

Andrew Nelson and His Family

A Compilation

By

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The purpose of this history is to combine in a single story those separate histories of Andrew, Mette, Christina, Camilla and Sophia so the reader might get the feeling of unity, not only of the story, but of the family as well. To do this I shall also attempt to eliminate overlapping, and bring to light any inconsistencies among the previous histories. Most important, I shall provide an organization of the family history that can easily be corrected and enlarged as new information comes forth. To this end it is my desire that all readers contact the family historian as soon as they have any corrections or additions to this beginning of a family history.

The history has been written by sections so that more can be added later. When a section is more than one page it is numbered 16, 1 and 16, 2, and so on. Your own history should be included in this family book.

The Family of Andrew Nelson, Senior: 1

Ancestors

The Genealogical Society has added a little information about the parents of Andrew's mother:

"Marie Kirstine Jensen appears to be the only child of Jens Hansen and Ane Margerethe Jensen. She was a widow when she married him in 1805, and she married again in 1810. No death record for Jens has been found yet. Your researcher suspects that he may have been called into military service and died away from home.

"Anders Nielsen and his wife Ane Sorensen were farmers all their lives. They were retired from farming at their deaths (his in 1818, hers in 1831) and had given up their farm to a son or son-in-law, so no probate was held."

The Family of Andrew Nelson, Senior: 2, 1

The Parents of Andrew Nelson, Senior

Only a little is known of the parents of Andrew Nelson, Senior. What we know was gleaned from the records of The Genealogical Society.

Family genealogy records his father as being Niels Andersen. He was born on the twenty-sixth of October, 1766 at Grejs, Vejle, Skanderborg, Denmark.

Niels Andersen was the son of a farming couple, Anders Nielsen and Ane Sorensen in Grejs Village. He was at home with two brothers (Soren and Christen), and two sisters (Johanne and Birthe) in the 1787 Census. Only the two youngest (Birthe and Christen) were at home in the 1801 Census. Both he and his younger brother Soren had married older farm widows by then. He had married in 1798 to the widow of Knud Pedersen of Kalhave, Ellen Marie Pedersen. They had no children. When she died in 1828, the children of her first marriage were her heirs.¹

As a man, Niels "first married a woman nine years older than himself."² After thirty years of marriage she died. If she had property or land she left none of it to Niels. (SN)

"At the time Andrew was a boy much of the land was owned by wealthy landowners and bonded out to the farmers. The tenants were bonded and usually could not leave the land. They were bondsmen and their children were also bonded by the landowner so they, too, had to stay on the land.

¹The Genealogical Society; B. H. Barlow, Researcher

²Stanley C. Nelson, "The History of Andrew Nelson, Sr." Published by the Andrew Nelson, Sr. Family Organization. (All subsequent references to this source will be within the text in parenthesis and will give only "SN".)

The Family of Andrew Nelson, Senior: 2, 2

The Parents of Andrew Nelson, Senior

It was a real a accomplishment to become a freeman. The shop owners and tradesmen were usually freemen, or freeholders, as it is usually written by the Danish. One way to become a freeman was to marry someone who was a freeman." (SN)

Stanley Nelson's inclusion of the discussion of bondsmen and freeholders seems to cast doubt on Niels Andersen's being a freeholder before his marriage. This is an interesting idea, but purely speculative.

Family genealogy records that Niels next married Marie Kirstine Jensen on the sixth of December 1828. She was born on the eleventh of December, 1807 at Honum, Hvirring, Skanderborg, Denmark. Their first son was born on the twentieth of December, 1832 and was christened on the sixth of January, 1833 as Anders Nielsen. He died on the seventeenth of April 1833. A second son was born on the eighth of March 1834 and christened the same day, Anders Nielsen. A girl was born on the twentieth of June, 1840. She was christened Ane Marie Nielsen on the ninth of August 1840. All children were born in Kalhave. Upon coming to America, Anders Americanized his name to Andrew Nelson. None of his brothers or sisters joined the L.D.S. Church to our knowledge. His mother was still living with his stepfather in Kragelund in the 1860 Census.

Andrew's birthplace of Kalhave, Hornborg, Skanderborg "is quite hilly and very green, as all of Denmark. In the springtime there are a great many flowers. Both evergreen and broadleafed trees grow in profusion. The region has many beautiful lakes with green banks. A very high percentage of the land is cultivated." (SN)

The Family of Andrew Nelson, Senior: 4

The Childhood of Andrew Nelson, Senior

On the twenty-third of February, 1844 Andrew's father died in Kalhave, Hornborg, Skanderborg in the eastern part of the mainland (Jylland). Upon his death his brother Soren Andersen was named as the children's guardian. (This is the positive link that led to Niels Andersen's parentage.) Andrew's father was seventy-eight. Andrew was almost ten. Andrew must have been forced to be thrifty and industrious and strong. Eunice Madsen Nelson told me that as a youth he stayed at the farm of his mother's mother. One day Andrew became enraged at the hired hand who was mistreating the animals. Andrew picked him up and threw him in the pismire.

"Andrew grew into a large, handsome young man. He had a strong build and weighed well over two hundred pounds. He had dark, good-looking hair and blue eyes. He seems to have had a spirit of independence; a trait which has no doubt filtered down to his family." (SN) It seems probable that Andrew had inherited health, a good table to sit at, and plenty of exercise.

Family genealogy records that after his father's death his mother married Niels Pedersen, cottager, on the twenty-first of June 1844, just a few months after Niels Andersen's death. They had three children: Niels Peder Nielsen, born on the twelvth of January 1845 and christened on the twentieth of January 1845; Jens Nielsen, born on the thirteenth of October 1846 and christened on the first of November 1846; and Jens Nielsen, born on the fifteenth of September 1848 and christened on the sixteenth of September 1848. The first Jens died on the thirtieth of June 1847. All of these were born at Krage-lundmark, Øster Sneng, Vejle, Denmark.

This second marriage and these half-brothers might explain Andrew's presence on his maternal grandmother's farm.

The Family of Andrew Nelson, Senior: 6

The Conversion of Andrew Nelson

The Danish people had always been required to belong to the State Church, the Lutheran. When they were granted religious freedom in 1849, "the leaders of the Latter-day Saints Church decided that this was the opportune time to start missionary work in Denmark." (SN) "Andrew Nelson was sixteen years old when the Danish Mission was opened in 1850 under the direction of Erastus Snow." (SN)

Erastus worked on translating the Book of Mormon into Danish, the first translation into a foreign tongue, and the work went well. When he left in the summer of 1852 there were twelve branches of the Church and over six hundred members.¹ "While many converts were made, the opposition to the Latter-day Saints was strong. Persecution was severe and several of the Elders were brutally treated. In spite of this, Andrew was baptized October 19, ¹⁸⁵¹~~1851~~ by Elder C. Larsen." (SN) Family genealogy records this as the 28th of September 1851. "Thus his routine way of life was interrupted and a course began which would lead him to become a pioneer in the wilderness of Western America." (SN)

¹Kate B. Carter, Our Pioneer Heritage, Vol. 9, Salt Lake City: Daughters of Utah Pioneers, 1966. (All subsequent references to this work will be within the text within parenthesis and will give only "H" and the page number.

The Family of Andrew Nelson, Senior: 8

The Forsgren Company

In 1852 the Church had been in Utah barely five years. The missionary call was not merely faith, repentance, baptism and the gift of the Holy Ghost, it was also free land, colonization and, to some, adventure. When Erastus Snow left Denmark in 1852 he took some twenty saints with him. He was followed later the same year by Elder John E. Forsgren with a large group of Saints.

"They left Copenhagen on December 20, 1852, sailing to Liverpool. Here the 279 Saints waited until the sailing vessel Forest Monarch was ready to sail on Jan. 16, 1853. It docked at New Orleans on March 16, 1853.¹ Stanley Nelson lists the arrival as March 31, 1853. Lillian Nelson's account says a journey of eleven weeks. Perhaps Stanley Nelson's date is the correct one.

"The company then boarded a steamboat and sailed up the Mississippi River to St. Louis, where they remained for about a month. From there they proceeded up the river two hundred miles to Keokuk, Iowa where they outfitted for crossing the plains." (EN) "They started across the plains with oxteam on the 21st of May. They arrived in Salt Lake City on September 30, after nine months of hard travel. Most of the Forsgren party were assigned to Sanpete County by Brigham Young." (SN)

For the Nelson's the most important fact about this company is that because of his "strong desire to come to Utah, Andrew joined the Forsgren Company," (SN) and went with it all the way from Copenhagen to Sanpete.

