

Nicholas Peter Pettersson

Nicholas Peter Pettersson was born on the fifteenth of October in 1881 at Sunderland, Durham County, England. The family lived in Hendon District at Number Two, Ann Street, in the parish of South Bishopwearmouth, at the time of his birth. As was the custom in the Church of England, Nicholas was christened in his infancy at St. Paul's Church.

When he was four years old his parents joined The Church of Jesus Christ of Latter-day Saints. He was blessed in the church on the twenty-fifth day of July in 1885 by R. F. Newby. On the twenty-fourth of July in 1890 he was baptized by his father in the North Sea, off Hendon Beach near Sunderland, and was confirmed a member of the church on July twenty-seventh, three days later. He only attended church, however, when his father was home from sea, until he was seventeen years old. He was ordained a deacon on October first, 1899 by Joseph Holland and was assigned to look after the sacrament. From the time he was ordained he has taken an active part in the church.

While he lived in Sunderland, Nicholas was set apart as secretary of the Sunday School in the branch. Later he was made second assistant superintendent and teacher in the Sunday School and branch clerk. When the Mutual Improvement Association was organized in the branch, Nicholas was made first counselor of that organization and branch chorister along with his other church jobs. As branch clerk he collected the tithing and fast offerings and disbursed them as directed by the branch and other conference officials.



Emma Jane and Nicholas

Nicholas Petterson married Emma Jane Preston on August 26, 1905 in St. Ignatious Church at Sunderland. The next year, on September sixth, their first child arrived, a daughter, who was named Emma Jane Preston.

In 1906 President Heber J. Grant, who was president of the British Mission, offered five bound volumes of the Millennial Star as a first prize, four

volumes as a second prize, and three volumes as a third prize for those who could get the most subscribers to the Millennial Star, which was the official publication of the church for the British Mission consisting of England, Scotland, Ireland and Wales. Nicholas tied for third prize. The names of the winners are published on page 171 of the 1906 volume of the Star, and on page 203 is the letter of appreciation he wrote to the Star.

The Nicholas Pettersson family left Sunderland on the second of October in 1907 for Liverpool where they boarded a ship and left for America the next day. They arrived in Salt Lake City on the seventeenth of October and stayed at the home of the Rindfleisch family, at 342 South Twelfth East Street, for the night. It was this family that played an important part earlier in the conversion of Nicholas Pettersson's parents to The Church of Jesus Christ of Latter-day Saints while they lived in Sunderland.

The next morning they began the two day trip to Sunnyside, with an overnight stop at Helper to visit the Preston family, Emma Jane's parents. They stayed there till the twenty-eighth and then returned to Salt Lake City so Nicholas could find employment.

In a sketch of his life, Nicholas writes.

“I started work at Lynndyl as car clerk on the San Pedro, Los Angeles and Salt Lake Rail Road, now part of the Union Pacific Rail Road system. The nearest LDS ward was at Leamington, five miles away, where I handed in my membership certificate. I attended Sunday School and other meetings whenever possible, as I had to walk there and back when I did go there, so I did not hold any office in that ward.”

The Pettersson family left Lynndyl on the first of September in 1909 and moved into the Salt Lake Sixteenth Ward. Nicholas found work in Salt Lake City "trucking freight on OSL Freight Depot." He was ordained an Elder that same month and was set apart as the instructor of the Fifth Quorum of Elders of the Salt Lake Stake, and afterwards assistant teacher of the Second Intermediate Department of the Sunday School. Events were moving rapidly now for Nicholas and his family.

The next month, on October twenty-first, Nicholas records.

"I went through the Salt Lake Temple with my wife and we received our endowments and had our baby, Emma, sealed to us at that same time. Our daughter, Eugenie, was born to us under the covenant on November tenth, 1909 at Salt Lake City."

In mid-January the Pettersson family moved to Carbon County where Nicholas and Emma Jane spent nearly all of the rest of their lives. They settled in Winter Quarters where Nicholas became material clerk at the mine on January sixteenth in 1910. They became members of the Pleasant Valley Ward at Winter Quarters which was then part of the Utah Stake. In April of 1910 the Pleasant Valley Ward was transferred to the newly formed Carbon Stake. Nicholas was set apart as secretary of the Second Quorum of Elders of the Carbon Stake and as instructor of the Winter Quarters group. Later he taught the gospel doctrine class in Sunday School and was set apart in 1912 as ward clerk and held that office for a number of years.

