



Charles C. Rich, date unknown, ca. 1870. Photograph courtesy Jeannie Sutton Welch.

Charles C. Rich: Stalwart Believer, Natural Leader, Tender Father

Jeannie Sutton Welch

It is an honor and a privilege to represent the many descendants of Charles C. Rich, beloved patriarch, on the occasion of the rededication of this monument to his memory. As I begin, I am mindful of a humble statement he made in 1879: “If any greatness is attached to me after I am gone, I want my friends to say of me that my greatness consisted in being an honest man, a truthful man, in counseling right, and seeking after the spirit of God. I do not want any other greatness.”¹

While respecting this humility, I would still like to accurately represent the intensity of pride and love for him felt by his descendants. J. Golden Kimball tells a story—which the family likes to believe notwithstanding its source—about an incident when a newspaper printed a derogatory comment about Charles. His son Joseph Rich, who stood six feet five inches tall, went immediately to the newspaper offices and demanded a retraction. He told them if they did not retract he would turn the whole family loose on them, and that he was the smallest one in the family and the biggest coward. The newspaper retracted immediately.²

Another interesting assessment of Charles appeared in an article in the 1909 Improvement Era, where the author tells us: “He was one of the pillars of his Church against whom I never heard a man, woman or child say an unkind or unpleasant word.” It went on to say, “He always had so much to do that was useful, beneficial, worthy of emulation, that he had little if any time to waste upon such groveling pursuits as making money.”³

JEANNIE SUTTON WELCH (jeannie_welch@byu.edu) is the director of the Foreign Language Student Residence program at Brigham Young University. She received her BA from Utah State University and her MA from Brigham Young University. She is a great-great granddaughter of Charles C. Rich. The following are remarks given at the rededication of the restored Charles C. Rich monument in Paris, Idaho, on May 30, 2005.

As we meet here today to honor the memory of Apostle Charles C. Rich, we stand on holy ground made sacred by the sacrifice, devotion, and love of the early Saints. Preparing for this important event, the rededication of the restored monument to Charles C. Rich, the location of this permanent pedestal took on new symbolic meaning for me. I realized that for all the many houses our grandfather built in his lifetime, he seldom really lived in any one of them. Much of the time he was on extended missions, and when he was not abroad, he still rotated, spending one week at each family's home. From his point of view, it would mean that he had no place to really settle down, to permanently unpack, and put away his precious possessions. It gives me a new appreciation for his personal sacrifice for plural marriage. The one place that he could have truly called his own would be this grand and beautiful tabernacle, a fitting symbol of his overriding passion and devotion to his testimony of the restored gospel of Jesus Christ.

Stalwart Believer

Converted in 1831, Charles C. Rich would be remembered first and foremost as a man of unwavering faith as a servant of Jesus Christ. I feel he would be pleased with the choice to place this statue next to the tabernacle, standing up forever for the truth he loved to express. He said in a conference address in October in 1874, nine years before his death: "I feel to rejoice in the principles of the Gospel that the Lord has revealed to us, and that, many years ago, I had the privilege of hearing and obeying them. I can say that, from that time until the present, I have never had the first moment's sorrow because of anything that I have been called to pass through in connection with the Gospel, and I hope I never shall."⁴ So much of his personality comes through in this statement—absolute, unwavering faith, yet humble acknowledgement of the distance between himself and perfection. He would also remind us in that same talk:

If [obedience to Gospel principles} were pursued by mankind generally, it would soon bring about a millennium, or that still more happy time spoken of by the Prophets, when the knowledge of God shall cover the earth, as the waters cover the great deep, and when men in all the world over are friends and brothers. This is the direction in which the practice of the principles of the Gospel leads us, and a continued and close attention thereto will enable us to overcome every imperfection. At the same time our Heavenly Father is disposed to try those who profess to have taken upon them the name of Christ and in fact, he is trying us continually in order to prove whether we will serve him in all things. If an evil is presented before us, we must either receive or reject it. If we reject it, we have overcome; if we accept it, we are overcome of evil. . . . It is for us to be on our guard that we enter not into temptation,

that we are not overcome, no matter in what guise or how temptingly evil may present itself to us. We need to be valiant before the Lord, valiant in testimony, valiant in keeping his commandments, valiant in rejecting every evil principle and practice that may be presented before us; and if this is our course, and we continue therein, the time will come when we will be counted worthy of an inheritance and exaltation among the sanctified in the presence of our Father.⁵