¹Eunice Nelson, "Metta Gudkjarsen Nelson," published by the Andrew Nelson, Sr. Family Organization. (Please note that Eunice Nelson uses Metta Gudkjarsen for Mette Gudkjaersen). Eunice also wrote histories of Christine, Camilla, and Sophia. (All subsequent references to these works will be within the text in parenthesis and will give only "EN".)

Mette Gudkjaersen

Family genealogy records Mette as being born on the twenty-eighth of November, 1827 in Tovstrup, Durup, Viborg, Denmark. Her parents were Gudkjaer Nielsen, born in 1798, and Else Jensen. Mette is listed as being baptized on the eighth of April, 1852. "She was disowned by her family when she joined the Mormon Church and was given one dollar (or the equivalent) and sent away. She suffered many hardships before she got to Utah. The ship on which she sailed was on the ocean eleven weeks and the emigrants were so weak that they had to be helped to shore when the ship landed." (EN quotes Lillian Nelson)

"As a young woman, Mette was tall. She had pretty black hair and dark brown eyes. She was even tempered and mild. She could fit in and didn't take sides." (EN quotes Kate Hall and Arthur Lemon). It would be nice to think of strong Andrew Nelson helping Mette ashore in New Orleans and extending courtesies to her aboard ship and crossing the plains. It could have happened. It might also be that this woman who was seven years older than he had no attraction for him until they were both under the pressures of pioneer necessity.

The Family of Andrew Nelson, Senior: 12, |

Spring City

While Eunice Nelson quotes Lillian Nelson as saying that Heber C. Kimball called both Mette and Andrew to settle Spring Town in Sanpete County, she, herself, says that Brigham Young advised the Danish people to settle in Sanpete. Stanley Nelson also attributes the instructions to Brigham Young. "On October 15 the company reached "Little Denmark" which was later renamed Spring City. The Walker Indian War was then being fought and there was considerable fear among the settlers. Food was in short supply and life was difficult." (SN) "The settlers were busy gathering in their abundant crops of potatoes and wild hay; they were also getting out logs for building more homes." (EN) Perhaps Eunice speaks of the abundance in order to dramatize the difficulty of leaving it.

"Andrew's next accomplishment while at Spring City was marrying Metta Nelson, who also came with the Forsgren Company. How long they had known each other is hard to determine. It must have taken considerable courage to get married under the conditions which they faced. The fare was hardly one that would be ordered for a honeymoon." (SN) Mette went by the maiden name of Mette Gudkjaersen Nelson or Nelson. Their marriage "must have been a civil ceremony because it is not listed in the Church Offices in Salt Lake City. They were probably married in Spring City by an Elder's ceremony, which was considered a civil ceremony." (EN)

The Family of Andrew Nelson, Senior: Spring City 12,2

Accounts vary as to why and when they left for the stronghold in Sanpete, Manti. We know that their stay was so short that Andrew and Mette probably had no real home there. "Upon learning of the hostilities of the Indians, and near starvation of the people at Little Denmark, President Brigham Young sent a letter advising the Saints to continue on to Manti."¹ A more dramatic version is told by Eunice Nelson: "Near Christmas a friendly Indian came and warned the settlers that a war party was on the way to massacre them. They hurriedly loaded their wagons with belongings and set out toward Manti. As they came to the turn in the road about one mile south, they looked back and saw the houses and haystacks in Spring City in flames." (EN)

Stanley C. Nelson records their entrance into Manti as on "the evening of December 16, 1853." (SN) However, the Chronology of Church History records the burning of Spring City as in the first part of January, 1854. No matter when, this we can be sure of, Andrew and Mette had an early and grim introduction into the harsh life of the frontier.

¹Song of a Century, p. 30 comp. Manti Centennial Committee

The Family of Andrew Nelson, Senior: 14

Nelson Beginnings at Manti

When Andrew and Mette, with the other Danes, arrived at Manti "a foot of snow had fallen, and it was bitterly cold. They camped inside the fort. For the next few months frozen potatoes served with bran and smutty ground wheat was the fare three times daily. Insufficient clothing, however, caused greater suffering than the pangs of hunger." (Song of Cent. p. 30). "Elizabeth Crawford Munk's 'History of Utah' lists Andrew and Mette as man and wife among those refugees." (EN)

In 1852 the "Little Stone Fort" at Manti was built. It covered a quarter of a block. (H. p 131) It was probably into this fort that the refugees from Spring City were taken. However, the minutes of the City Council of December 23, 1853 state that Brigham Young had instructed them to build a larger one and to keep the cattle and grain outside for cleanliness' sake. A grist mill was permitted inside. The new fort enclosed nine city blocks, stood eight feet high, three wide at the bottom and nearly two feet wide at the top. Main gates opened on the north east and south sides. It was finished on November 10th, 1854. (H. p. 131) Andrew undoubtedly worked many hours on it.

"Andrew and Mette obtained a city lot when the fort at Manti was abandoned. They built a home, took up land for farming and pasture, and supported themselves in the regular pioneer manner." (EN)

The Family of Andrew Nelson, Senior: 16, 1

Metta Christina Jensen

Family genealogy records Metta Christine Jensen as being born on the seventh of March, 1839 in Jyderup, Holbaek, Denmark. Her father was Jens Jensen (1796) and her mother was Ana Lucia Frandsen. Her father must have died because he is not mentioned when Christine left Denmark. "In 1856 while Christine Jensen was still studying tailoring, her mother and her brother Jens immigrated to the U.S. Christine remained another year to finish her training and then followed. She left Denmark April 18, 1857. She crossed the plains in the Seventh Handcart Company. While it was forming in Iowa, she was overjoyed to find her mother. She crossed the plains with her mother and probably her brother, Jens." (EN)

"The Seventh Handcart Company was made up of Scandinavian Saints, most of whom had sailed from Copenhagen April 18, 1857 on the steamship "L.N. Hvidt" to Britain; and from Liverpool, April 25 on the "Westmoreland." Aboard the latter were 504 converts and four returning missionaries. Mathias Cowley was President of the Company."¹

"When five young Danish couples were married on the boat at Liverpool, a holiday spirit developed which lasted for several days. The ship landed on May 31, at Philadelphia, where the Saints were received by Angus M. Cannon in absence of Elder John Taylor. Necessary arrangements were quickly made, and on June 2 the Company entrained for the West, going by way of Baltimore and Wheeling. There was much sickness

¹LeRoy R. Hafen and Ann W. Hafen, Handcarts to Zion, Glendale: The Arthur Clark Co., 1960, p. 157. (All subsequent references to this work will be within the text.)

The Family of Andrew Nelson, Senior: 16, 2

Metta Christina Jensen

enroute; three children and one man died on the crowded trains. (Hafen p. 157)

"Upon arrival at Iowa City on June 9, the emigrants were taken to the camp grounds, about three miles from town. Here large, round tents held up by a center pole and capable of holding about twenty persons, awaited them. About 330 of the Scandinavian Saints were to go by handcart; some would travel in wagons. (Hafen, p. 157)

"Three days were allowed to prepare for the handcart trek. In Denmark the emigrants had understood that the fifteen pounds allowed per person was for clothing alone; but now they learned that this was to cover everything. So, feather beds, dishes, books, and some clothing had to be left behind. (Hafen, p. 158)

"The company was equipped with 66 handcarts and 4 mule-drawn wagons. It was organized with James P. Park as Captain, and eight sub-captains, each in charge of eight or nine handcarts. Captain Park, a Scotsman, could not understand Danish, so had to communicate through an interpreter, O. N. Liljenquist. The arrangement was considered not satisfactory, so Christian Christiansen, who had planned to go by wagon, consented to serve as their Captain. Elder Christiansen, who spoke both Danish and English, was a native of Denmark who had migrated to Utah, and recently had served as a missionary in the United States. (Hafen, p. 158)

"As the Scandinavians pushed across Iowa, a regular routine was followed. At night the tents were pitched in a circle. The campfires, lighted outside, served to cook the meals, while the smoke helped keep away the hungry mosquitoes. A whistle at five o'clock told all to rise and get breakfast.

