Sketch Of The Life Of
ELIZABETH HUGHES PAUL
A Utah Pioneer Of 1862

Prepared by her daughter, Maude Paul

Elizabeth Evans Hughes Paul, born in Barston, Warwickshire, England, March 22, 1832, was the daughter of Joseph Evans and Maria Shirvington Evans. They were members of the Church of England and in this belief she was raised. Religiously inclined and spiritual minded, she had during her girlhood several remarkable dreams. In one she saw a temple of gold, the exact duplicate of the Salt Lake Temple. This dream she never forgot.

When in her twentieth year, she moved to Wales, where she first heard the Gospel. Because the Saints and Elders were bitterly persecuted there Elizabeth was baptized at night in the river Llanruct. William Lewis, who recently died in Provo, baptized her. Soon after her confirmation as a member of the church she spoke in tongues, a spiritual gift which she thereafter retained.

At the age of twenty-two she was married to Peter Hughes, at Llandidno, by the Reverend Mr. Evans of the Church of England. Three daughters were born to them - Mary Elizabeth, Martha Maria, and Annie Lloyd. In 1860 they emigrated to America, and for two years lived in New York City. During these two years her husband was very ill, and she was obliged to earn the living for the family. It was the period of the Civil War, when work and means were very scarce, making it doubly hard for a stranger in a great city to earn a livelihood. Part of the time the means of sustenance were provided by making neckties for a large clothing establishment; at other times nursing and even washing were undertaken. At this time, when reaching Zion seemed farther off and more impossible than ever before, the saints were told, during a prayer meeting, to pray earnestly for that which they most desired and it should be granted to them. That night Elizabeth found herself praying in an unknown tongue. Upon asking the Lord to make known the meaning of the prayer, it was shown to her that she had asked that the way would be opened for herself and family to emigrate to Zion; and the answer was that in three weeks they would be on their way.

This promise was literally fulfilled. One Sabbath morning soon afterward, Apostle Erastus Snow, whom, for that time, she called her beloved apostle, came to their home and said that the Lord had sent him to find them and send them to Zion. Every detail of the journey he personally arranged and at parting put two dollars into her hand, saying that it was to purchase little delicacies for the invalid. Her hope was that the bracing air of the Western country would prove beneficial to the sick husband.

The journey across the plains was made by ox-teams. As the three little children were unable to walk far, and as the husband was very ill, the wife and mother walked the greater part of the way, that the helpless ones might ride. When they were obliged to travel until midnight to reach camp where there was
water, she would hold onto the wagon, and so great was her fatigue that she sometimes slept as she walked. While still two weeks' journey distant from the valley at a place called Big Sandy, her youngest child, Annie, two years of age, died and was buried on the plains in an unmarked grave.

In September, 1862, after a journey of about three months, the party reached Salt Lake City; but the long hard journey over rough and unbroken roads and during the intense heat of the summer had proved too great a strain on the sick husband. On the third day after reaching Salt Lake City, he too passed away. Bereft like this in a strange land, thousands of miles from every living relative, only a faith in the gospel kept the widowed mother from despair. But with the stoicism characteristic of pioneers, she turned her attention to providing for her children.

To win their bread and clothing was no light task, since everything that could not be raised or crudely made here had to be brought a thousand miles by ox-teams. Calico cost sixty cents a yard; factory one dollar and ten cents; a pair of cotton sheets eleven dollars. Sugar cane was grown and made into molasses, which was used in place of sugar. A twisted rug drawn through a button placed in a saucer of grease served for a light, and every other necessity was correspondingly crude; but by dint of untiring perseverance and thrift, she provided for herself and children the necessities of life.

Later she married James Patton Paul. To them were born five children—Joshua Hughes, Joseph Evans, Lotta Robina, Barbara, and Maude, all of whom, and Martha of the two daughters already referred to, as (1930) still living. By the death of James Paul in 1891, a second widowhood became her lot.

From the time of its organization in this the Tenth Ward, Sister Paul was an active member of the Relief Society. Long associated with the work as a teacher, she later served for about 20 years as president. During this time, she was set apart by Bishop Adam Spiers and James C. Woods to wash and anoint the sick, a work she always loved, continuing in it until the 81st year of her life.

For the last twenty years of her life, she was more or less actively engaged in the Temple, working for the redemption of the dead in Logan and Salt Lake. Many thousands were baptized and about one thousand endowed and sealed by her work.

Peacefully and without suffering, possessed by all her faculties and surrounded by her family, she died on the 17th day of January 1923. The greatest wish of her children is to honor her memory by living as worthily as their beloved mother.
From the age of nine years, when she was made secretary of the 10th Ward Primary until her death at the age of 68, she was an enthusiastic worker in Church organizations. She served as President of 10th Ward Y.W.M.I.A., Board member of Salt Lake Stake Y.W.M.I.A., President of Liberty Stake Y.W.M.I.A., President of Liberty Stake Relief Society and member of the General Board of Relief Society for sixteen years.

She was interested in civic, educational and political affairs and educated at the University of Utah. When her last child was three years old, she returned to the University for a refresher course. She was a friend to everyone and everyone was her friend.

Barbara was the mother of nine children, one of whom is an invalid. To this daughter her life has been devoted with untiring patience and service. Six of her children lived to maturity.

She was active in civic affairs and in church work. She served as Chairman of Women's National Defense and was influential in local beautification of church grounds, parks, etc.

In 1952 she was nominated as Idaho's mother of the Year and was selected as Alternate Mother of the Year. In Church work she served as President of Y.W.M.I.A. in Whitney, Idaho, President of Primaries in Preston Third and Fourth Wards, President of Whitney Ward Relief Society and President of Franklyn Stake W.W.M.I.A. She was a charter member of the Idaho organization of the Daughters of Utah Pioneers. She accomplished these and many other activities in addition to caring for a large family, husband and invalid daughter.