Apostle Rich does not speak lightly of being in the presence of holy beings. In his journal entries detailing his participation in the dedication of the Kirtland Temple, we read of his witness of the manifestations of the Spirit. From his journal entry of April 16, 1836, we read: “we prophesied all night pronouncing Blessings and Cursings until the morning light there was Great manifestations of the power of God I beheld lights in the room passing Back and forward it was prophecyed that I should be as mighty a man as ever stood on earth, and again it was prophecyed that salvation was written on every limb and joint and I was filled with the spirit of prophecy and I was indued with power from on high.”⁶

On Sunday, April 24, 1836, he received from Joseph Smith Sr. his “Zion Blessing,” which was similar to a patriarchal blessing. Charles was told that he was a son of Joseph of Egypt, an Ephraimite by blood. The elder Smith promised him that Satan would have no power over him, that his blessings would reach his children, and that he would stand with the 144,000 on Mount Zion. He would gather thousands to Zion and save many orphans. He was a true Israelite indeed, like Nathaniel of old. Prison walls could not hold him, declared Father Smith, for the Lord would deliver him from “fetters, bonds, and floods.”⁷

Looking back over his endurance in trials over the next almost fifty years, one may wonder if Charles repeated to himself during trying moments the words of his beloved Prophet Joseph, who declared, “I had seen a vision and I knew it, and I knew that God knew it, and I dared not deny it” (Joseph Smith—History 1:25). In 1878, just five years before his death, he would declare: “We know that [God] will bring to pass all that has been spoken by the mouth of his servants, whether the world believes or not. And as the people of God, who have been simple-minded enough to receive the message he has sent unto us, we have the consolation of knowing that while wickedness and abomination and all who delight therein, will be swept away from the earth according to the decree of the Almighty, his saints, with their children, will live to increase and spread abroad and ultimately fill the whole earth.”⁸

I pause here to remember and acknowledge the many Rich descendants who have labored in mission fields unto the four corners of the world, helping to make this prophecy come to pass.

In this same talk, the exhortation given by our wise and inspired ancestor may easily apply to us today, as our own personal counsel from him: “Let us cultivate within us the knowledge of God, by living according to the light we have received; and let us ever appreciate the privileges that this world affords us of learning good and evil, and of being able to distinguish between that which is right and that which is wrong. We have the power, if faithful, to overcome evil and opposition and all the powers of darkness, and of sanctifying ourselves before that Lord through his truth, and of preparing ourselves while on this earth to inherit his glorious presence in the world to come.” He concludes by hoping, “That this may be our happy lot, is my [solemn] prayer.”⁹

Natural Leader

Another trait for which Charles Rich is rightly known is his quality of leadership. B. H. Roberts said of Charles: “He was a man of high character, of sound judgment, which made him invaluable as a counselor; of indomitable courage, he was a natural leader of men.”¹⁰ Erastus Snow would say of him, “I regard [him] as one of the wisest and most prudent counselors in Israel, a father indeed in the midst of his people.”¹¹ In Nauvoo, he attained the second highest rank in the Nauvoo Legion, that of major-general.¹² When the Legion was dissolved, Brigham appointed him “President of all the Organized Quorums of the Church of Jesus Christ of Latter-day Saints in Hancock County.”¹³ In 1846 during the exodus from Nauvoo he was called as a counselor to William Huntington in the presidency of the Mormon settlement at Mt. Pisgah, Iowa.¹⁴ As he left Mt. Pisgah eleven months later, the Saints there thanked him, saying, “He goes followed with the highest feeling of respect and esteem for the active and energetic manner he has discharged the various duties involved upon him [here]. . . . we most earnestly recommend him to all people for his virtues as a man of God.”¹⁵

The following year in 1847, while en route to the Salt Lake Valley, Charles met Brigham Young and his party who had already made their way to the valley and were returning to Council Bluffs. From Young, Charles learned that he had already been appointed to be a counselor to John Smith in the Salt Lake “stake.” Considering the age and condition of John Smith (age 67), and John Young (age 57), the other counselor, Rich’s first biographer John Henry Evans, surmised that Charles was effectively in charge of the fledging settlement during their first winter in the Salt Lake Valley.¹⁶ Ten years later during the Utah War, Charles was appointed a general in the Mormon army. It was during this time that Brigham Young remarked, “Chas. C. Rich . . . is a good general and a wise man; I [shall] rely a great deal upon him in [the] future.”¹⁷ Each of

these assignments stretches the imagination in the responsibility that rested upon Charles. In view of these callings, could any of us today ever think any task or assignment we face could be termed hard or daunting?

