voice of Joseph and his people sustained Brigham Young as their leader. The feeling that thrilled my soul gave me a testimony of the truth of this Gospel that has never left me and has sustained me through many trials, for I learned then, and know God is leading this Church and this testimony I can bear to the whole world if needs be.

We moved with the Saints to Council Bluffs, where I was married to James W. Loveless in 1847. I attended the party that was given to the Morman Batallion and danced there for the first time. I had two children before crossing the plains, arriving in Utah in 1851.

Sister Loveless was the mother of ten children, two sons and eight daughters. Her grandchildren are 66, her great grand children 56, her great great grand children are 3, her living descendants of to-day are 111. She joined the relief society in 1868 and was an efficient worker,

Compiled by Zella Farrer, Provo Utah, Oct. 20
1909

(Matilda E. Loveless after passing through all the hardships of pioneer life, died March 1st, 1909 in Provo Utah, faithful to her convictions.)

Biographical sketch of Matilda E. Loveless

A few incidents in the life of Matilda E. Loveless wherein she remembers Joseph F. Smith, the prophet, in the city of Nauvoo where she lived for six years.

Sister Matilda Loveless says:

"I am the daughter of James and Cynthia McClellan, born in Nashville, Tennessee, December 15, 1829. My parents moved to Nauvoo in 1840, the year I was eleven years old. The first winter there we lost eight cows and other valuable property and suffered very much from want and sickness. Still we did not murmur, but were thankful that we had gathered with the Saints in the beautiful city of Nauvoo. My parents were very industrious and through the blessings of God we were soon in comfortable circumstances again. I remember very distinctly the appearance of Joseph and Hyrum Smith. Joseph always used a black horse and Hyrum a white one, whenever riding on horse back.

I very often saw Joseph and his wife, Emma at meetings and out walking and riding in their carriage with Porter Rockwell as coachman while on their way to Joseph's farm which route passed by our house. This farm of Joseph's was superintended by a man named Lott.

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The last time I saw Joseph was the day he delivered his last public address, when he said: "I call on God and Angels to witness that I have unsheathed my sword with a firm and unalterable determination that this people shall have their legal rights and shall be protected from mobs, violence, or my blood shall be spilt upon the ground like water and my body consigned to the silent tomb." I remember so well that day-it looked so cloudy as though it would storm. So, my mother sent me to my father

remember

with his coat. I/~~REMEMBER~~ well the scene and how attentive my father was over the remarks of Joseph. So, I listened and became equally attentive.

On the day that word came that Joseph and Hyrum had been killed, I shall never forget the confusion among the people. A number of us children ran to the cornfield and prayed for the safety of our parents.

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I was present at the meeting held in the grove when Brigham Young stood up and spoke with the voice of Joseph and his very appearance was like Joseph's. With one voice the people sustained Brigham Young as their leader. The feelings that thrilled my soul gave testimony to the truth of the Gospel that has never left me and has sustained me through many trials. I learned then and know God is leading this church and this testimony I can bear to the whole world if need be.

We moved with the Saints to Council Bluff where I was married to James W. Loveless in 1847. I attended the party that was given to the members of the Mormon Battalion and danced there for the first time. I had two children before crossing the plains to arrive in Utah in 1851!

Sister Loveless was the mother of 10 children--two sons and eight daughters. Her Grand children numbered 66, her great grandchildren 56, and her great great grandchildren 3. Her living descendants of today number 111. She joined the Relief Society in 1868 and was one efficient worker.

Matilda E. Loveless, after passing through all the hardships of Pioneer life, Died March 11, 1909 in Provo City. She died as she lived--a faithful Latter-day Saint.

Post Script-----Gape Coral, Florida, Feb 19, 1977

The Biographical sketch of Mathilda E. Loveless above quotes her concerning certain incidents wherein she remembers Joseph F. Smith, founder of the Mormon church, and gives certain details about her life and family. I do not know when the quotations were made nor do I know who originally reproduced them. As I recall, the above sketch was given to my mother, I believe, by her sister, Rita, or, perhaps, by my cousin, Irene Tuttle. In any case, I received the sketch from my sister, Mrs Katherine E. Taylor, and I have reproduced it here in order to provide

copies to certain relatives and members of my immediate family. The original copy of the sketch is so old and tattered as to be barely legible in certain parts and is certainly not worthy of zerox reproduction.

My name is Bruce Easley. Matilda E. McClellan Loveless is my maternal great grandmother. My mother, Clyda V. Conover Easley, now deceased, is the daughter of Elizabeth J. Loveless Conover. Since the above sketch refers to remembrances of Joseph F. Smith on the part of my great grandmother, the following post-script may be of interest to current and future relatives for it deals with a very pleasant visit I had with Joseph Fielding Smith IV, President of the Mormon church in Independence, Missouri.