The Family of Andrew Nelson, Sr. (Metta Christina Jensen) 16, 3
Immediately afterward, everyone assembled for a song, prayer, and
instructions. (Hafen, p. 158)

"As the emigrants neared South Pass, the great divide between
the Atlantic and Pacific drainage, they met wagons loaded with flour.
By giving promises or some handcart equipment as security, they were
able to purchase enough for their needs. At Fort Bridger further
supplies were procured. And, some miles out from Salt Lake City, they
were met by friends laden with fresh bread, cake, and fruits." (Hafen,
p. 162-163)

The journey was hard, and many interesting experiences are recorded
in Handcarts to Zion of the experiences of the people in the Seventh Com-
pany. One out of every ten of the people in the Company died. Never-
theless, "The Seventh Handcart Company had made much faster time than
had the Sixth one. In fact, Christiansen's Company arrived one day after
Israel Evans' Company in Salt Lake City, though Evans had left Florence
three weeks earlier than Christiansen." (Hafen, p. 163)

"They arrived in the Salt Lake Valley on September 13, 1857 and then
went on to settle in Ephraim. My mother, Maria Hansen Madsen, remembered
Christine lived in Ephraim during Andrew's absence on his mission. My
mother was then seventeen years old." (EN)

Stanley Nelson writes that Christine "has left us an excellent account
in her words of this handcart crossing. Many in the family have a copy
of it." (SN) I, for one, would like those family members to share it so
that it can be included in this history.

The Family of Andrew Nelson, Senior: 16, 4

Metta Christine Jensen

"Christina was a cheerful, gay person who loved life. While crossing the plains, a young single man fell in love with Christina and proposed. He promised her that if she would marry him she would be his only wife. Her mother, looking at the practical side, evidently saw some qualities of steadiness and diligence in him, but Christina turned him down. When her mother asked why, she said 'I didn't love him.' (EN quotes Selma N. Bromley) "Later, when she was living with her brother Jens in Ephraim, Jens picked out a man that he thought would be a good bridegroom for Christina, but she rebelled at this and Jens locked her in her room - thinking he would keep her there until she changed her mind. Christina acted in her usual high-spirited manner and crawled out the window and ran away. When she came back Jens had given up on the idea." (EN quotes Selma N. Bromley)

The Family of Andrew Nelson, Senior: 18, /

Courtship and Andrew's Second Marriage

"Plural marriage was the order of the day for the Latter-day Saints. who had a desire to live it. However, additional wives could be married only if the first gave her permission. One of the family said that as Andrew considered another wife, the young people of Manti were invited into the home of Andrew and Metta for some social evenings and Metta had the final say who was to be the second wife. Her choice was Christina Jensen, who Andrew married in July 1858." (SN)

One wonders why Christina, who turned down a single man, chose instead to marry as a second wife. Perhaps, after arriving in Sanpete and seeing the scarcity of men and necessity of having a man to provide for her, she was glad to take a married man. Perhaps there were no single men there. Or, perhaps, she loved him. I like to think so.

Even though Stanley Nelson records the date of Andrew's second marriage as 1858, the family genealogy records the date as June 22, 1859. Eunice Nelson agrees with the family records. "The Church Archives report Andrew Nelson and Metta Gudkjaersen were sealed at the home of Isaac Morley in Santaquin on June 22, 1859. Also, on June 22, 1859 Metta Christine Jensen (everyone called her Christina) and Andrew Nelson were sealed, and later all were sealed at the Endowment House in Salt Lake City." (EN) It is possible that they were married civilly the previous year. Otherwise, it might have been a crowded honeymoon.

The Family of Andrew Nelson, Senior: 18, 2

Courtship and Andrew's Second Marriage

"When Andrew married Christina his first wife, Metta, was eleven years older than Christina and tended to mother her. Metta thought in the practical vein, as was usual with the pioneers. Christina had worked hard at her sewing to save her money for some shoes. Finally she had enough and went to the store and bought them, a pair of fancy high black shoes. She hurried home with the shoes under her arm and put them on. She excitedly ran to the kitchen to show Metta. Metta looked at them and said, 'Those will never last very long. Why didn't you get a pair of stogies like mine?' Christina replied quickly, 'Oh well, I could never dance in those.'" (EN quotes Selma N. Bromley)

The Family of Andrew Nelson, Senior: 20, 1

The Mission of Andrew Nelson, Senior: How Things Stood When He Left

"Andrew had been ordained in the Priesthood to the office of a Seventy May 17, 1857 by John Crawford." (SN) The particular calling of this office of the Melchizedek Priesthood is missionary work. Perhaps it came as no surprise that "Andrew was called on a mission to his native land, Denmark, in 1865." (SN) So it was that when Andrew left in May "Metta had the four children, the farm and livestock to care for with what help she could get from the neighbors." (EN)

Mette had given birth to five children before Andrew left: Maria on the third of November, 1854 (died on the fifth of October, 1855); Andrew, Jr. on the second of April, 1857; Martha on the fifth of April, 1859 (died on the 22nd of April, 1859), Emma Elizabeth on the tenth of February, 1861; and August on the fourteenth of August, 1863. The following thirtieth of November Mette gave birth to Joseph.

Metta Christina had also been fruitful. She gave birth to Hyrum Alonzo on the twenty-eighth of December, 1860 and James on the twenty-ninth of May, 1863. Both of these children were born in Manti. But it is my impression that she stayed in Ephraim while Andrew was away on his mission. At least she was there when he came back.

Andrew had good cause to worry about his families while he was away. That summer the Black Hawk Indian War started at Manti. Families were massacred just outside of the fort at Ephraim, and men from both Ephraim and Manti as well as all of Central Utah were ambushed and killed as they herded the cattle or

went for firewood. If Andrew had known this was going to happen, perhaps he wouldn't have gone.

"When Andrew had been in Denmark on his mission a few months another group of converts was ready to emigrate to Utah. My father, Peter H. Madsen, was among them. He was 18 years old. It is my impression that Andrew was worrying about Metta, and asked my father to go to Metta when he reached Manti and help her care for the farm work. Not the least of this work was going into the mountains and hauling firewood to heat her home. My father stayed at Metta's home until Andrew reached home in the fall of 1867 — and a few weeks longer." (EN)

Andrew Nelson's Mission

The Church of Jesus Christ of Latter-day Saints has always doubled every twenty years. To do this they have always encouraged large families and missionary work. Ultimately, all members of the Church are in the Church because of missionary work. In Andrew's time missionaries generally left their families, if they had them, and traveled without purse or script. But there must have been some arrangements for travel to and from foreign lands.

Although he used the Anglicized version of his name, Andrew Nelson when he was in the United States, "When he arrived in Denmark he assumed the Danish version of his name, Anders Nielsen ... Andrew was evidently a good missionary because he was appointed to preside over the Aarhus Conference in January 1866. He was the first Elder from the United States to preside over this Conference. (SI

"Andrew Jenson, who was the Assistant Church Historian, in his History of the Scandinavian Mission, pointed out that 'For a long time the Gospel gained splendid ground in the Aarhus Conference, and for a number of years more persons were added to the Church in that conference than any other conference in Scandinavia.' Andrew was one of them that carried on that fine work." (SN)

His obituary in the Deseret News, September 21, 1909 credits him as "filling a most successful mission to his native land for a period of two years in the sixties."

The Family of Andrew Nelson, Senior: 23, 1

Parents and Ancestors of Camilla and Sophia Moller¹

ANNE KIRSTINE RASMUSSEN: was born in the little village, Rodskov, in Hornslet Parish in Randers County in the year 1803. Her confirmation in the Lutheran Church was in 1817, when she was 14 years old. At that time the Minister of the Parish registers that she had a good knowledge of her religion and that she behaved herself well.

She was married 5 May 1829 in Hornslet to Soren Jensen Moller, who was a farmer there. Both of them died when many of the children were young and they left an amount of 10,822 rigsdaler (at that time about \$10,822) to their children. This amount was divided so that the sons each got 2 shares (\$2,705) and the daughters one share each (\$1,352).