The high mountain valley where the Pettersson

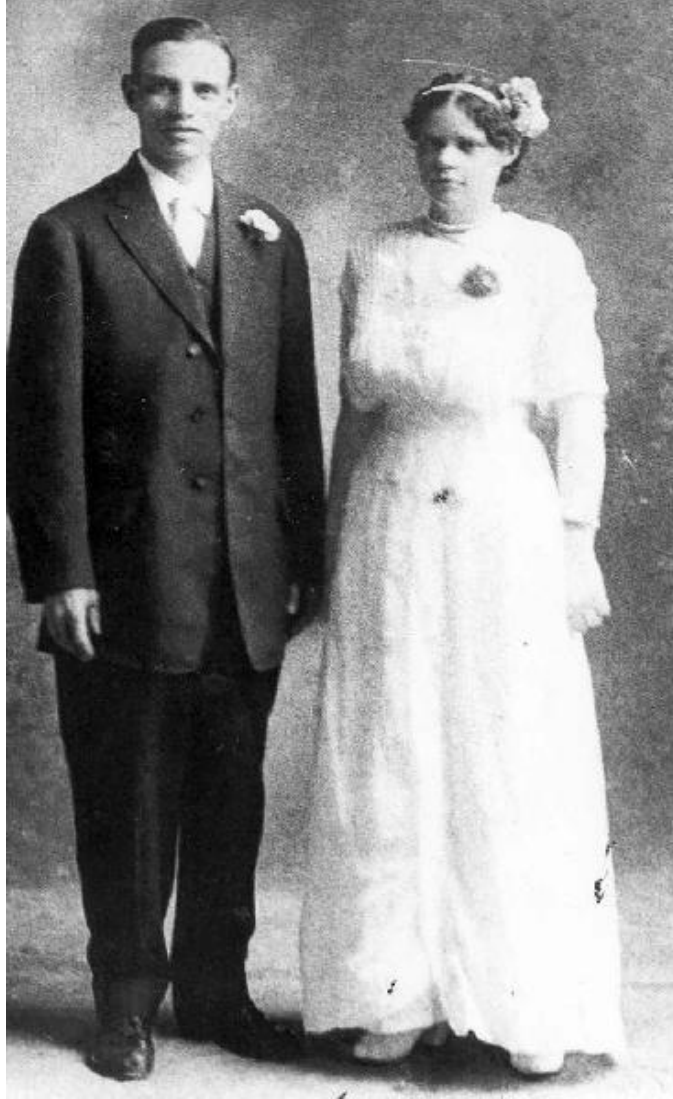
family made their home shares many memories. If the hills could only speak they would be alive with the sounds of the summer sports events, the picnics, the Sunday walks, and the noises of the miners at work. They would echo the cry of the newly born, and they would register the mourning when a loved one slipped away. The Pettersson family knew all of these things. Their memories were shaped here with the passing of time as deeply as the imprint made by the elements as they carved out this beautiful valley through the years.

Young Nicholas was born in Winter Quarters, receiving life on the first of February in 1911. His mother, Emma Jane, finished her life just seven weeks later on the twenty-third of March. Nicholas, the father, was now faced with raising his two small daughters and new-born son alone. He writes.

“My wife passed away March 23, 1911, and is buried in the Scofield Cemetery. My wife's mother helped me with my children until I got married again, on June 25, 1913 in the Salt Lake Temple, to Ellen Lydia Livsey.”

Ellen Lydia Livsey was the daughter of Thomas and Isabella Pilkington Livsey. Her uncle, William Pilkington, had the privilege of receiving and relating the dying testimony of Martin Harris, one of the three witnesses to the Book of Mormon as follows.

“I first became acquainted with Martin Harris in the fall of 1874 in the early part of October, when I was fourteen years of age. I was hired out to work and live in the Harris family for one year. They then lived in Smithfield, Cache County, Utah. They



Nicholas and Ellen

moved across the valley to Clarkston in the fall of 1874. On the ninth day of July 1875 while he was dying; as he died the next day the tenth day of July 1875; I held up his right hand while he bore the following testimony.