It should be remembered here that following the murder of Joseph and Hyrum Smith in Carthage, Illinois, the twelve Apostles of the church met in high council and elected Brigham Young to succeed Joseph as President of the church. Almost immediately dissention developed amongst Saints for there were some who felt that the Presidency should succeed to the oldest son of Joseph as established and ordained by the "prophet" himself. In defense of Brigham, it should be mentioned that dissention amongst the Saints was not limited to the question of succession to the Presidency. Among the Saints were non-believers who embraced the church only as a means of exploitation and adventure. Also, some were so ignorant and fanatical, particularly in their relationship with gentiles, as to be a constant source of trouble. As is evident with people everywhere, jealousy, greed, and selfishness were not entirely uncommon qualities amongst the Saints. Therefore, certainly it can be said with validity that only the strong character, iron will and leadership of Brigham could have maintained order and held the Saints together as they crossed the plains to endure unbelievable suffering and hardships. In any case, the Presidency was denied young Joseph on the grounds that he was too young and irresponsible for such important duties.

Dissention and bickering continued amongst the Saints as they left Nauvoo, crossed the Mississippi River and headed West across Iowa toward Council Bluffs. Finally, those who supported young Joe Smith for the Presidency broke away from Brigham Young and the Mormon train and proceeded to Indenpence, Missouri where they organized their own branch of the Mormon church with young Smith as President. This group^{*} became known as the "Josephites" and currently, as I understand it, number about 50,000. It should be mentioned here, perhaps, that Hyrum Smith

had a son whom he named "Joseph F." This son with kinsmen named "Smith" followed Brigham to Utah. In any event, my visit was with Joseph Fielding Smith IV, direct descendant of the "prophet".

In the early fall of 1960, as Deputy The Adjutant General, U. S. Army, I had an occasion to inspect the Department of the Army's Organizational Records Depot in Kansas City, Missouri. This facility was under the operational control of The Adjutant General. While there, I decided to go to Independence, Missouri to visit the Truman Library since civilian employees of The Adjutant General's Office had assisted materially in the organization and development of this Memorial Library.

While at the Truman Library, much to my surprise, I was invited by former President Truman to visit him in his office. There followed a very memorable interlude in my professional career. It will be remembered that President Truman had been an officer (Captain) in World War I and held the rank of Colonel, US Army, Reserve, before becoming President. Consequently, he was quite considerate of servicemen. In any case, he held me in a very interesting discussion for about an hour. I need hardly add that President Truman did most of the talking. I told President Truman that my forebears, on my mother's side, had crossed the the Plains with Brigham Young to the Terriorty of Utah and that I was familiar with the general circumstances leading to the establishment of the Mormon Church in Independence. I mentioned that I hoped to visit the Temple before returning to Washington, D. C. and my home in Arlington, Virginia. He then told me an interesting story in which he took great delight. It seems Mr. Truman's grandfather (I believe he said his name was "Young") was a trader out of St. Joseph, Missouri, with the Terriorty of Utah. On one occasion, the grandfather delivered his cargo to Utah to find that his trading associate was either dead or unable to complete the trading agreement. The grandfather then contacted Brigham Young who, after hearing the story, completed the trading transaction to the mutual benefit of both parties. President Truman went on to say that, in the Presidential campaign of 1948, he told this story to a packed house in the Tabernacle in Salt Lake City and, as a result, "carried the state of Utah by one vote." Mr Truman then wished me well on my visit to the Temple. I saluted and thanked him for the visit and departed for the Mormon Temple in Independence, Missouri.

At the Temple doors I was met by a nice young man who, apparently, served as a screening officer and guide for visitors. I identified myself and explained that my forebears were Mormon Pioneers who had crossed

the Plains to the Territory of Utah. I remember he exclaimed: "Oh, so you are a Mormon General." He then excused himself and returned shortly thereafter to say: "President Smith would like to see you." I was ushered into a rather plush office where tall, gangling Joseph Fielding Smith IV arose to greet me in a very friendly manner. With him were members of the First Presidency. It seems they had just completed a business meeting with the President. In any case, they were equally friendly and courteous toward me. I, of course, tried to conduct myself with proper decorum and respect toward the President and his counselors.

After a pleasant conversation during which I explained my duty assignment and the purpose of my presence in the area, President Smith personally conducted me on a partial tour of the Temple. He showed me the meeting room where the twelve apostles meet and the magnificent table around which they sat in high council. As I recall, he told me the great oval table and chairs cost \$50,000. He then took me to a larger room which appeared to be ^a museum, housing Mormon Pioneer memorabilia. In a glass cage, he pointed with great pride to the fancy, gold braided, blue uniform made by the "sisters" for the "prophet". Along side the uniform was a beautiful, gold, jewel encrusted, sword. President Smith was quick to point out that the "prophet" was a "Lieutenant General", ** which rank, of course, is senior to "Major General." He further emphasized that he did not show the uniform to everybody. He then shook hands with me and arranged for a special guide to show me other parts of the great Temple.