Various histories and dairies have left comments on Charles' skill as a leader. John Henry Evans says he was a born diplomat and mediator.¹⁸ We get a flavor of this in a speech from 1878, in which he reveals a useful technique for dealing with difficult people: "Some men appear to grow larger and larger in their own imagination, and when we see a man ascending higher and higher in his own conceit, it is not always wise to pull him down suddenly, but give him a lift, and when he gets so high that his head swims, we can help him gently down."¹⁹

James S. Brown tells of an encounter with Indians, as he, other missionaries, and a group of settlers left Utah for California through the uncharted and dangerous desert. "I have always believed that if it had not been for the presence of Apostle C. C. Rich and his cool, conciliatory action there would have been blood shed; for there were some very hot-headed white men, who would have preferred war to peace. Through Brother Rich's influence the cause of trouble was looked into, a conciliation effected and war averted."²⁰

This was Charles' first trip to California and to what would become San Bernardino. Well into the desert, he suddenly felt inspired to differ with the experienced guide. Those in the party had to choose which of the two leaders to follow. George Q Cannon said, "With Brother Rich to counsel and guide us, we felt that we could travel in safety."²¹ Indeed he did lead them to California and to safety, and others (not members of the Church) in this same party who chose instead to follow the so-called expert advice of a different leader walked straight into what came to be called Death Valley, and were never heard of again.

Charles' kind leadership extended to even the youngest of his flock. "The children of Paris [Idaho] loved their dear mayor because he required the circus manager to give free tickets to half the town."²²

Tender Father

Second only in importance to the gospel in his life, Charles Rich deeply loved each wife and each of his fifty children. While the honor given him in the restoration of this beautiful monument would please him, I know he would be the first to stand aside and share the spotlight with his sweet companions to be honored for their participation with him in the grand pioneer adventure. He could never have done it without them. I remain awe-struck and appreciative of the daunting challenge for those six women who bravely ventured

into the unknown with him and then not only carried on during his numerous absences, having babies, burying babies, nursing children and caring for themselves through times of danger and illness, they also managed to provide food and clothing for themselves and their families under the most adverse of circumstances, making something, somehow, out of virtually nothing.

One description of that first winter in Bear Lake tells us:

Bear Lake Valley was a dreary-looking place—no lumber, no flour, no shingle roofs, and no floors. . . . [We had a] log house, one big room, with straw floor, dirt roof. We bored holes in the logs and put in cross beams for a big bed. When the rain fell in the spring, it went through the roof onto the bed. I hung a wagon cover over the bed and placed a heavy pot thereon; and when the rain oozed through, it fell in one place.

When the snow became too deep to get the doors open, the neighbors took turns in putting someone up the chimney to dig the others out. . . .

We lived through those trying times nicely. Whenever any of the children took sick, I gave them a tablespoon full of cold water and prayed that the Lord would bless them.²³

Mary Ann Phelps Rich tells us, “The frost came and destroyed our vegetables and our wheat did not get ripe so our prospects for provisions that winter were very poor. . . . We would grind wheat on a little coffee mill. We had plenty of potatoes, but they were nearly all frozen as we did not have good cellars to put them in and it was so cold we almost froze to death. About this time my children all had the measles, but they all got well.”²⁴ Harriet Sargent Rich said that the wheat could be eaten only when boiled and when boiled gave out such a stench as to almost drive every one out of the house.²⁵ However did they do it?

I take very personally Sarah D. Rich’s words to the “dear reader” of her journal when she describes her ordeal of that first year in the Salt Lake Valley:

Our family had to come down to pretty small rations—two ounces of bread stuff a day to each person, so my readers can judge it was pretty close times. . . . Those who come to this valley now, can have no idea how the first settlers of this place had to live to make a start. . . . If [these recent settlers] had to come and make a start as we did, many of them would die with starvation, for they are too lazy to work and have not got the Spirit of the Lord to teach them how to manage to get a living.²⁶

There lies the secret of their success. They lived by the most astonishing faith and by creating miracles repeatedly by calling upon God when no other resource could be found.