"I did go in the woods with Joseph Smith, Oliver Cowdery, and David Whitmer, and beheld an angel descend from heaven in a dazzling light of glory, and stand about two feet from the ground. I saw the gold plates, I saw him turn the leaves over one by one, I saw the Urim and Thummin, the breast plate and the sword of Laban. After the angel had delivered his message, I saw him ascend up into heaven, and I heard the voice of God in the dazzling light declare that the Book of Mormon was translated correct, and I was commanded by God's voice to testify to all the world what I had seen and heard. I cried out in my ecstasy, 'Tis enough, tis enough; mine eyes have beheld the glories of God, Hosannah to God and the Lamb.' Jumping up I praised the Lord."

This statement was signed by William Pilkington when he appeared before Joseph H. Peterson on the third day of April in 1934 to give his affidavit of testimony. William Pilkington testified, "That the above is a true and correct account of the testimony and the circumstances in which it was given to him." Joseph H. Peterson was a notary public in and for the State of Utah, County of Cache.

Nicholas continued to diligently serve his church. It was an important part of his life. He lived Joshua's injunction, "As for me and my house, we will serve the Lord." He also tried to keep track of what was happening back in Sunderland, England by reading newspapers that reached Winter Quarters from there. On more than one occasion he wrote letters to that newspaper to express his views when he felt strongly about something that was happening in his home town.

Box 2,
Winter Quarters,
Carbon County, Utah

June 8, 1912.

The "Editor" of the Sunderland Daily Echo,

S U N D E R L A N D

Dear Sir,

I have just received an "Echo" dated May 22nd with an account of the meeting held in the Victoria Hall wherein "Mormonism" was condemned by the citizens of Sunderland. I have also read the accounts in your paper under different dates of the way the "Mormon" missionaries are being treated there. I am a native of Sunderland and left there for this country nearly five years ago, and have resided in Utah ever since. In August 1907, about six weeks before I left my native town, you were good enough to insert in your paper a letter I wrote when I was then secretary of the Sunderland Branch of The Church of Jesus Christ of Latter-day Saints, in which I emphatically denied that any Sunderland girls had been enticed to Utah by any "Mormon" missionary, which was in answer to a false report which was being circulated at that time about girls being taken to Utah from England, Sunderland being mentioned as one of the places that the girls were being decoyed from, which report was published in your paper. I hope you will again be good enough to insert in your paper another letter from me in defense of the people whose religion has been condemned in Sunderland. As I am out in Utah among the "Mormons"

I can give you a true account of "Mormonism as it is." The Church of Jesus Christ of Latter-day Saints, which is the correct name of the church, the name "Mormon" being a nick-name, does *not sanction* the practice of polygamy, nor is it taught or practiced by that church, and the reports that are going about Sunderland to the effect that it is practiced by the members of the "Mormon" Church are grossly untrue.

Two of the "Mormon" missionaries in Sunderland are from here, and I am personally acquainted with both of them. One of the missionaries, Mr. Joseph Parmley, was among the elders that were mobbed in High Street, and I can speak highly of that young man's character. I am president of the Young Men's Mutual Improvement Association here, and when I was appointed to that position I chose Mr. Joseph Parmley as my first counselor in that organization, and I know from my acquaintance with him that he is a thorough gentleman. His parents are natives of the County of Durham, and when my friend left for his mission, his father, who is the bishop of the "Mormon" Church here, told him to always be honest and true, and to treat everyone with whom he came in contact with the greatest of respect, and never to run down any other person's religion. I am also class instructor of the elder's quorum here to which both of these young men belong, and the instructions that they, along with the other members of the quorum, have received, is that while on their missions, they must never baptize a young lady into the "Mormon" Church under twenty-one years of age, without the full consent of both parents, also that they shall never baptize a married lady without her husband's consent, and these instructions are fully lived up to by the "Mormon" missionaries in all parts of the world.

