Sarah Rebecca Hardy was born 12 April 1871 at Provo, Utah. Daughter of James Hardy-born 3 Sep 1832 at Great Hadham, Herts., England-Died 1 Nov 1902 at Provo, Utah. Her mother was Mary Ann Hyde born 29 July 1832 at Bishop Stortford, Herts., England

James Hardy and Mary Ann Hyde Hardy had the following children:
7. Sarah Rebecca born 12 April 1871 Provo, Utah M rd. Frank Ernest Newell

Becky’s sister, Phoebe, said her mother told how she lay in bed and counted the stars through the cracks in the roof, and sat up in bed and washed clothes for her with water heated by burning shavings, as she only had 6 diapers and it was difficult to get someone to come in and help with the work. The home was at 7th West and 3rd South in Provo. It was an adobe structure. The block that the Franklin School now stands on. It was known as the Billy Kidd Home. The folks later moved to a house on 6th West and 4th South, which father purchased from Mr. Leatham, the home had been built some years before by Thomas H. Vincent. This house had 3 rooms and although it was a very humble home, it was much nicer than the former one. The North room of this home was used by father as a cooper shop, as this was his livelihood. A cooper man is one who makes barrels.

Although our circumstances were very modest, we were happy. We didn’t have money to purchase our entertainment. One winter we had a lot of snow, it came right up to the window sill, and oh, how my sister, Phoebe, and I wanted a sleigh. We had no money to buy one, but we did have a box and some pieces of wood that father had left from his barrel making, so we went to work and make a sled, using the barrel staves for runners. We had so much fun with our sleigh.

Another form of entertainment was rag cutting and sewing. When mother wanted to make a carpet, we girls would invite our friends to a party and we would cut and sew rags all afternoon, then wind them into large balls to keep them intact until time to take them to be woven. And what a good time we had, laughing and chatting, after which mother would serve us a lovely supper. My how mother could cook. I will never forget how good her roast beef and cabbage was, one of her favorite foods. It seemed nobody made cabbage taste as good as hers. When we were a little older mother let us help with the peach and apple cuttings. Again we would invite our friends over and sit around a huge pile of fruit, paring and cutting the fruit for drying. At these parties our refreshments were very often molasses candy or molasses cake. Today girls think they have to spend a lot of money for parties and refreshments, but I am sure that noone ever had more fun than we did at these peach & apple cuttings.

In the fall after the wheat had been cut, we would go into the fields and pull up the ground cherries, which grew among the wheat. We would sit in the shade and shell them, and when measured, they often 0 30 to 40 quarts. These had to be scalded and dried and then we would sell them for 10 cents a pound. This was quite a lot of work, but there was a demand for the cherries and we were glad to do it to get a little money.

The employment for girls nowadays was doing house work and taking care of homes when new babies had been born, later doing some practical nursing. The wages for this were small, receiving $2.50 to $3.00 a week besides sometimes washing most of the day for 50 cents. There were no washing machines then, the clothes were placed in large wooden or tin tubs and we had to use washboards on which to scrub them clean. The boards were made by affixing corrugated tin on a designed board, then we would lather the clothes with bar soap, usually homemade soap, and scrub until they were clean, after which they were
placed in a large tin boiler and boiled on the coal stove to whiten them, then hung on the lines outside to dry, and oh, how fresh they smelled when they were brought in the house, then ironed with a heavy iron that was heated on the stove. It usually took a whole day to wash, usually on Mondays, and another day to do the ironing.

I married Frank Ernest Newell in the Manti Temple 14 June 1888. (TIB Manti No. 38 Book A-Lvg. Pg 2) His parents were Elliot Alfred Newell born 29 Aug 1830 at Amboy, Oswego, New York, Married 4 May 1851 at Council Bluffs, Pottawattamie, Iowa to Maria Louisa Roberts. Elliot’s folks were Almon Newell and Olive Comstock Newell. Maria Louisa’s parents were Horace Roberts and Harriet McEvers Roberts. She was born 11 Nov 1829 at Montezuma, Pike Co., Illinois.