One of the most moving of the healing miracles of the exodus from Nauvoo is the story Sarah D. tells of healing the orphan boy George who was in their care, but who lay close to death, with labored breathing and lips very



Charles C. Rich with his wife Mary Ann Phelps Rich and their children at her home in Paris, Idaho, during his illness in the early 1880s. Left to right: Edward I. Rich, Amasa M. Rich, Mary Ann Rich, Charles C. Rich, Ezra C. Rich, Mary Ann Rich Pomeroy, Minerva Rich Woolley, and William L. Rich. Photograph courtesy Jeannie Sutton Welch.

much swollen. “I thought to myself this poor dying boy was put into our charge to watch over the same as one of our children. Could we give up one of our own children to die without using all the faith within our reach to plead with the Lord to spare the dear one and not take it away from us; this boy had no mother living to plead with the Lord to spare the dear one and not take it to impress it upon me what to do for poor George—for he was a good boy, and we all loved him.” She goes on to recount how after much prayer she felt to feed him spoonfuls of consecrated oil, finally breaking up the black crust on his tongue, and by constant prayer and working with him, he not only survived the night, but the trek west as well. Sarah answers Charles’ query the next morning. “What has caused such a change?” with a simple acknowledgement, “Prayer and faith and hope in our Father in Heaven.”²²⁷

Equally inspiring is the faith of Eliza Graves Rich, who had to stay behind, temporarily, in Nauvoo amongst the terrifying mobbers! As she lay in labor, Charles realized that she would not survive the exodus. He told her, “Eliza, I can’t take you; it would mean certain death to you and the baby. What shall we do? Eliza answered, “Bless me, Charles; and if you promise me I will be safe, I am not afraid.”²²⁸

These women demonstrated what it means to live and walk by faith, but they also worked in ways that we would find hard to imagine, as we remember an example told by Sarah D.:

Soon after he [Charles Rich] arrived at home [from Michigan] he got the house he had bought ready for us to move into. As I was soon to be confined, he hurried up the matter; so on the 2nd of September 1844, early in the morning I found it necessary to move at once. The good sisters of our neighbors volunteered to help me fearing I would not be able to get moved and everything straightened up, but I laughed and told them to hurry up and I would wait. Mr. Rich was taking the things in his wagon as fast as he could; it was not far we had to move—only three blocks, but we got moved and everything straightened up and at nine o'clock that night I had a fine son born.²⁹

From Emeline Grover Rich's biography we read of her great skill and renown as a midwife. She says: "To labor amongst the sick has been my lot in life since I was a child. The cold nights, the rides that I have taken hundreds of times is wonderful to think of."³⁰ "Many a day and night have I travelled through storms that were too severe for the Sterner Sex, to wait upon the sick. Not altogether for the small pittance received as a remuneration for the same, but for the good I could do in relieving the sick and suffering humanity."³¹ Combined with their faith and hard work, these brave women infused their lives with love and charity for each other and also for those around. From Sarah D.'s autobiography we read:

I had gone to our farm, twelve miles north of Salt Lake to visit two of my husband's wives that live there—one of them was expecting to be confined and as she lived so far away from me I felt impressed to ask her to go home with me and stay until after her confinement. When I asked her to go home with me, she said, "I was just wishing you would ask me to go home with you." So, we soon got her ready and I took her home with me in order that I could see her through her sickness. I loved her dearly, for she was a good woman, and had always been so good. Her name was Sarah Jane Peck Rich. As my husband had now been gone six months, I felt it my duty to see that she was well cared for. I got her comfortable fixed up, and [at] about four o'clock in the morning of the 6th of October, she had a pair of twins; a boy and a girl. I now could see why the Lord had impressed upon me to take her to my house. We felt very proud of the twins. I got her fixed comfortable in bed and I dressed the babes and nursed and took care of them until the mother got well. . . . Sarah gave me the privilege to name the babies; I named the boy Orson, and the girl, Orisa—they were such pretty, healthy children.³²

Of Sarah Peck Rich it was said that whenever she planted a garden, she planted extra rows, so that anyone who had not planted could come and help themselves, and she was always known to give thirteen eggs for a dozen.³³ One cannot help but think of the story of the widow's mite. Of what little they had, these brave women shared willingly and generously.