RASMUS PEDERSEN (HOY): was born in the village of Tendrup, also in Hornslet Parish. He was christened 16 Nov. 1755 in Hornslet. He was married the first time 3 Dec. 1779 to Dorte Pedersen. With her he had 9 children. In his second marriage with Mette Marie Hansen (3 May 1799) he also had 9 children, making a total of 18 children to whom he was the father. He was leasing a farm in the village of Tendrup. At the time of the confirmation of his daughter, Kirsten, (in the State Church) who was born 13 March 1802, it was mentioned that she was a foster child of Hans Marcussen and Kirsten Knudsen (the child's grandparents). Apparently, they had raised the child. Rasmus Pedersen (Hoy) died 2 May 1838, age 83.

METTE MARIE HANSEN: was the second wife of Rasmus Pedersen (Hoy). She was born in the village of Rodskov, in Hornslet, Randers County. She married 3 May 1799 Rasmus Pedersen (Hoy), who was 20 years older than she. In the 1840 Census (about two years after the death of her husband) she was about 65 years old, and it stated that she was running the farm with the help of her two sons, Hans (age 29) and Jorgen (age 24). In the 1845 Census Hans was listed as the farmer (he apparently was leasing the farm) and the mother was retired and living with Hans and his wife.

HANS MARCUSSEN and KIRSTEN KNUDSEN were the parents of Mette Marie Hansen. In the 1787 Census Hans Marcussen was age 47 and his wife Kirsten was listed as age 49. They probably were quite well off, as they had hired servants to help them on the farm. The wife's father, Knud Nielsen, at that time a widower at the age of 79, was living at the farm. Hans Marcussen died 10 Feb. 1823, about 83 years old. The wife, Kirsten, died on the same date two years earlier, 10 Feb. 1821, also age 83. In the burial record of Hornslet Parish, 22 Nov. 1778, an entry was found which mentioned that the mother of Hans Marcussen was buried on that date, age 66. Her name was not given

¹Research done by Genealogical Society, 1965.

The Family of Andrew Nelson, Senior: 23, 2

Parents and Ancestors of Camilla and Sophia Moller

PEDER RASMUSSEN (HOY) : The parents of Rasmus Pedersen (Hoy) lived on a farm
and INGER RASMUSSEN : in Tendrup. They had two sons by the name of Rasmus
Pedersen; (the first Rasmus is the ancestor). As it
was customary to name the children after the grand-
parents (and both of them had the name Rasmus), they
apparently decided that they should also name the
second son Rasmus. Peder Rasmussen was buried
19 November 1780 (age 65). The wife, Inger, was
found living on the farm of her eldest son, Rasmus,
in 1787 (1787 Census). She was then 74 years old.
Her death date has not been found.

The Family of Andrew Nelson, Senior: 24, 1

Preparations to Come Home: The Moller Family

While serving his mission, Andrew met members of the Moller family - some of whom wanted to emigrate. "That the married sister, Maria, and her husband were emigrating was all right, but he tried to dissuade the girls, Camilla, 21, and Sophia, 19. He thought them too gently raised to endure the hardships of Utah pioneers at that time. He advised them to wait longer in Denmark." (EN)

"Sophia and Camilla had a problem to solve. Their grandmother's death left them homeless. This sister, Maria, with whom they chose to live, was emigrating with her husband, Jens Johnsen. The two girls had their inheritance in cash and were amply able to pay their own way to Utah. Their profession of tailor insured their being able to support themselves if their money ran out." (EN)

"Other friends tried to dissuade them. Sophia answered, 'If I like Utah I will write to you. If I do not like it, I will never write.' She never did write back to Denmark. But at the time, to nineteen-year-old Sophia, an ocean voyage and the trip to Utah must have seemed an exciting adventure. She and her sister had been counseled to wait, but almost all of the converts wanted to go to Utah. This was where the Latter-day Saints were building their own cities, their Kingdom of God on earth. The call had gone out to 'gather to Zion' and they felt that this must be the time for them to go." (EN)

Why should these girls have been advised to stay? Let us look into the Moller family to find out. The family genealogy records that when Camilla and Sophia were born their paternal grandfather, Jens Christiansen (Moller) was already dead, but their paternal grandmother, Marie Nielsen, was still alive and in possession of the Moller estate, Mollerup.

The Family of Andrew Nelson, Senior: 24, 2

Preparations to Come Home: The Moller Family

Speaking of this palace, Camilla's daughter Anna Geck writes, "I did not know until the summer I was married that my mother's grandparents were Danish Lords. I have pictures now of their magnificent ancestral home, which is a showplace in Denmark today. It is called 'Mollerup' and is in Jutland. Second cousins own it now."¹ As I compile this history I have before me a picture of it. The picture was taken from across a little lake worthy of Hans Christian Anderson's Ugly Duckling, now a beautiful swan, to choose as his reward and haven. In it there is a small island and then a larger one with a formal garden on it and then a bridge that connects it to the formal gardens that surround the palace. Neither Mount Vernon, nor anything I have seen in this country can rival it. From the main building four main wings extend to make a letter "H" with the cross bar the larger main wing. Two wings run parallel to the lake, two others front what must be the ancestral forest. It isn't good for me to look at it, for it makes me sorry to stay in my humble home. And that is the problem that Andrew foresaw when he advised Camilla and Sophia to stay at home.

The father of Camilla and Sophia, Soren Jensen (christened 17 July 1802) used the ancestral name, Moller, as did his father. Unfortunately for him, however, he was the second son and probably not in line to inherit Mollerup.

¹Anna Geck's history is published with Eunice Nelson's History of Camilla. For convenience, I will designate Anna Geck's work by "AG"

The Family of Andrew Nelson, Senior: 24, 3

Preparation to Come Home: The Moller Family

His father must have made plans for him and given him a preparation for life. He had a home with a name, Stattsgaard, (EN) and he "was a concert master at Trivoli, Copenhagen. This was a large resort and cultural center and is still going strong today." (EN)

When Soren Jensen Moller died on the third of December 1853 he left behind his wife, Anna Kirstine Rasmussen, and six living children: Rasmus Sorensen Moller; Marie Sorensen Moller; Jens Moller Sorensen Moller; Mette Marie Sorensen Moller; Karen Sorensen Moller; and Sophia Kirstine Sorensen Moller. Like many Danish babies who followed right after another child who had died, Camilla was given the name of the dead child. Perhaps this is why, instead of calling herself Karen Sorensen Moller, she called herself Camilla Moller. The mother was born on the third of June, 1803 and died on the first of June, 1857. Camilla was born on the thirteenth of October 1845, and Sophia on the fifteenth of May, 1848.

"After the parents' death the Moller children were taken to their grandmother's home, Mollerup, to live. This home had been in the Moller family for generations and was originally a government grant as a reward to an ancestor for extra valor in battle. This grandmother at Mollerup gave the children a good education, including a trade which would enable them to always earn a good living." (EN) "Camilla and Sophia were skilled tailors. One brother, Rasmus, was a carpenter, and another, Jens, was a musician. Jens later came to New York City as a professional musician." (EN)

And thus it was that the two girls born in Hornslet, Randers, Denmark, came to Mollerup, were educated, refined, and were given a trade. At some time the "girls Camilla and Sophia, and Maria (Marie Sorensen Moller) along with her husband, Jens Johnsen, had been converted to the L.D.S. Church. They had been Lutherans." (EN)

The Family of Andrew Nelson, Senior: 24, 4

Preparation to Come Home: The Moller Family

Andrew became acquainted with these people. He was due to return to Utah in the spring of 1867. Jens and Maria Johnsen wished to emigrate to Utah with him. The girls, Camilla, 21, and Sophia, 19, wished to emigrate too." (EN)

"The ancestral home, Mollerup, was sold at the time of the grandmother's death in order to settle the estate among the heirs. Sophia and Camilla had their of the estate in cash so they could easily pay their passage. Also, they wanted to live near the sister Maria and her husband, who were emigrating. They also had a trade and felt they could always provide for themselves." (EN)

In her account of this, which is also printed in Volume 4 of Heart Throbs of the West, Anna Geck states that the brother Erasmus and his wife Caroline went in addition to their married sister. Anna Geck also lists the sister's name differently -- Christine, and her husband, Sophus Jorgensen. Family genealogy records this sister's name as Marie Sorensen Moller and her husband as Jens Jorgensen. Perhaps Eunice was right about the given name and Anna about the surname. Marie, rather than Mette Marie, seems to be the one who emigrated because she died on the ninth of September 1867. That would place the wagon train just about in Wyoming, where the death is supposed to have taken place.