When I read in your paper the account of the mobbing of the missionaries in Sunderland, I put it down as being done by ignorant lawless persons, and my idea was confirmed by another account in your paper of the anti-Mormons making such ugly rushes at the "Mormon" girls, insomuch that the police had to escort them to the tram cars, for surely respectable citizens would not be so low and degrading as to follow respectable girls and cause them to seek police protection. From your paper I got the idea that the reason given by those who mobbed the "Mormon" elders was to protect the young girls in Sunderland from being decoyed away, but who would give such a reason for such lawlessness, and then themselves treat young ladies in such a shameful manner as the anti-Mormons did, but the lowest of the low. Then again, would respectable law abiding persons ever think of breaking the windows and carrying away, or daubing up with paint, the sign board on a religious place of worship, just because some rascals had circulated a report to the effect that the people worshipping there were decoying girls away, but for which statement they never gave any proof for the simple reason that there was not proof to give? Has not the British government got laws, and are not the "Mormon" missionaries subject to those laws as well as anyone else? If the "Mormon" missionaries break a law, then let the law of the land deal with them. The Twelfth Article of the "Mormon" faith is, "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law." Every missionary of the "Mormon" Church is required to live up to that article of faith. I also noticed in one of your papers that reports had come to Lieutenant Colonel Challoner that the "Mormon"

missionaries were going to the girls schools and trying to get them to be "Mormons," and that Lieutenant Colonel Challoner had warned the female teachers and school girls not to have anything to do with those "Mormon" missionaries, but again no proof is given, and I know that such things would never enter the minds of the two young men from here, who are in Sunderland, to whom I was one to bid them God-speed, and the members of the elder's quorum here have every confidence in these young men that they have no other motive in view than to preach the pure gospel of Jesus Christ. I would very much like indeed for Lieutenant Colonel Challoner to give these reports thorough investigation, and not take every remark made against the "Mormons" as true without proving that it is so.

In the remarks made at the meeting in the Victoria Hall by the mayor, he said he hoped that gathering would be British, and asked for fair play, and then only one side of the question was considered, and no one given a chance to present the "Mormon" side. Your paper says that there was only one dissentient to the resolution passed at that meeting, and that dissentient was met with cries of "put him out." Was this British and fair play? Is it British and fair play for anyone to condemn any person or body of persons without hearing the defense as well as the accusers? After reading the report in the "Echo" it makes one wonder if he is really living in the twentieth century or in the dark ages. Is it possible that in England, the greatest nation on the earth, and especially in my native town, that the people have gone back to the times when Christians were condemned to death upon charges brought against them for which they were not given a fair chance of defending themselves? And yet the citizens of Sunderland have done this very same thing

with the "Mormons," and this because they follow the teachings of the Savior. Is it British and fair play for the citizens of Sunderland to condemn 600,000 people without a chance of defending themselves? I also notice that one of the gentlemen mentioned in your paper as being present at that meeting, Counselor Ritson, was one of the three who sat on the bench the next day judging the cases that came before them in the police court. Would he have been justified by passing judgement in these cases by hearing only the prosecution without giving the defendants a chance to defend themselves? Yet he judged the "Mormons" without hearing the defense. A criminal, be he ever so degraded, is given a chance to defend himself, and yet the "Mormons" were condemned without a hearing. Again I ask, is this British and fair play? Excuse my again repeating that polygamy is not sanctioned nor taught by the "Mormon" Church, and this I know as a positive fact. A part of the Thirteenth Article of the "Mormon" faith is, "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men." Does this sound like decoying girls away from their homes for immoral purposes? That article of faith is a belief that is deeply rooted into the heart of every true "Mormon." I must say that I am indeed very much surprised that Lieutenant Colonel Challoner should make such a movement as he did on the hearing of only one man, whose almost every statement could be refuted were the privilege given to those to do so, who know more about "Mormonism" than the Reverend D. H. C. Bartlett does. I read in the papers here of the two girls that he refers to, which case was thoroughly investigated, and it was proved beyond a shadow of doubt that those two girls left England with the full consent of their father, and one of them had afterwards

helped to supply means to bring out to Utah the young man she was keeping company with before she left England, and is now married to him and living in a town in Utah called Provo, while her sister is in a good situation, and it was not until after the girls came out to Utah that the Reverend D. H. C. Bartlett managed to influence the father of those girls to make the statement that the girls had left their home without his consent. Those girls, as well as the young man whom one of them married, have written to their father, accusing him that he is conscious of the fact that the statement he made to the Reverend Mr. Bartlett was untrue. The first Article of Faith of the "Mormon" Church is, "We believe in God the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost." Is it because of this belief that the Reverend Mr. Bartlett says the "Mormon" God is not the God of the bible? Do not all Christian denominations believe in the Father, Son, and Holy Ghost? Why condemn a "Mormon" because he believes in this Godhead?