They would be proud of this moment today, of their descendants, and of the love and honor this monument extends to “Mr. Rich,” as they called him in their journals. I am sure Harriet Sargent Rich speaks for them all, as we remember what she said to Charles as a young woman at Mt. Pisgah: “I think you are the finest man I have ever known.”³⁴

In speaking of the early apostles, George Reynolds, among others, records the kindness and affection Charles had for his family.³⁵ Letters he wrote from the mission field reveal how deeply he loved them, and they returned his love, which made his many long absences even more painful. Because of the care of family historians, we can read some of these precious and poignant letters, signed always, “your affectionate companion, Charles C Rich,” written from his various missions in the United States and in Europe. These letters reveal his deep and individual concern for each wife and child. Let me share a few paragraphs that have touched my heart with his tender words and longing to be with his dear family. In a journal previous to his departure he records: “They being somewhat better, I blessed my family by the laying on of my



Charles C. Rich descendants, Paris, Idaho, August 21, 1909. The reunion was held to celebrate the one-hundredth anniversary of Rich's birth. Photograph courtesy Jeannie Sutton Welch.

hands and committing them into the care of the living and true God, while I went to fulfill the mission which had been assigned to me. Never at any time did I leave home under more trying feelings, yet willingly I responded to the call."³⁶

In a letter to Sarah D. in 1852, he wrote: "I have Dreamed more about home the Last month than I ever Did in all the time I have been gone. I trust that all is well if it was in my power to send you things I would Do so.... I intend to write as often as I can and wish you to do the same for to hear from home is a blessing for me."³⁷

After Charles left for a mission to California, Sarah D. wrote a plaintive letter to her husband that tells, among much else, of ten-year-old Joseph's broken heart at having to say goodbye to his father: "Joseph poor Boy feels quite down for he has grieved himself all day sometimes he would cheer up and play around and then he would burst into tears and say 'I feel So bad I wish Father would come back.' I try to comfort him all I can but his heart Seams as tho it would burst he says if he could see you once more he would not feel So bad I never saw a Boy take any thing So hard."³⁸ Charles responds:

Sarah, Dear companion... If it was so that I could, I would return and visit you again but I have to start in the morning.... You need not have any fears that my feelings will be weaned from you or the children in as much as you try to do right. Your letter in telling the feelings of Joseph and all of them touched all the tender feelings in my bosom. Say to them to be good children. Do right, go to scool, learn all they can and the Lord will bless them. Tell Joseph to be a good boy and he shall see his father again.³⁹

Charles writes frequently of his desire for family unity. He says something about this in most of the letters home. Here is one example: "I hope my family will try to cultivate a Spirit of union and kindness and not let a division exist amongst them."⁴⁰ He would be thrilled to know that in the 1936, one of his children is quoted by his biographer John Henry Evans as saying, "I love the family without exception, and I believe that without exception they love one another."⁴¹

From Chicago, Charles wrote to Mary Ann of the children: "Do not fail to be kind and affectionate to them, and at the same time govern them in kindness."⁴² And from Liverpool he wrote, "keep the children out of the wet as much as possible.... I think of them and all their little talk about Papa.... Tell the boys I have some nice tin fife whistles for them, so that, when they come, you will have some music!"⁴³



Charles C. Rich monument, Paris, Idaho, May 30, 2005. Photograph courtesy Jeannie Sutton Welch.

A Fitting Tribute

Apostle Charles C. Rich, first, a man of unwavering faith, second, a beloved leader, would most of all want to be remembered here on this day as a tender husband and father. When he was seventy, his sons fired off seventy guns in his honor. He said at this reunion, where every member of the family was present, that seeing his family all around him was the happiest day of his life and that his main object in life was to leave an honorable name to his children.⁴⁴

We do not have guns to fire off in his honor today, but through the efforts of so many, we do have this beautifully restored monument as a tribute to his faith, his leadership and his loving legacy to all in the household of faith. May we so live as to make him proud of us is my heartfelt prayer.

Notes

1. Charles C. Rich, "Discourse Delivered by Apostle Charles C. Rich at Paris, Idaho, May 11, 1879," typescript, 4, in *Charles C. Rich DVD Library* (Provo, Utah: Joseph Fielding Smith Institute and *BYU Studies*, 2005).

2. J. Golden Kimball, in *Seventy-Fifth Annual Conference of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Deseret News Press, 1905), 54.