Eunice Nelson does not list Rasmus as emigrating at this time, yet she says he emigrated later and also how they, Erasmus and wife, lived with Andrew and Sophia in the 1890's. They probably came later, as she said. Otherwise, Camilla and Sophia would have surely gone with them instead of Andrew.

The Family of Andrew Nelson, Senior: 26, 1

Andrew's Return to Zion

"According to the diary of Karen Moller Nelson, she left Randers, Denmark on January 8, 1867, arriving in Copenhagen the next day, where she remained with a sister until June 13, when the party sailed for England." (AG) Anna Geck further relates that these Saints "were members of an independent company of Latter-day Saints who chartered and provisioned the steamship "Valdemar" to take them from their homeland, Denmark, to England. This was the beginning of a long journey for they were bound for Utah, their Zion." (AG) She notes Andrew's presence on board, but incorrectly says he presided over the Danish Mission. He did, in fact, preside over the Aarhus Conference.

"The 'Waldemar' arrived in Hull, England, June 16. From Hull the journey continued by railway to Liverpool." (EN) Anna Geck records that they arrived in Liverpool on June 17. They therefore probably spent one day on the train. Anna Geck has them embarking on the 20th, and Eunice Nelson has them sailing on the 21st. They could both be correct; they could have boarded early - a frequent pioneer practice to avoid hotel bills. They both agree on the ship. They "sailed June 21 on board the beautiful steamer 'Manhattan', a vessel equipped to carry 1,000 passengers. On board the Saints were divided into seven divisions. Andrew Nelson presided over one of these divisions." (EN)

"The ship carried about 700 other emigrants. The L.D.S. passengers were located from midship to stern by themselves on this ship. This was the first Scandinavian emigrant company to cross the Atlantic in a steamship." (EN)

Eunice says that the journey lasted 12½ days and that the ship arrived at New York on July 4, 1867. Anna Geck says that they neared the U.S. on July 4th and that Camilla "wrote in her journal of the beautiful display of fireworks on the shore. On July 5th they landed at Castle Gardens." (AG) They both agree that they landed at Castle Gardens on July 5th.

Andrew's Return to Zion

Anna Geck records that they visited New York City, and then after a few days joined a party of Danish people and sailed up the Hudson River. Before going west they visited Albany, Rochester, Niagara Falls, and a few places in Canada. Eunice Nelson records that they stayed overnight at Niagara Falls. "They proceeded westward via Detroit and Chicago to St. Joseph, Missouri. From there they sailed up the Missouri River by steamer to Omaha. From Omaha the pioneers traveled on the newly built Union Pacific Railroad 291 miles westward to North Platte. Here they stayed for four weeks, presumably to outfit for crossing the remainder of the plains. The ox-train formed was captained by Leonard G. Rice from North Platte to Salt Lake City." (EN) Anna Geck relates that near Omaha "they secured their outfits and as an independent company followed the regular route to Salt Lake City." (AG) I think this last point is important in light of the financial dissatisfaction the girls experienced.

"It was the L.D.S. Church custom to arrange for buyers to prepare outfits ordered by companies who were going to cross the plains. The girls said they gave their money to the buyer to change it into American money, whereby he could pay for their teams, wagons, and provisions. Camilla told him, 'I want to keep two dollars to buy chocolate so I can serve it on my birthday.' The man said, 'You are selfish.' No doubt there was a good laugh at this joke. But she kept the two dollars. After all the bills were paid the man told him there was money left over, but it would be safer if left in the captain's hands until they reached Salt Lake City." (EN) I would like to again remind the reader that Anna Geck said that this was an independent company. This might explain the delay of one month and the difficulties with money that came later. Being independent, maybe this one wasn't organized by the Church.

The Family of Andrew Nelson, Senior: 26, 3

Andrew's Return to Zion

There was hardly any immigration in 1867 because of financial difficulties in the Church and Johnston's Army.

About this time two incidents on the plains show not only the love of the two sisters for each other, but also their compassion and their being human, after all. "Soon after arriving on the plains the girls were on a river bank admiring the scenery, when a gust of wind blew one girl's hat into the water. She was aghast at the thought of crossing the plains bareheaded. The other girl felt sorry for her and threw her hat into the water in sympathy. Both crossed the plains bareheaded. When they arrived in Salt Lake City they were as brown as Indians." (EN) Eunice further records that her mother saw "them when they reached Manti. She said they were both as brown as Indians."

The other incident was related to me by my mother, Evelyn Nelson Stanton. It went something like this: The girls were confident in their faith. One night they were determined to exercise it, and to walk on the water across the North Platte River. But, when they arrived at the bank of the North Platte, they noticed that they had on their new shoes. They hurried home to change them. I have never heard anything about their return.

"Mrs. Ellice M. Moffitt of Manti said Camilla had picked flowers on the plains as she crossed and pressed them in her Bible. She still had them when she died. At her funeral the dried flowers were made into a small bouquet with a ribbon and placed in her hand. The sight was very touching, and many people when they saw it broke down and cried." (EN) Anna Geck also records that "The prairie was gay with flowers, for the diary (Camilla's) tells of the women gathering beautiful flowers and fashioning wreaths to decorate the lonely graves on the plains."

The Family of Andrew Nelson, Senior: 26, 4

Andrew's Return to Zion

"The girls endured the usual hardships of the long journey. Somewhere while crossing the plains, probably in Wyoming, the sister Maria Johnsen (Jorgensen?) gave birth to a baby and died. The two young girls cared for this baby tenderly. In spite of all the care they gave it, it, too, died and was buried in a lonely roadside grave." (EN)

"The company arrived in Salt Lake City on October 5, 1867. For most of the company it had been a successful trip made in good time. But the two sisters were heartsick from the loss of the loved sister, and in a quandry as what to do next, because they had planned on living with their married sister. They went to the official who had handled their money and asked for an accounting. They were told their money had all been used. That they had no receipt for their money was very unusual and in violation of the procedures set up by the Church for the safekeeping of the money while enroute." (EN) Remember that Anna Geck twice said that this was an independent company. "Several things could have happened. Someone could have taken advantage of them or perhaps spent their money in getting the company to its destination. It may even have been that the sisters overestimated the buying power of their money and it was used up." (EN)

"There were no written accounts kept of the price of outfitting. There were no receipts given for money supplied to the buyers. There is no record of the verbal agreements and arrangements for procedures. But we do know that the road was long and rough; that cattle died and wagons broke down and sickness occurred and additional provisions and equipment had to be bought from settlers along the way. We know that the misfortune of one pioneer could well be a misfortune for all if it caused a delay. They had to make repairs at any cost to keep the wagon train moving and get to Salt

The Family of Andrew Nelson, Senior: 26, 5

Andrew's Return to Zion

Lake City before winter set in. When supplies had to be bought along the way the cost was enormous and could literally 'bust the bank'." (EN)

Anna Geck places the arrival in Salt Lake City much later than Eunice Nelson's 5th of October. She says, "At last they arrived in Salt Lake Valley, October 13, 1867. Here Karen spent her last two dollars to buy chocolate which she desired to serve her friends on her birthday." (AG) Anna Geck obviously confused Camilla's birthday with the arrival date.

But chocolate cannot bring lasting happiness. "When the girls received no money their grief knew no bounds. They had expected to have means to care for themselves until they got into the tailoring business. Not only were they unable to set themselves up in business, but it was apparent that Salt Lake City was only an overgrown town in the desert. The people were poor and could ill afford hiring a seamstress." (EN) To this one must add the distress they experienced in not being able to speak the foreign tongue, English, and whatever tension or at least lack of love that must have existed between them and their brother-in-law. And it must have existed, or else they would have stayed with him. He could have even married them if all parties were willing.

"They learned that there many Danish people in Manti where the missionary Andrew Nelson had his home. They decided to go to Manti, letting Andrew Nelson drive their teams. They had confidence in him." (EN)

An interesting account of the return home is recorded by Anna Geck: "They started for Sanpete County and as they neared the present town of Mona, they were met by the Andrew Nelson family who had come to greet them. The meeting occurred on Karen's (Camilla's) birthday, October 13. They had a real celebration and Karen never forgot that day." (AG)

The Family of Andrew Nelson, Senior: 26, 6

Andrew's Return to Zion

I can see young Peter Madsen driving Mette and her four children up to meet Andrew. They could have had advance word, for the telegraph had recently been completed. I wonder if they brought Christina and her two children. At any rate, with such a large party it is easy to see why they didn't stop in Ephraim or, if they did, for only a short time.