I may say that I have found the "Mormons" here as a whole to be honest, upright, chaste, virtuous, God fearing people, and if Lieutenant Colonel Challoner thinks it wise to get the senior member of Sunderland to get the British government to investigate the affairs that exist among the "Mormons" in Utah, he will find that both the British and American governments are fully aware of the conditions in Utah. The American government fully investigated the condition of affairs here during the Smoot investigation in 1907 in which it was proved beyond contradiction that Senator Reed Smoot, who is one of the apostles of the "Mormon" church, was **not** a polygamist, nor was polygamy practiced in Utah by the "Mormon" Church, and Mr. Smoot is still a member of the United States Senate.

At the time of this investigation, very little was put in the British papers about it, but what little was put in the papers left the impression upon the people that Senator Smoot was guilty of the charge brought against him, and when it was so thoroughly proved that the accusations were false, hardly a paper in the whole of the United Kingdom published the result of the trial, and I dare-say that most of the people in England are still in ignorance in regards to the outcome of this case. It is not very long ago since Sir Winston Churchill made a thorough investigation of the "Mormon" question, and his decision was also in favor of the "Mormons," but if Lieutenant Colonel Challoner thinks that further proof can be got against the "Mormons," then no one would appreciate it more than the "Mormons" themselves for the British government to make another investigation, for there has been so much misrepresented, and the newspapers have so universally closed their columns against giving the "Mormons" fair play by refusing to publish the letters that they have written defending themselves, and refusing to publish the outcome of any investigation that has resulted in favor of the "Mormons," that the people have been kept in utter ignorance concerning the "Mormons," and I hope you will open your columns and give fair play by inserting this letter in full.

It seems almost impossible to think that such men as those whose names appear in your paper as being present at that meeting could be so utterly deceived, but yet such is the case, and if the question is as important to them as it seems to be, then why not send out to Utah some responsible person or persons from Sunderland, to see how things really are out here. There are six Sunderland families living in Winter Quarters, and all of them have commented on the way

our townsmen have been so misinformed, and all of them have expressed the opinion that it was about time that some truth was put before the citizens of Sunderland in regards to the "Mormon" question. There are a great many English people here in Winter Quarters, and I feel confident that I could get every one of them, without an exception, to testify to the truthfulness of what I have written in regards to the "Mormon" Church in Utah, and many of them are non-Mormons, quite a number of which are from the County of Durham.

In regards to my character, I am fairly well known in Sunderland, and think that if Lieutenant Colonel Challoner will ask Mr. Thomas Clark, who is one of the clerks in the town hall, he will be able to tell him whether or not I am one who he thought would defend any class of people who would indulge in immoral practices. I was also employed for over ten years in Mr. Alexander Shepherd's office in John Street, and I think that gentleman's word could be taken as authority in regards to my character. I hope these gentlemen will excuse my using their names in this letter. They are not "Mormons," but I think I can trust to them giving anyone who is not acquainted with me, a true reply as to my character. Those who know me, and there are quite a number of them, will be able to judge my character by their acquaintance with me for themselves. Mr. Phimester, who works in your office, could ask his son, John, with whom I was well acquainted, if he thought that I could be relied upon to write a true account of "Mormonism as it is." I also have a faint recollection that one of the two young men who went with me to Smart's Business College about eleven or twelve years ago to sit for the examination for the Society of Arts Certificate for Bookkeeping at

Newcastle was a son of Ald Bruce, and if that young man still remembers me, perhaps his father, who seconded the condemning of "Mormonism," might ask him if he thought I was a likely person who would defend any lewd people, as the Reverend Mr. Bartlett falsely tried to make out the "Mormons" to be, or if I was one whose word might be taken as true.

As a "Mormon," I know that I shall eventually have to give an account of my work upon this earth, to "the God of the bible," and I would hate to think that I would be found guilty of defending a people in unrighteousness, but I write this letter with a clear conscience, knowing full well that what I say in regard to the "Mormon" Church is true.

I know it will be quite a while before this letter reaches you, but as the question seems to be such an importune one at the present time in Sunderland, I trust you will give it fair play. It is rather long, but I could hardly make it shorter and treat the subject properly. There is a good deal more I could say, but perhaps what I have written will help an unprejudiced mind to give a fair judgement on the character of the "Mormon" people, and "Mormonism as it is."