In addition to teaching, Maude is active in Church organizations. She served as Secretary of 10th Ward Primary when twelve or thirteen years of age, teacher in Sunday School, member of Liberty Stake Sunday School Board and President of 10th Ward Y.W.M.I.A. for five years. After retirement, she worked in the Relief Society. Also active in educational and civic affairs. Member of Ladies Literary Club, Board member of Salt Lake Council of Women, acting as Historian and also Chairman of Better Homes and Gardens Sections, member of Board of Associated Garden Clubs of Utah, and member of several garden clubs. Also kept a home and cared for her mother until her mother's death at the age of ninety-one.

Building material was very scarce when the home on Nineth East between Fifth and Sixth South Street was built in about 1864. Father made adobies of the clay soil in the yard and Mother turned them each day so they would dry evenly. Two rooms, a living room and a bedroom were built of these adobies while temporary rooms were built of lumber at the rear. Later bedrooms of adobies were added and brick dining room, kitchen and pantry still later.

Nails to shingle the roof were bought with money mother received from Judge Snow who bought her black silk dress and silk shawl for his wife. Father also sold him several articles of clothing. Large panes of glass were obtained for the front windows. These were very hard to get. Shutters were added and two large porches. Fireplaces were built in several rooms. A comfortable seven-room home was the result of much hard labor, sacrifice and planning.
Bartlett pears, early and late peaches, apples and apricots were planted in the large yard, with a fence at the rear of black and yellow native currants. There were gooseberries, raspberries, English currants and strawberries. Every variety of vegetable was grown and flowers in abundance were grown from the beginning of making the home.

The fruit was put up for winter in quart cans instead of bottles and sealed with sealing wax. All kinds of pickles, relishes and preserves were also stored. Much fruit was dried on lath frames Father made. Some of these frames were placed in a sunny place on trellises, others on a slightly slanting iron rack on the kitchen. Mother peeled the fruit by hand while we children were in school and we were expected to hurry home, change our school clothes into calico mother Hubbard dresses and spread the fruit to dry. It was later purchased in fifty or one hundred pound sacks by a firm on Main Street—Barnes & Day. With this money much of the winter clothing was purchased for the family. A beautiful plush "fur coat" was bought for mother one year when dried fruit was in great demand in mining communities and prices were unusually high.

When Brigham Young started the silk industry in Utah, Father with the others made the frames in which the cocoons of the silk worms were woven. Father and Mother planted many mulberry trees in our large yard to supply the food for the silk worms to feed on. Long tables were placed in a vacant room of the house and the leaves of the mulberry trees were picked fresh every morning and placed on the tables with the silk worms. They were ravenous before wearing their cocoons and seemed to eat twenty-four hours a day. In the stillness of the night the crunching sound of their eating could be plainly heard. Beautiful silk was produced, but at great expense and after some years the experiment was found to be unprofitable and was abandoned. One of these mulberry trees still stands circled by a ring of flowers in the yard of the old home on Ninth East Street.

Jimmy Burns, an old friend of father's had come from Scotland with his family, and mother wanted to welcome them to their new home with a fine meal. She walked to Butcherville, high on the Northeast bench, to buy some boiling beef. With vegetables from the garden, stewed berries and "leaf oaks" made from bread dough, with dried currants and arrowroot seeds also from the garden and sweetened with molasses, she felt she had a dinner of which any housewife in the newly transformed desert could be justly proud. When Jimmy Burns was served with a cup of tea, whether genuine tea or dried raspberry leaves I do not know, he looked about the table for the sugar, but seeing none, picked up the molasses jug saying, "And what do ye sweeten it wi,—thurf." With dignity mother replied, "If you like," as though it were a matter of preference. Jimmy Burns soon learned that molasses for sweetening was something for which to be thankful.

Father and mother walked every Sunday afternoon to the Tabernacle for afternoon services. Later, mule cars ran to Benedict's Corner at Fifth East and Third South Streets. Dr. Benedict was one of the leading doctors of the City and his large two story house was something of a landmark in this part of town.

Father was of medium height and slender build, but because of his erect carriage and the high silk "stove pipe" hat worn at that time, he looked much taller. For dress occasions, with his black suit, white shirt and vest of
white and buff-colored material embroidered with tiny flowers, and carrying a cane, he was quite distinguished looking.

Mother had masses of wavy gold-brown hair that reached her waist. She wore in coronet style braided on top of her head while the back part hung in ringlets over her shoulders, fastened by a comb. She always wore feather or flower-trimmed bonnets with wide ribbon bows tied at one side. A shawl of silk or paisley was also worn as was the fashion.

My brother, Joshua, had mother's portrait painted by the artist, Louis Perrey, who decorated the Hawaiian Temple. This portrait shows her to be beautiful still at the age of 82 years. The artist caught and portrayed the chief attributes of her character—nobility, benevolence and spirituality.

Children and grandchildren of this pioneer couple have more than fulfilled their parent's and grandparent's dreams for their future, among them are artists, sculptors, authors, teachers, musicians, attorneys, physicians, civil engineers, mechanics, inventors, men and women who have achieved prominence in high government positions and as ranking officers in the nation's armed services and in business. Many have devoted years of service in the Church as missionaries of the Gospel and given sincere devotion to church work in the various communities in which they have lived.

This brief sketch of the family of James Patten and Elizabeth Hughes Paul is written by their daughter, Maude, in appreciation of the sacrifices made by them to give their children opportunities for a better education and richer life than they, the parents had had in their native land. Their appreciation of the opportunities of America, the land of their adoption, was boundless and second only to their appreciation and love of the Gospel of Jesus Christ.