"Andrew took them to Metta's home in Manti. She took the girls into her home and gave them sympathy and comfort. This home was the usual small pioneer dwelling. It was crowded." (EN) "There was Metta and her four children, Andrew, Jr., Emma, August and Joseph; also, the hired boy, Peter H. Madsen, who had been sent to help Metta run the farm, care for livestock and haul firewood from the mountains. And now her husband Andrew and two orphan girls, Camilla and Sophia, who were utterly unprepared for lives of hardship were there also." (EN)

The Family of Andrew Nelson, Senior: 28, 1

How Metta Christine Jensen Nelson Left the Family

The first weeks after Andrew's return were busy ones for the Nelson family. Not only were the two girls, Camilla and Sophia, settled into the family, but Peter H. Madsen left - presumably, to work on a farm or a dairy. "He was trained on a dairy farm in Denmark." (EN) The biggest happening of all was that Metta Christine Jensen left the family. This is how it came about.

"The Field Company of Johnston's Army was stationed at Shumway, a few miles northwest of Ephraim. This military post was a peace maker between settlers and Indians. These soldier boys received their Army pay from the government regularly and were free spenders. In fact, the cash spent by these soldiers was nearly all the cash in distribution in Sanpete." (EN)

"The soldiers were lonely and came to the settlements to buy vegetables, fruits, and just looking for companionship. They came to parties and dances regularly. It was there that Christine contacted them to get orders for the articles she knitted or crocheted." (EN)

Yet, it is a good supposition that they were still resented. After all, the army had been fought off from entering Utah, and when it did enter the Saints threatened to burn Salt Lake City if they occupied it. So the soldiers were the strangers that were to be feared for many reasons, and many in Manti must have tried to keep their wives and daughters away from them.

And yet there was Christina in Ephraim in the home which I assume Andrew had provided for her, but with no support unless she went to Mette for help or to her brother. But Christina was an independent person. "To support herself and two sons...Christina knit and crocheted articles of clothing from wool yarn and sold them." (EN) "Most likely Christine carded the wool and spun it into yarn before knitting and crocheting it into saleable articles.

The Family of Andrew Nelson, Senior: 28, 2

How Metta Christine Jensen Nelson Left the Family

There were gloves, mittens, long scarfs and sox used by the men. Also, shawls and gloves and mittens for ladies. Most of these articles the soldiers used themselves. Some they kept to take home to families or friends as gifts from the wilds of Utah." (EN)

In the fall of 1867 when Andrew Nelson returned from his mission a busy-body from Manti met him in Salt Lake City and told him his wife Christina had been associating with the soldiers from Shumway. This made Andrew very angry, and when he passed through Ephraim on his way to Manti he did not stop to see Christina and his two sons, Hyrum and James. When he did come to see her three weeks later he had the orphan girls Camilla and Sophia with him. This made Christina angry. Their marriage broke up at this time. Later Hyrum lived with his father a great deal in Manti, while James lived with his mother." (EN)

This whole situation is unclear, except for the anger and the misunderstanding. I imagine that both Andrew and Christina had second thoughts and perhaps regrets, but we cannot peer into their minds nor lead their lives for them.

One interesting thing is noted in family records. Christina divorced Andrew Nelson civilly, but never got a Temple divorce.

Mette Nelson and The Young People

Mette seems to have always liked the young people. She married a younger man. She gave parties in her home so that he could choose a younger wife. She opened her home to Peter H. Madsen. She took in the orphan girls, Camilla and Sophia, and comforted them.

But these were not all. It seems "that Metta was generous in sharing her home with young people. Anna Laurentsen also stayed with her when she arrived from Denmark. She later married Andrew, Jr. Another girl, Christine Anderson (later the wife of James Crawford) stayed with Metta for years." (EN) And also "When the Niel Hansen family moved to Ferron he left his daughter, Hannah Hansen Ralphs, with Metta for a time." (EN) She must have truly been a warm hearted woman. Such a woman was needed to make polygamy work.

The Family of Andrew Nelson, Senior: 32, 1

How Camilla and Sophia Joined the Family

"Now Metta had these two young orphan ladies, making nine in her home. The winter passed. When the spring of 1868 arrived the townspeople were feeling sorry for Metta in her crowded home. Someone pointed out that Brother Dennison could support another wife. Someone else mentioned a man in Gunnison who could well afford another wife." (EN)

When these opinions came to the attention of Sophia and Camilla, they said "If we must marry for a home, we choose to marry Andrew Nelson." And so it happened that on March 28, 1868 Camilla and Sophia Moller both married Andrew Nelson in the Salt Lake Endowment House. Church records list Sophia as third wife and Camilla Moller as his fourth wife. Homes were provided for these two new wives. The different homes of Andrew Nelson's wives in Manti were near each other. Sophia and Camilla were always close neighbors and very devoted to each other." (EN)

"Sophia's married life was one of constant toil of the pioneer type. She was a strong young woman and a willing worker." (EN) She "kept a good home for her husband and children. There was always a warm welcome for the loved sister Camilla. They spent much time together. Of an afternoon they talked long and feelingly over a cup of coffee. The grandchildren of all the family were always welcome. At one time Metta's granddaughter, Kate Lemon, went to Manti High School. Sophia kept and cared for her. Nearly all her married life Sophia took in sewing. She also taught sewing to classes of young girls." (EN)

So life was busy for her. "There was ...the pleasure of making the acquaintance of earlier Danish settlers. There was the difficulty of learning a new language in order to be able to associate with the community. Also, there was the bearing of eight children and the rearing of six of them.

The Family of Andrew Nelson, Senior: 32, 2

How Camilla and Sophia Joined the Family

Two little girls, Fannie and Matilda, died in infancy. The Nelsons were hospitable and loved entertaining in their homes." (EN)

"Camilla was a small, delicate girl with a high sense of humor. She loved adventure; she loved to study and read, and she loved luxury, but she met life as it came. She cared for home and children tenderly. Through it all she kept her ability to enjoy life along the way. She encouraged her children to get an education as far as she had the means. She had many friends who loved her." (EN)

"Camilla said each family should have a son named after Frederick the Great. She named her first son Frederick. Also, each family should name a son for the great Erasmus. She named her second son Erasmus. Then, learning of the great American statesman, Benjamin Franklin, she named her third son Franklin. (When this son grew up he changed his name to plain Frank R. Nelson.) Her girls were: Anna, Clara and Julia. Julia died in infancy." (EN)

Andrew never took another wife. James F. Stanton, Junior related to me that Eunice Nelson told him that once Andrew contemplated it, but that the three wives banded together and said "No!" Therefore, the growth of the Nelson family, except for children and grandchildren, came to an end.

Andrew Nelson and the Indians

Andrew lived with the Indian problem most of his Utah life. During the Walker Indian War, Andrew and Mette were driven from Spring City before they could establish a home.

Andrew took part in the local militia and is mentioned several times as an Indian fighter and veteran of the Black Hawk Indian War." (SN) Stanley Nelson says that seventy-five settlers were killed in this war.

To me, the most interesting thing about Andrew and the Indians are two stories, perhaps apocryphal. The first involves Andrew letting, even helping, a band of wintering Indians butcher a cow of his and then watching the whole band eat it while it was not yet quite boiled and not yet cooled, even burning their hands and their mouths in their eager hunger.

The second involves two of his sons cutting wood in the mountains and being surprised by Indians and hastily identifying themselves as "Andrew's Papcooses" because of the rapport they knew their father enjoyed with the Indians. I would like family members who can to clarify and to verify this or some similar story.

How Things Stood in 1877

In 1877, ten years after Andrew's return from his mission, many things had happened in Manti and in the Nelson family. Manti had always been a historic town in Utah. It was settled Monday, November 19, 1849, just two years after Salt Lake City. Isaac Morley was the man in charge. The next year on the fifth of August, 1850, Brigham Young stood in Manti and pointed out the site of the future Temple, forever setting Manti apart from other communities, giving her a unique place in the history of Utah and the Church. The following January Manti's City Charter was granted. It was from Manti that settlers left for Moab, and it was at Manti on April 9, 1865 that John Lowry had the fateful quarrel with Chief Jake and brought on the Black Hawk War.

To the eyes of many, more important than any of these was that the Temple site was actually dedicated in 1877, bringing to pass the promise of destiny that Brigham Young gave the town in 1850.