Ernest’s family consisted of:
1. Luella Isola Newell born 2 Apr 1852 Council Bluffs, Iowa, Married Gilbert Oliver Haws 3 Oct 1870
2. Elliot Alfred born 7 July 1852 Provo, Ut. Married 14 Feb 1879 Malinda Stillwell Loveridge
4. Myron Clark born 26 Sep 1856 Provo, Ut. Married 13 Dec 1878 Alice Smoot
8. Frank Ernest born 21 June 1864 Provo, Ut. Mrd. 14 June 1888 Sarah Rebecca Hardy
11. George Henry born 8 Nov 1872 Provo, Ut. Died 8 Nov 1872

Frank Ernest Newell and Sarah Rebecca Hardy’s family
1. Elmer Frank born 4 March 1889 Salt Lake, Ut. Mrd. 18 Sep 1910 Sylvia Marler
2. Rhoda Mary born 29 Sep 1892 Provo, Ut. Mrd. 6 Mar 1912 Lester Hamilton Jardine
3. Elliot Alfred born 1 May 1896 Provo, Ut. Lived a few hours (Twin)
4. Maria Louisa born 1 May 1896 Provo, Ut. Lived a few hours (Twin)
5. Male child born 6 Oct 1901 Stillborn

We still lived in Provo when Rhoda started kindergarten. It was held in the back room of the First Ward LDS Chapel. She was a sickly child and could only attend a few months of a year. She studied at home. She had every disease a child could get in those days-measles, mumps, whooping cough, chicken pox, scarlet fever, St. Vitus dance, dropsy, and diphtheria. She started school in the old Franklin school. The next year she went to the 2nd grade, but was only there 2 days and went on to the 3rd grade. That year the new Franklin School was built on 7th West and 3rd South in Provo. We were now only one block away.

In Jan. of 1902 Frank, Elmer, Sid and Ray Harding left Provo for Canada and took the household furniture, cows and horses. They were 13 days on the road. The 2 families left in March. There were 13 tunnels, one being a mile long. Frank and Sid met us at Sterling, Alberta, Canada. We had to ride in covered wagons to keep us warm. The farm was 160 acres ½ miles North of Raymond by the 15 Mile Lake. Frank loved good water, but he and Sid dug 20 wells around the 2 farms, getting water at 2 ½ feet to 20 feet, but there was too much alkali in it and the stock wouldn’t drink it. We hauled the water from the canal 2 miles away. We loved our home. We raised good crops of wheat, oats, vegetables-carrots, potatoes, turnips, and rutabagas by the wagon load, besides a lovely garden. Nearly all the potatoes got frozen going up there, but in the peeling them, I would cut the eyes deeper and that is what we planted.

The first of May 1902 in Canada, it rained-poured for 3 days and nights-and our house, which was built on sawed logs, 3 in. by 12 in. let the rain come through till we had everything moved out from the wall. The carpet was soaked for 2 feet around, but after the storm the sun was as hot as the rain was wet, and the children had lots of fun gathering the eatable mushrooms. I made a lot of catsup. When it got warmer, we would go to Raymond to church. There were only 6 houses and a dug-out in Raymond, so we grew up with the town. There were wild flowers and green grass all over, with lots of squirrels and badgers. Elmer trapped one and we used the skin for a rug. There were plenty of skunks also, being so close to the lake, The rain brought the lake within 50 yards of the house. Papa sent for Alphonzo Russell from Dixie, Ut. To
Raymond was just starting to build up. Jesse Knight was riding on a train in the vicinity of what was to become known as the town of Raymond, in company with C. A. Magrath. When he looked over the grass-covered prairie, where once the buffalo roamed, and over which the old Fort Benton trail ran, his eyes feasted upon the scene and turning to Mr. Magrath he remarked, “I can visualize a fine settlement there.” Uncle Jesse, as we all called him, had recently come in possession of considerable wealth and he claimed the Lord had shown him where to find it in the Tintic, Utah Mining District. He always gave the Lord credit for leading him to the rich bodies of ore, and maintained he was a steward to use this wealth for the building up of His church and for doing good. He once said, “My means are the Lord’s to be used in the right way. I hope that I will never become selfish, but that I will be blessed with wisdom to use my means as the Lord would have me use them.”

Charles McCarthy, Raymond’s first mayor, and Elder John W. Taylor, an Apostle, both from Cardston, Alberta, Canada and both stalwarts in colonizing Raymond and district, visited Jess one day, Elder Taylor told him he had been authorized by the church authorities to interest him in the colonization of Southern Alberta. The call was both startling and surprising to him. Being the kind of man he was, he wanted to ponder and pray before deciding. He soon became impressed and inspired that a great opportunity had been opened up for him to use some of his wealth in the “right way”.. Having reached a decision and with the cooperation of the church and other interested parties and the support of his two sons, Ray and Will, he and the boys devoted all their energies and the needed money in fulfilling the call.