Yours &c,

/s/ Nicholas P. Pettersson

Nicholas served a stake mission for the Carbon Stake from 1914 to 1916 with Evan John Llewelyn of Scofield as his companion. He was appointed an assistant superintendent of the Sunday School in 1917 and was appointed the superintendent in 1920. In 1922 he was released as secretary of the Second Quorum of Elders and set apart as president of that

quorum.

From Uncle Tom, "I remember when my dad was president of the elder's quorum that he walked from Winter Quarters to Clear Creek to visit and get acquainted with the brethren in Clear Creek who were members of the elder's quorum. The distance he walked would have been thirteen or fourteen miles." That was in the days before the automobile was as ingrained into our lives as it is now. Later he would own one and would let his sense of humor show through as he sang the following ditty.

Let Me Call You Lizzy

Let me call you Lizzy, I'm in debt for you.
Let me hear you rattle like all good Ford's do.
Keep your head-lights burning and your tail-lights
too.
Let me call you Lizzy, I'm in debt for you.

Nicholas Pettersson loved to sing from his collection of make-fun songs. Like the following one to the tune of "When You Wore A Tulip."

When I Wore A Tulip

For many years I used to play
The trombone in a band.
The music it was grand,
The finest in the land.

One day a group of Irishmen
Gave us a job to play

At their parade
Upon St. Patrick's day.

In order to look elegant,
We settled it by vote,
That each of us would have to wear
A flower in his coat. But,

When I wore a tulip,
A big, yellow tulip,
The gang made a rush at me.
Said one big fellow,

How dare you wear yellow
To an Irish Jubilee.
With sticks they caressed me,
With eggs they did mess me,

One tough guy near broke my nose.
So with the Irish take my tip
And never wear tulips,
But stick to the big, red rose.

What fun it was in later years to listen to Grandpa Pettersson with his English accent sing and have fun with us when the family got together to visit, either in Salt Lake or in Carbon County. In the evening the adults would ring the room with chairs and visit and the kids would sometimes listen and sometimes play with their cousins. These memories are etched into my being. It was at one family reunion on the occasion of the ninetieth birthday of Nicholas Pettersson that his family gave him a booklet of their memories of their father. I have taken selections from this booklet for use in this sketch.

Poppa

When I was just a little Girl,
You held me on your knee.
You sang funny songs,
Told funny poems,
You made my life so merry.

/s/ Emma Pettersson Larsen

Uncle Tom remembers, "In 1927 my brother Charles, my dad and I came to Salt Lake City to see Charles A. Lindbergh. He had recently flown his airplane from New York City to Paris, France. We stayed at the New Windsor Hotel. This was an enjoyable experience for us."

The Pettersson family had grown up in Pleasant Valley. First in Winter Quarters and then later in the southern part of Pleasant Valley known as Clear Creek. The closing of the mine in Winter Quarters is what prompted their move. Nicholas writes.

"Winter Quarters closed down May 29, 1928 but the Utah Fuel Company kept me on their payroll until December 31, 1928 checking the material being taken out of the mine and shipping it mostly to Clear Creek, and some to Castle Gate, and taking inventory of their property. I went to Castle Gate for a short while and was chorister of the Sunday School. I left Castle Gate and went to Magna, Utah, and was appointed assistant chorister of the ward, and worked at Kennecott's Arthur Mill for a short while. Then the chief clerk of the Utah Fuel Company, Clear Creek Mine, phoned me that he

was going to quit and for me to get back on the Utah Fuel payroll. So I came back to Castle Gate, and on October eleventh, 1929 was transferred to Clear Creek as chief clerk.”



Clear Creek

The Pettersson home in Clear Creek was located across the road and to the right of the park in the middle of the above picture. It was across the road from the small park and the store. The snow measurements were taken in this park in the winter time. The park was the amusement center for summer activities. The store provided the needs. The Pettersson home, it seems, was well situated in the mainstream of the town.

Clear Creek was located at the south end of Pleasant Valley and was a small logging and milling camp. At first it was used to supply mine props for the large mines around Winter Quarters and Scofield.

Later coal was found right under the camp. The coal was so easy to mine it became the cheapest coal in the state. The clear, cold stream named Mud Creek flowing from the canyon paradoxically gave the camp its name.