I was impressed by the size, beauty and magnificence of the Temple. I was told the dome of the Temple was larger than the one of St. Peter's Cathedral in Rome, built by Michael Angelo. Having seen the latter, I do not doubt the assertion. I was impressed by the acoustics of the great hall where convocations and services are held. All appointments and furnishings were elegant and of top quality. I noticed, too, that construction on the temple was continuing as it had since 1926. Since I am a Mason, I noticed with interest that the workmen in and around the temple wore the traditional masonic apron in emulation of the workmen on King Solomon's Temple. Finally, I thanked my guide and thus ended visits with both the President of the United States and the President of the Mormon Church in Independence, Missouri.

BIOGRAPHY OF THE LOVELESS FAMILY

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By Desert Loveless Gray daughter of James W. Loveless
and Matilda McClellan Loveless

It is my desire to give you a short genealogical sketch of the Loveless family. I will endeavor to make this as brief as possible, and will include as the main subjects the lives of my father, James W. Loveless and going back far enough to include a partial sketch of his father, John Loveless, and his wife, Mahala Anderson Loveless, who are my grand-parents, and Joseph Loveless and Dorothy Rogers Loveless, who are my great grand-parents and John Loveless and Rachel Van Hook Loveless who are my great great grand-parents.

We find that John Loveless who was my great great grand-father and the father of Joseph Loveless, came to this country from England in about the year 1770 as near as we can find out. After arriving here he married Rachel Van Hook, a native of Kentucky, she being the mother of Joseph Loveless, who is mentioned later.

Joseph Loveless my great grand-father was born March 3, 1778 in Maysville, Kentucky. He married Dorothy Rogers, who was a daughter of Joseph and Katherine Rogers, and she was born in East Tennessee on February 25, 1787. Her father Joseph Rogers was a native of Ireland. Her mother Katherine Roger's maiden name was Funk, and she was a native of Germany.

John Loveless, my grand-father was born June 24, 1807 in Ross County, Caldrean Township, State of Ohio, son of Joseph and Dorothy Loveless. Up to eighteen years of age, he lived and worked with his father on a farm. On January 25, 1826 he was married to Mahala Anderson, daughter of James and Pricilla Anderson, who were both natives of Virginia. Mahala was born in Hampshin County, Virginia, August 26, 1804. Their first child was a daughter, born July 5, 1827 in Farifield County of Perry, Ohio. Their second child, a son James W. Loveless was born December 23, 1828 in Farifield, Ohio, in all, nine children were born to John and Mahala Loveless. In 1829 they moved from Ohio to Fountain County, Indiana. On the Wabash River, near

Altica and located on a farm and continued farming as they did in Ohio. He was considered in those days as a (well to do) farmer.

On July 4, 1831, two Mormon Elders, Simeon Carter and Solomon Hancock came to their place. On July 5 he listened to them on one of their sermons and on the 7th was baptized in the church by Solomon Hancock and confirmed by Simeon Carter. The elders remained, preaching for four or five days, and built up a branch of some thirty members. John Loveless was ordained a teacher and in three weeks Thomas B. Marsh and Seley J. Griffin came and ordained him a priest. Later on he presided over several branches of the church in Indiana. After that time he went on a mission in company with other elders to Ohio in the year 1830. He returned and presided over the branch until it was moved to Jackson County, Missouri. A few days after the printing press had been torn down, and a great state of excitement prevailed with the Saints of Jackson County, Missouri. In the fall of 1838 the mob arose and they were expelled from the state of Missouri. They were compelled to sign over all of their property by force of arms. In the spring of 1844 he went on another mission to the state of Ohio. He returned from this mission to Nauvoo on the 29th of June and found the murdered bodies of the prophet and patriarch.

After witnessing and experiencing all the hardships and troubles of the saints from the time of the murdering of the prophet up to the 21st of May 1851, on which date they crossed the Missouri River and he began his long trip across the plains for Salt Lake City, which place he reached on September 15, 1851.

Soon after his arrival in Salt Lake City, he was counceled to settle in Provo City, and on the 14th day of October 1851 he unloaded all his belongings in this city. He then built him a house and again went to farming, he continued here until January 30, 1853 when he moved to Salt Lake County, on West Jordan, he again built a home and still kept farming. After residing at West Jordan for two years he moved to Payson and built a fine home

and had one of the best farms in Payson, where he resided until his death in the year 1880.

During all the trials and tribulations which John Loveless went through from the time of his joining the church up until the day of his death, he steadfastly remained a sturdy Latter-Day Saint always willing and ready to do anything he was called upon to do by those in authority over him. He had seen the power of the healing of the sick, both on himself and his own family, when he had been administered to by the elders on different occasions and had been immediately healed.