It was Uncle Jesse’s intense desire to have the town site properly dedicated and to have in the deeds that the land was not to harbor a saloon or to be used for any immoral purpose. This was done. He wished it to be, in a sense, a protected sanctuary, where families could be reared in religious and wholesome environment. On 11 Aug 1901, in the forenoon, Apostle John W. Taylor, Jesse Knight, George H. Brimhall, Charles McCarthy and about 150 others gathered on the bare prairie on a spot where the Knight Sugar Co. factory was subsequently built and started the movement from which Raymond had been founded. In the afternoon the congregation formed a circle around a huge buffalo skull, where the townsite was dedicated by Pres. Charles Ora Card of the Alberta Stake. The town was named Raymond after Jesse Knight’s eldest son, O. Raymond Knight, who dismissed the dedicatory services.

From this time on, Raymond grew with mushroom rapidity. Homes were springing up daily and it was difficult to get lumber and material fast enough to meet the demand of the settlers. The establishment of good homes, prosperous farms, adequate schools and churches were the worthy goals of these Raymond pioneers: J. W. Knight was chosen and unanimously sustained as Raymond’s first Bishop. E. B. Ricks and Joseph Bevan were the counselors. “Uncle Jesse” sensing the need of a church for the newcomers built a little one-room place of worship and presented it to the ward 6 Dec 1901.

The saints in Raymond had to haul their drinking water from big tanks into which water had been piped from the springs South of town. They used a sort of sled which was called a “skid”. On this they would place two 50 gallon barrels held on by cross pieces of wood on the corners. They hitched the horse to it. In the coldest part of the winter, the water would freeze solid, before they reached home. Then they would have to chip the ice with a small crowbar and place the buckets of ice on the rear of the kitchen range to melt. The winters would range from 25 to 40 below zero, but, when the Chinook winds would blow. The ice would melt very fast. Most homes had a stove in every room to keep warm. Sometimes the bread in the pantry would freeze solid and we had to steam it before it could be eaten.

The saints at this time had to do their own surveying, farming, carpentering, black-smithing, bookkeeping and at times all their own cooking. They build their own homes, furniture, cabinets, bridges, boats, oxen-yokes and caskets. The early years were hard. Some summer wheat was burned up by the drought. Some sugar beets were frozen before they could be dug. The caretaker of the Raymond Public School practically had to work around the clock to keep the school room warm in the winters. It was common to have 75 to 80 children in the senior kindergarten in the Raymond Sunday School.
Some of the early settlers had to thresh their grain by hand with a flail. The flail was 2 sticks—a short one and a long one. Sometimes they could get 70 bushels a day. Very simple necessities were in these people’s homes. Tallow candles, coal oil lamps. And various toilet articles were placed on the vanity and a mirror was nailed to the wall above the table. Large packing cases fitted with shelves and lined with paper, made useful cupboards, when fastened to the wall. The wood stoves usually had 4 holes and a wife removable hearth, which covered the ash pan. The oven doors swung out and were fastened with a latch. Reservoirs and warming ovens were conspicuously absent. With their iron tea kettles, iron pots and skillets, bake ovens and sheet iron dripping pans, the Mormon women were able to prepare such tempting things as salt rising bread, graham gems, cornmeal Johnny cake, pancakes, buttermilk or baking powder biscuits and others. Most of this equipment was only temporary and most times it was replaced in 2 years by more useful furniture and utensils.

One spring our cattle fell over as they thawed out from the terrible winter that we had been through. Life doesn’t always get lived as one desires. Ours was no exception for on 15 Oct 1903 Frank passed away, around one o’clock in the morning, after being ill only 20 minutes. It had been a lovely fall till the 14 and that night it froze and snowed. Men froze their hands and feet preparing for his burial. He was the first man to be buried in the Raymond Cemetery and the second adult. This was a very hard thing for the rest of us to go through. We had gone through a lot. We loved each other, so dearly, and now without Frank what would I do and how would I do it with the children and the farm and all the problems that come at this time. Alphonzo, my sister, Elizabeth Mary Ann Russell’s son, came on the farm to help. He and Elmer tried to do all the work on the farm.