At Clear Creek Nicholas was appointed Sunday School Superintendent as well as branch clerk. President Arthur W. Horsley of Carbon Stake visited Clear Creek and informed Nicholas that he had not been released as president of the Second Quorum of Elders when he left Winter Quarters and that he should also continue as president of the quorum. He was assisted in these callings by Thomas Biggs Sr. and Walter Black.

While living in Clear Creek, his son, Nicholas, had a fatal accident on the outside of Castle Gate Number Three mine on his twenty-first birthday, and died the next day on the train that was taking him to a hospital in Salt Lake City. He was buried in the Scofield Cemetery.

Uncle Charles recalls, "I remember our home at Clear Creek and walks along the railroad tracks with dad. I remember the times dad would take the snow measurements using weather bureau instruments. To get them he would have to walk on snow shoes because of the depth of the snow and I would follow along on skis."

Aunt Vesta also recalls Winter Quarters and Clear Creek, "I remember dad leading the singing in Winter Quarters and Clear Creek – especially in Sunday School. I think he taught us almost every song in the Deseret Sunday School song book. In Clear Creek many times I played the organ while he led the singing."

"My father stood tall," said Aunt Lorraine, "yet he

was never too tall to stoop and pick me up, to cuddle me in his arms and hug me tight and make me feel secure. He was never too tall to stop and help his fellow men, and give them a boost toward a higher goal. He was never too big to laugh, to joke, to lighten the load of the burdened with his generous and gracious humor."



The Pettersson Family

Back row: Eugenie, Charles, Thomas, Emma
Front row: Lorraine, Nicholas, Ellen, Vesta

The Pettersson family, which then consisted of Nicholas and Ellen and their unmarried children, Thomas, Charles and Lorraine, moved to Price, Utah on the first of April in 1939. Nicholas served as deputy county treasurer until May first, 1951 when he was appointed Carbon County Treasurer. He retained that office for eleven years until he retired at nearly eighty-one years of age on September 30, 1962.

Now visits to Pleasant Valley would be limited to picnics, visits to friends, and memorial day visits to pay respect to loved ones. I remember some of those visits and relived some of them with Aunt Emma on a side trip to Pleasant Valley during the summer of 1980. Uncle Tom remembers, "I remember vividly the many times we would go to Scofield Cemetery before Memorial Day and clear the weeds from the graves and the many times we have gone on picnics together as a family."

From the Price Fifth Ward Newsletter, *The Written Word*.

"There is very little left of the little town of Winter Quarters now -- a piece of wire, a chunk of cement and remnants of two of the walls of the old mining camp store. Even the dead were buried in Scofield, but Vesta Pettersson Curtis can still identify the exact spot where their family home stood back in 1914, the year that she was born.

"Nicholas Pettersson, her father, was an English convert and joined the many people from that country to work in the coal mine there. Brother Nick lived in the Price Fourth Ward for many years and is remembered for his enthusiastic service in the church and for his strong and fervent testimony. When he died at the age of ninety he was still singing in the choir and acting as secretary of the seminary."

Thomas and Charles served in the army during the Second World War. While living in Salt Lake City, Eugenie tried to keep track of her brothers, especially Thomas, who was somewhere in the South Pacific. She

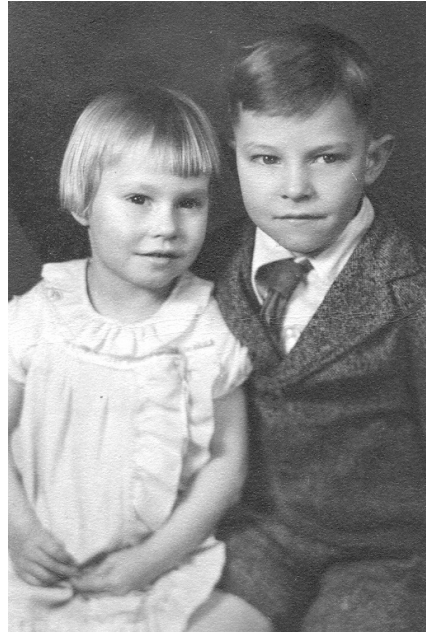


Thomas and Charles Pettersson

pieced together the clues in a letter from Thomas where he talked about the **bargain** he got from his relatives in **Springville** into the small island of **Bouganville**. Tom didn't have any relatives in Springville and he knew his sister would make the connection.