In Andrew's family there was growth and maturity. Mette's children were growing up. Andrew, Jr. was twenty years old. In another three years he would be married. Emma was then sixteen. In another year she would marry John Carid Lemon. August was fourteen, Joseph was twelve, and Niels Christian was eight years old.

Christina had remarried Swen Monson Lovendahl. Andrew's sons Hyrum and James were seventeen and fourteen.

Sophia's family was still small. Sophus was seven, Maria Mette was four, Oscar was two, and Thorvald Victor had just been born on the third of June. Anna Christina had died young. But the family was to grow even more.

Just like Mette's Christian, Camilla's Frederick turned eight in 1877. Erastus was six. Anna was three. Clara was two, and Julia Atine was born and buried that year.

The Family of Andrew Nelson, Senior: 38

How Things Stood in 1887

In 1887 Utah was in upheaval. Polygamists were being persecuted by the federal marshals all over the state, and raiding Manti, tpo. In 1887 the Temple was raided by U.S. Deputy Marshals who also ransacked the Temple in search of polygamists. When found, polygamists drew fines up to five hundred dollars and six months in jail, or more. Andrew must have been uneasy. But he was never arrested. Others in Manti were: Bishop Reid, Hans Jensen, Rasmus Henningsen, and Peter Ahlstrom. A year later the Tithing Office of the Church would be taken over and all the Church property. Yet, there was some progress. In 1885 Manti could brag of a weekly newspaper - The Home Sentinel. Manti needed a sentinel

In 1887 Mette's children were almost all grown. Andrew, Jr. was in Ferron, married, and had four children. Emma was also married and in Ferron with four children. August was married, in Manti, and had one child. Joseph was either in Ferron or soon to be in Ferron. And Christian was in Ferron. It is small wonder that Mette, too, eventually moved to Ferron.

Christina's boys were both in Ferron. Hyrum had two children and James would be married in a few years.

Sophia was the only wife who would yet bear children: Myrtle, in 1889 Sophus, her eldest, was not yet married but would locate in Ferron. Maria Mette was fourteen and would live in Manti. Oscar was twelve, and would live in Ferron. Thorvald was ten, and he would stay in Manti for awhile, but eventually move to Ferron. Guy was three years old and would live in Ferron. And Myrtle was yet to be.

Camilla's family was complete. Frederick was eighteen, Erastus was fifteen, Anna was thirteen, Clara was twelve, and Frank was six. Julia and Helga died young.

The Wealth of Andrew Nelson, Senior: 40

"Peter Munk, an old time resident of Manti, said of Andrew Nelson, 'A man of great wisdom and foresight. He was active in the Indian Wars and served the city in several capacities. He was regarded as one of its (Manti's) most substantial citizens.' (SN)

"Andrew owned several small farms and was a stockholder in the Union Roller Mill in Manti." (SN)

Obituary, Deseret News, September 21, 1909

"He followed farming and stockraising as a profession and was successful in his endeavors, and bore an excellent reputation among all the people of this community." "Mr. Nelson was always kind and generous, helpful to the poor and needy and most friendly with all." (SN)

Andrew Nelsons Public Life: 42

"Andrew Nelson held several positions in public life. He served as a City Councilor for two terms, Justice of the Peace one term, Sheriff for two years, and as Constable and Pound Keeper for Manti." (SN)

Eunice Nelson writes: "Andrew Nelson served a term as the Justice of the Peace in Manti. He performed this duty in a very dignified and judicial manner.

"At one time a family man was brought before Andrew on trial. He was found guilty and Andrew assigned him to do a number of days' work on a town ditch project to pay his fine. Certain people criticized this penalty as too lenient for the offense.

Andrew answered them, "If I fine him a certain amount of money his family will suffer the loss. It is he who is guilty, not they: hence, his labor should pay the penalty." The critics agreed with him. (EN)

Andrew Nelson's Feats of Strength

Andrew was a man to be reckoned with. "Andrew Nelson, Sr. used to pound the table and say, 'I am the trunk and all the Nelsons are the branches.' "He was strong willed and could get very angry, but he was generally just. One day he took a load of wheat in sacks to the miller and asked him to grind it. For some reason the miller did not want to do it. So Andrew left his sacks of wheat, walked into the mill and took a fair amount of flour, and then distributed the flour to families who needed it." (SN quotes Kate Hall)

I assume that they were people standing in line. Whatever it was, a less powerful built man might not have had the courage to do this. I wonder if this was in the Union Roller Mill in which he was a stockholder.

When the Council House was being built in Manti North Ward, using stone from the Temple Hill quarry, Andrew Nelson came along and watched six men trying to carry a long window sill stone up a ramp to the second story. One of the sidewalk engineers goaded another into a bit, then goaded grandfather into saying, 'Let a man show you how to do it.' He had them lift it to his shoulders and carried it up the ramp. This was in his prime of life before he had asthma. He was at the time the most physically powerful man in Manti." (SN quotes Eunice and Max Nelson)

"One time as they were hauling hay, the reach of the wagon came uncoupled. Andrew laid on his back and with his legs lifted and held up the load of hay while the reach was replaced." (SN quotes Max Nelson)

It seems that his size and strength might have had something to do with his being elected Sheriff and Constable.

Eunice Nelson told me that as a youth he stayed at the farm of his mother's mother. One day Andrew became enraged at the hired hand who was mistreating the animals and threw him in the pismire.

The Family of Andrew Nelson, Senior: 46

The Disfellowshipment of Andrew Nelson, Senior
(Taken entirely from Eunice Nelson's Account)

"A detachment of Johnston's Army was stationed at Shumway, a few miles northeast of Ephraim, for guard duty. These soldier boys liked to visit in the nearby settlements. They bought fresh vegetables, fruits and dairy products from the pioneers, paying them in cash, or trading hard to obtain groceries, such as sugar, etc. They also brought playing cards to the towns. Many people welcomed the diversion of a game of cards after a hard day's work. There were so few diversions.

"The Nelsons liked to play cards with their friends. True, the authorities of the Church frowned on card playing. Sophia ~~ignored~~ this advice. The fact is, Sophia never did recover from the shock that the journey had cost all of her inheritance money. She felt that in some way she had been cheated. She became indifferent to Church teachings and took no part in Church activities. She never did have any of her children baptized. When they grew up several asked for baptism. As time went on Andrew's men friends got in the habit of dropping in for a few games of cards. It soon became a regular habit. There was no gambling involved, only amusement.

"A man in the ward complained to the local Church authorities. They charged Andrew and his friends with playing cards instead of attending to their Priesthood duties. A trial was held. Andrew was found guilty. He was required to beg pardon and reform. Andrew could see no wrong in their games of cards. He refused to beg pardon, or to reform. He was promptly disfellowshipped for insubordination" (EN)

I have the notion that all of the other men did beg pardon and reform. Among them, I believe, was Peter H. Madsen. Eunice Nelson told me that the man who complained to the authorities was a fellow Dane.

The Family of Andrew Nelson, Senior: 48, 1

The Scattering

The disfellowshipment "was a severe shock to the whole Nelson family. The townspeople were shocked, too. This had never before happened to anyone in the town. It had a devastating effect on the Nelson children. They felt ostracized. The boys sought employment out of town, mostly herding sheep. Hyrum was the only boy who clung closely to the Church and its teachings. In later years several Nelsons joined the Church. The next generation was replete, or nearly so, with faithful L.D.S. members." (EN)

In 1889 when Andrew was disfellowshipped, "the four parents, Andrew, Metta, Sophia and Camilla held a council. By mutual consent it was decided Sophia was the logical wife to continue in that position. Metta and Camilla withdrew. Metta was past 60. Her children were all grown. Camilla was a frail, small person who would be unable to care for Andrew Nelson's large home and entertain numerous visitors from the married children's families from Ferron. Sophia, the youngest wife, was still strong, lively, and loved entertaining." (EN)

But there were other reasons why it was Sophia and not the other two. Mette was granted a Temple divorce on the third of September, 1889 by President Wilford Woodruff. Mette also must have clung to the Church and could not bear having her husband disfellowshipped. Eunice Nelson records that she came to Ferron to live with her son Christian, "in the home now owned by Clarice Beveridge and husband Alex." (EN) This couldn't have been immediately because Christian didn't marry until 1891.