The first 2 years the children rode into Raymond to school, but after Christmas of the second year, Rhoda was going to stay in town at the home of her friend, Roxie Roadaback, but only stayed one day. Alphonzo and I took her there on Sunday, and on Monday Alphonzo and Dr. Rivers came to get her, as I had suffered a stroke. At the age of 13 Rhoda became a busy girl. She took care of the house and worked helping farm hands. The Relief Society women came in the day to take care of me the rest of the winter. By spring I could get out of bed, but couldn’t talk. After I improved, Rhoda and I went to Utah to visit. We stopped in Provo, Grafton & Dixie. Rhoda had a wonderful time horseback riding with Frances Russell in Zion’s Canyon. We stayed 9 months. It was so wonderful to see everyone. We got a letter asking us to come home, so on the way we visited also in Marysville, Idaho with relatives.

Our home was a prayerful home. The elders were called often because I hardly knew what it was to be well, giving birth to 9 children and only 2 surviving. We had been so happy in Canada. Frank once wrote his doctor in Utah that what they used to spend for doctoring, they now spent for groceries. Rhoda, in this time span, had typhoid. The elders again came and administered to her.

It was necessary to sell the farm. Alphonzo had married and needed to work at something for a living. I couldn’t do it or hire help, so I sold. We moved into Raymond.

***7 Sep 1909 “Becky” passed away. She was 38 years old. Her hard life had taken it’s toll on her. Life wasn’t easy after she lost her husband. She buried in the Raymond Cemetery beside her beloved husband. Elmer didn’t receive the telegram until after his mother’s funeral. Rhoda was taken in by Charlie and Lola Fox and cared for her until she moved to Lewisville, Idaho where Elmer was living.

Patriarchal Blessing of Sarah Rebecca Newell at Raymond, Alberta, Canada 22 Sep 1904
A blessing given under the hands of Patriarch James Kirkham, upon the head of Sarah Rebecca Newell. Daughter of James and Mary Ann Hyde Hardy born 12 April 1871. At Provo, Utah
Sarah Rebecca, in the name of the Lord Jesus, I seal upon your head a blessing, according to the order of the Priesthood. Blessed are thou, dear Sister, for thy faithfulness, for the Lord loveth thee, and for that great love which He has for His children/ He has permitted thy spirit to tabernacle here on earth. When the morning stars sang together and the hosts of heaven rejoiced, thy spirit mingled with that glorious throng. When the Lord laid the foundation of this world, thou art of noble birth for thou was numbered with the House of Joseph and David.
The Lord has blessed thee with a garment of the Holy Priesthood, and thou shalt prize it as a costly gem, while thou dost honor the same, the Lord will bless thee, for thy basket will be full and thou shalt never want for if it needs be, the Lord shall feed thee as he did the prophets of old. Thy posterity shall be numerous, thy sons to bear the sword of justice, thy daughter, to become as fair as the Queen of Night, and they shall honor thee even down to old age, and when thy hair becomes as white as the driven snow, thy posterity will honor thee as mother and Queen, for thy good works, shall the Lord permit thy name to be recorded in the Lambs Book of Life. Departed spirits shall administer unto thee, through the visions of the night, and the Heavens shall roll back as a scroll, and thou shalt be filled with the Holy Ghost and behold the beauties of thy father’s kingdom. Strangers shall enter thy gates and they shall be angels in disguise, and thou shalt bid them welcome for thou shalt know them to be Holy Beings by the tokens they shall give unto you. Thou shalt administer to the sick, and through thy faith and the prayers of the Holy Priesthood shall thou see them healed. Thou shalt prepare thy habitation and make it a fit abode for the just.

The spirit of thy departed loved ones will then enter thy presence and thy joy shall be full, for thy trials have been great, but the lord has been thy protector. Thou shalt wear the Holy robes which shall be given unto thee, and a crown of glory shall be placed upon thy head, whose brightness shall be likened to Kolob. Be faithful, be humble, and prayerful, seek the Lord in humility, pay thy obligations unto the Lord, and thou shalt be exalted to see Zion redeemed to see husband and wife, parents, meet children and the faithful rejoice forever. I now seal thee up to come forth in the morning of the first resurrection crowned as a Princess, with immortality and Eternal Life, with all thy father’s household and thy posterity to rule and reign in thy Father’s Kingdom forever and ever. Amen.

Recorded in Book 1, Pages 84, 85, 86   Zelpha Gray, Recorder
Information from Ward Records, Newspaper clippings, Patriarchal Blessing, and personal history from Rhoda Mary Newell Jardine’s records.