Emma was the first to move away and get married. Now, following the Second World War, the Pettersson family continued to shrink in size. In the span of seven years from the end of the war all of the children were

married. Walt and Emma Pettersson Jacques and their two children, Jack and Pauline Labbe, had moved back to Price from Pinedale, Wyoming into the basement apartment of the Nicholas Pettersson home. Along with Lorraine, Emma and her family helped to fill the home that was accustomed to the sounds of a big family. Emma had married Walter Edwin Jacques after her first husband, John Malowe Labbe, had been killed in a mine accident.



Pauline and Jack Labbe

Walt Jacques at one time had been a baseball player and loved to watch the games. He took me to see the Salt Lake City Bees' games when he lived in or visited Salt Lake. Emma had three children by her first husband: Emma Jane, John Pettersson and Pauline. Emma Jane died young and is buried in the Scofield Cemetery.

Eugenie married Frank Hales and had seven children: Monte Frank, Elva Eugenie, Kenneth Glyn, Don Loel, Irvin Que, Nikki Mae and Julie Rae. They started their family in the mining camps in Carbon County, but by this time they were living in Salt Lake City.

Vesta had married Joseph Max Curtis and had eight children: Verl Orlo, Earl Max, Marvin Long, Leon Paul, Karen Ann, Wilma Ellen, Nicholas Joseph and William James. Whenever a trip was made to Price it seems that one of the highlights of the trip would be a

visit to the Curtis farm. Later aunt Vesta would move in with her father to take care of him as he aged. The Pettersson home finally became her home after her father died.



Leola and Charles

Charles married while yet in the army. He returned on leave in 1944 and married Faye Leola Sudweeks. Their picture on the next page was taken a short time after their wedding in front of the Frank and Eugenie Hales home on American Avenue in Salt Lake City. The view is toward the north-west.

Charles and Leola Pettersson have a family of three children: Douglas Charles, Janis Faye and Janene Kay. They live in Salt Lake City on Simondi Avenue next to the Thomas Pettersson home.

Lorraine married Don Coleman and had ten children: Joseph Donald, Carl Lynn, Linda Ellen, Carol Diane, Stephanie Lorraine, JoAnn, Susan Eugenie, Julie, David and Kathy.

Thomas was the last to marry and raise a family. He married Lois Reeves and had a family of six children: James Thomas, Sharon Lorena, Charles Pettersson, Richard Paul, Frederick William and Alan Peter. They live in Salt Lake City next door to his brother, Charles.

Nicholas Pettersson was proud of his posterity and he was good to them. He always had a dime for each of us when he came to visit. Later, when inflation eroded the value of a dime, he gave us each a quarter. We always liked to have our grandfather come to visit, not only because he gave us a little spending money, but also because he was just a precious grandfather to have. He always had a smile and a song and we knew what he stood for. He was firm in his convictions and strong in his testimony.

Nicholas Pettersson lost his second wife, Ellen, in 1955 and he never married again. His daughter, Vesta, moved into the home at 424 North Second East Street in Price to take care of him.

In 1971 an article was published in the Deseret News Church Section about Nicholas entitled, "At Ninety, He's Still Example Of Service To The Church." That title pretty much sums up the life of Nicholas Peter Pettersson.

During his residence in Nicholas served as financial clerk in both the Price First and Fourth Wards. During those years he also filled two stake missions and held many other positions. In fact, in all of the locations that he lived he filled many positions for the church, often several at once. That seemed to be his way of life.

Yet, he loved the memory of his father and had a longing for the sea. One of his favorite hymns was "Brightly Beams Our Father's Mercy." He also longed to walk the streets of his youth in England. He returned to Sunderland in 1967 after sixty years absence and found some familiar landmarks. The town hall, which had been new in his youth, and the old St. Peter's Church near the River Wear were the same, even though the town was heavily bombed during the Second World War.

Nicholas was honored in a sacrament meeting in October of 1971 and was presented with a plaque for his many years of service. Indeed, his life had been full and his testimony never wavered. One month later he died.

My son, Kenneth Gregory, and I drove from Bakersfield, California to Price to attend his funeral service. His funeral was held in Price and he was buried near his second wife in the Price City Cemetery. I had the honor of dedicating his grave site as his final resting place.