My last and main subject of which I will treat briefly is my father, James W. Loveless, the son of John and Mahala Loveless, who was born December 23, 1828, in Fairfield, Ohio. He worked with his father on his farm in Ohio and moved with him to Indiana and also with him when he moved from there to Missouri where they were all closely associated with their farms and with the church up until the time he was about nineteen years of age, when on March 9, 1847, at Council Bluffs, Iowa, he married Matilda E. McClellan, while he was still living with his father on their farm in Missouri. Matilda E. McClellan's parents were old time friends of the Lovelesses, belonging to the same church in and farming the same section with the Lovelesses.

James W. Loveless still lived with his parents on the farm for another year, where their first child was born and having been offered a good position in a lumber-yard in Indiana he accepted of the same and moved to Indiana where he remained between one and two years. While working in Indiana another daughter came to their family.

In the fall of 1851 he received word that the Saints in Missouri had been driven away from their homes and their farms and had been compelled to leave everything they had, several months before this time. He thought it best to go back to Missouri and see if he could find out anything further about his parents. Reaching there about August 1851 he found that the mob which had been prosecuting the Saints had driven them out of

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James W. Loveless still lived with his parents on the farm for another year, where their first child was born and having been offered a good position in a lumber-yard in Indiana he accepted of the same and moved to Indiana where he remained between one and two years. While working in Indiana another daughter came to their family.

In the fall of 1851 he received word that the Saints in Missouri had been driven away from their homes and their farms and had been compelled to leave everything they had, several months before this time. He thought it best to go back to Missouri and see if he could find out anything further about his parents. Reaching there about August 1851 he found that the mob which had been prosecuting the Saints had driven them out of

occupied a seat in the City Council for a number of years. He was one of the Councilmen during the years of 1864 and 1865 under William Miller as Mayor. In the years 1866 and 1867 he was one of the aldermen under William Miller as Mayor. He was also one of the councilors during the years 1874-74-75-76-78-79-80- and 1881 under Abraham O. Smoot who was then Mayor. As soon as he reached Provo he made his home in the Second Ward and became associated with the management of the Ward in the year 1859. He was one of the councilors to the Bishop from 1859 to 1874. He was ordained as the bishop of that ward in the year 1874 which position he held until his death in the year 1888.

My father believed firmly in the doctrines and teachings of his church, especially the doctrine of polygamy, and in accordance with that belief married three women and reared a family of thirty-six children, many of whom are well and favorably known in Utah County.

Trouble again in the form of the Edmunds Tuckers Law came on the Saints, and my father was arrested on a Utah Central Railroad train, charged with unlawful cohabitation. On Thursday the 8th of July 1886, was found guilty by a jury on September 29, 1886. On October the 21st 1886 was sentenced to six months imprisonment in the State Penitentiary and a fine of three hundred dollars and costs, which amounted to nearly six hundred dollars fine. My father at that time to raise this amount had to sell his ten acre farm in the Ft. Field and a team of mules.

My father was a very proud man and to be closely confined in the State Penitentiary and to be compelled to wear the stripes and take off his own underwear and wear what they substituted seemed to worry him terribly, he fell away rapidly and when he was released on Sunday the 20th of March 1887 he was by no means the healthy looking man he was when he entered. He seemed to fail from then on and in less than a year he was stricken with a stroke and died, May 7, 1888, at the age of sixty years.

(Given by Deseret Loveless Gray. Daughter of James
W. Loveless and Matilda McClellan Loveless)



Family of James Washington
Loveless & Matilda
Elizabeth McClellan.

Top Row, Left to Right:

Juliett Elizabeth Loveless
Conover
Jane Caroline Loveless
Knight
Sarah Louise Loveless
Jenkins
Cynthia Ann Loveless
Bailey
Deseret Matilda Loveless
Grey

Bottom Row, L to R

Joseph Wilburn Loveless
Harriet Una Loveless
Beebe
Matilda Elizabeth McClellan
Loveless (Mother)
Violate Alice Loveless
Farrer
James Anderson Loveless



James McClellan



1. William Carroll



Almeda Day



Elsie Jane Richardson



2. Matilda Elizabeth



James W. Loveless



3. Mary Jane



William H. Head



4. Samuel Wilburn



Almeda Stewart



6. Hugh Jefferson



Juliette Chase



7. John Jasper



Eliza Barbara Walser



8. Louisa Ann Jane



Eli Bell



9. Sarah Amanda



James B. Maxwell
Manwill

5. Hugh Miles
d. Aug. 1835

10. John Travers
d. July 1950



11. Cynthia Selena



David Brown



12. Arminta Zerada



Edward Bunker