Not only was Camilla smaller, weaker, and older than Sophia, but she had stopped bearing children. Her last came in 1881. Sophia, on the other hand, gave birth to Frances Myrtle on the twentieth of September, 1889. So she had the youngest family. She would have need to a husband longer than any of

The Family of Andrew Nelson, Senior: 48, 2

The Scattering

the rest. So, against the background of the polygamy persecutions, and with Andrew's disfellowshipment service as the stimulus, Andrew Nelson became a man with just one wife.

The Manifesto was to come the next year, but Andrew was ahead of his time. He was now a law-abiding citizen.

As part of the nation's concern for the barbaric Mormons, laws were passed and religious missions sent to reclaim those "misguided people." A Presbyterian mission, church and school were started in Manti. "In sympathy with their husband's estrangement from the Church, Camilla and Sophia joined the Presbyterian Church, whose property was across the street from the Nelson home. They both sent their children to the Presbyterian mission school. They enjoyed the association with the well educated teachers from the east." (EN)

"The Pastor, The Rev. Mr. Martin, and his wife, two daughters and son were a comfort to Sophia. Then there were the teachers, the Misses White, Gailbreth, Renolds and Wilson, who lived in the cottage across the street by the church. They were constantly visiting back and forth with Sophia and Camilla." (EN)

"Andrew divided the property, giving Metta \$1,000 in cash, which she took with her and moved to Ferron to live with her son Christian. Camilla had her own home. She was given a portion of the land, which all the Nelson boys still at home gladly worked for her." (EN) And so it was over. Andrew Nelson who once had four wives now had only one. He would spend the rest of his life with that one wife.

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The Death of Andrew Nelson

"Around the turn of the century Andrew began suffering from asthma. Later there were other pains, starting in one foot. These pains later extended upward into his body. Thorvald was now herding sheep and building a herd of his own. Sophus and Oscar were married and living in Ferron. Guy was farming his father's farm under Andrew's supervision. Maria was married and living nearby. Myrtle was about ready to graduate from Collegiate Institute in Salt Lake City."

"Soon Thorvald married and lived in the west portion of the home. Andrew and Sophia occupied the rooms built for Rasmus Moller and his wife, whom the family called Uncle and Auntie Miller. Guy married and moved to Ferron. After her graduation from Collegiate Institute Myrtle taught school in Panguitch." (EN)

"Andrew was getting more feeble. He sold his home and farm to Thorvald on a long payment plan. He retained the right to continue living in the Uncle Miller wing of the house". (EN)

"Andrew's pains in his abdomen were pronounced cancer. The pains increased. Finally, in September 1909, he died and was buried in Manti City Cemetery." (EN)

"Andrew Nelson remained estranged from the Church until 1940 when his granddaughter, Selma Nelson Bromley, went to the head authorities of the L.D.S. Church and explained her grandfather's trouble. She said to them, 'My grandfather felt he had been dealt with unjustly. Will you open your record and see if he was right in his claim?' The authorities agreed to examine the records. A few days later they reported to her, 'Yes, we do feel that Andrew Nelson was dealt with too harshly and did not merit being disfellowshipped. If you will send one of his male descendants to us we will perform a baptism and restore to Andrew Nelson his membership, his Priesthood, and his blessing.' The blessings include his marriages in the Church. Selma contacted her brother, Victor Nelson, in Idaho, who came immediately and stood for his grandfather's

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The Death of Andrew Nelson

restoration to his full Church status." (EN)

"Andrew Nelson had died in 1909. All his wives were long since dead and several of his children by the time of his restoration. It has had a rejuvenating effect on many of his descendants." (EN) The one tragedy is that Mette took out a Temple divorce. Only she can restore what she took away. And this break in the sealed family chain remains. A big price to pay for the events of 1889.

How It All Ended

After she moved to Ferron, Mette lived for a short time with her son Christian. "About 1892 when Emma and John Lemon were planning their home, Metta looked at the plans and remarked, 'This fine large house and not a room for me.' They immediately added on an east wing to the plans and finished the home. In her later life Metta occupied those lovely rooms and died there April 11, 1902. She is buried in the Ferron Cemetery.

Sometime after Christina separated from Andrew in 1867 she married Swen Monson Lovendahl. He "was a widower with two daughters, Annie and Serena. In later years after I became a Nelson, Christina told me of the mentally retarded Lovendahl daughter whom she cared for after her marriage. There was no mental hospital or training school in Utah then. The girl had to be cared for at home, and Christine had a greivous time and much heartache trying to make life of value to this girl, Annie." (EN)

"There were two children born to Christine and Mr. Lovendahl: Selma and Mangus. They had a large farm in Midvale and were well off.

"Mr. Lovendahl, with others, heard of land being offered for sale in Mexico. They invested and Mr. Lovendahl mortgaged his holdings to help pay for the Mexican land. It was rumored that the price of the Mexico venture was \$60,000. It was a loss. Mexico does not sell land to foreigners. It leases it for 99 years.

"When I saw Christina Lovendahl in 1909 and after she was a widow, visiting her sons Hyrum and James in Ferron, she was a vivacious and spry person and had such a cheerful way of visiting with myself and Sophia. Later, when Hyrum's wife Marry passed away, Christina came to Ferron and was still a lovely older lady with a kindly way of speaking.

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How It All Ended

"She passed away in Midvale, Utah on November 27, 1914. She was buried in the South Cottonwood Cemetery, which is not the Murray City Cemetery, where her second husband, Swen Lovendahl, her mother Anna, and her brother Jens are also buried." (EN)

"Sometime in the 1890's Sophia's oldest brother Rasmus Miller (Moller) and wife decided they needed a better home. They were getting old. Andrew and Sophia persuaded them to build an addition onto the east of their own home. In this way they could always be near and could be cared for in their declining years. This was done. They all lived very happily together until Uncle and Auntie died. All the Nelson children and the townspeople loved Uncle and Auntie Miller." (EN) Uncle Rasmus Miller (Moller) was a fine carpenter who often spent much time on ornamental woodwork, which was the style of the time. His craftsmanship of woodworking can still be seen on the front door of the house that belonged to Sophia and Andrew.

Following Andrew's death, Sophia continued to live in the Miller wing of the house. "Myrtle resigned her teaching in Panguitch and remained home to comfort her mother in her bereavement. Later Myrtle decided to enter the Presbyterian Hospital in Pennsylvania and train for nursing." (EN)

"In the spring of 1912 Thorvald sold the farm in Manti and moved to Ferron. Sophia could not stand being left in the old Nelson home alone. She gathered up her belongings and moved to Ferron with Thorvald, his wife Ether and two children. She lived with her son Sophus and family in Ferron. She enjoyed her grandchildren very much during the fifteen months before her death in June 1913." (CN)

"Sophia sewed constantly during this 15-month period. She was returning to Sophus's home after visiting an afternoon at the home of a customer, when

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How It All Ended

she was caught in a rainstorm. She caught cold. It developed into pneumonia, from which she died." (EN)

"In order to place her remains beside those of her husband Andrew Nelson in Manti Cemetery, a trip had to be made over the mountain. There were snowdrifts at the summit, but no serious delay occurred. On this trek were her four sons: Sophus, and his wife, Mary; Oscar; Thorvald, and his wife, Ethel and two children; and Guy, and his wife, Eunice, and three children. Oscar's wife could not leave her large family.

"The corpse was taken to Camilla's home where it was dressed and prepared for burial. The funeral was held in the Presbyterian Church with Rev. G. W. Martin conducting and preaching the sermon. Sophia's casket was placed beside that of her husband Andrew Nelson in Manti City Cemetery." (EN)

Camilla survived her husband all all his wives. "At first Camilla and Sophia had homes across the street from each other. The Presbyterian Church wanted this corner on which to build a church and mission school and teacher's home. Camilla sold her home to them and procured a home one block east." (EN)

"Camilla continued living in Manti after all of her children were married and moved to other localities — Anna Geck in Los Angeles, Clara Nelson and Frank K. in Salt Lake City, and Erasmus in Ferron. Later in life when it became hard to Camilla to get around Anna Geck had a room added on to Clara's home in Salt Lake City and moved her mother into it so she would never have to live alone. Clara cared for her tenderly until her death, Dec. 27, 1922 in Salt Lake City. She is buried beside Andrew in the Manti Cemetery." (EN)

And so, for Andrew and his wives, this life was ended.