3. S. A. Kenner, "Joseph C. Rich—In Memoriam," *Improvement Era* 12, no. 12 (October 1909): 960-61.

4. Charles C. Rich, in *Journal of Discourses*, 26 vols. (Liverpool: F. D. Richards, 1855-1886), 17:171

5. Charles C. Rich, in *Journal of Discourses*, 17:171.

6. Charles C. Rich, *Journal*, April 16, 1836, LDS Church Archives, Family and Church History Department, The Church of Jesus Christ of Latter-Day Saints, Salt Lake City, Utah; also in *Charles C. Rich DVD Library*.

7. See Rich, *Journal*, April 24, 1836; and Leonard J. Arrington, *Charles C. Rich: Mormon General and Western Frontiersman* (Provo, Utah: Brigham Young University Press, 1974), 52.

8. Charles C. Rich, in *Journal of Discourses*, 19:376.

9. Charles C. Rich, in *Journal of Discourses*, 19:376.

10. B. H. Roberts, *A Comprehensive History of The Church of Jesus Christ of Latter-day Saints, Century One*, 6 vols. (Provo, Utah: Corporation of the President, The Church of Jesus Christ of Latter-day Saints, 1965), 1:485 n. 44; hereafter cited as *A Comprehensive History of the Church*.

11. Erastus Snow, in *Journal of Discourses*, 22:118.

12. John Henry Evans, *Charles Coulson Rich: Pioneer Builder of the West* (New York: Macmillan, 1946), 73.

13. James B. Allen and Glen M. Leonard, *The Story of the Latter-day Saints*, 2nd ed. (Salt Lake City: Deseret Book, 1992), 222.

14. Evans, *Charles Coulson Rich*, 121. Ezra Taft Benson was called as the other counselor.

15. Charles C. Rich, Certificate, February 26, 1847, LDS Church Archives; also in *Charles C. Rich DVD Library*.
16. See Evans, *Charles Coulson Rich*, 145-47.
17. Brigham Young, Manuscript History of Brigham Young, October 28, 1857, 750, LDS Church Archives, as cited in Roberts, *A Comprehensive History of the Church*, 4:296 n. 33.
18. Evans, *Charles Coulson Rich*, 289.
19. Charles C. Rich, in *Journal of Discourses*, 19:254
20. Evans, *Charles Coulson Rich*, 183.
21. Evans, *Charles Coulson Rich*, 185.
22. Evans, *Charles Coulson Rich*, 320.
23. Evans, *Charles Coulson Rich*, 268.
24. Mary Ann Phelps Rich, Autobiography of Mary Ann Phelps Rich, 28, in *Charles C. Rich DVD Library*.
25. Evans, *Charles Coulson Rich*, 269.
26. Sarah DeArmon Pea Rich, Autobiography, typescript, 82-83, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah; also in *Charles C. Rich DVD Library*.
27. Rich, Autobiography, 53-54; also in *Charles C. Rich DVD Library*.
28. Arrington, *Charles C. Rich*, 90.
29. Rich, Autobiography, 40-41; also *Charles C. Rich DVD Library*.
30. Emeline Grover Rich, Diary, as cited in "Biography of Emeline Grover Rich," 13, in *Charles C. Rich DVD Library*.
31. Emeline Grover Rich, "Two Excerpts from the 1893 Journal of Emeline Grover Rich, Fifth Wife of Charles C. Rich," 2, in *Charles C. Rich DVD Library*.
32. Rich, Autobiography, 95-96; also in *Charles C. Rich DVD Library*.
33. "Sarah Jane Peck Rich," 4; and "Sarah Jane Peck Rich Fourth Wife of Charles Coulson Rich," 115; in *Charles C. Rich DVD Library*.
34. Evans, *Charles Coulson Rich*, 97.
35. Bruce A. Van Orden, *Prisoner for Conscience' Sake: The Life of George Reynolds* (Salt Lake City: Deseret Book, 1992), 13.
36. "Extracts from the Journal of Charles C. Rich," 1849-51, as cited in Arrington, *Charles C. Rich*, 158.
37. Charles C. Rich to Sarah D. Rich, November 2, 1851, LDS Church Archives; also in *Charles C. Rich DVD Library*.
38. Sarah D. Rich to Charles Rich, March 16, 1857, LDS Church Archives; also in *Charles C. Rich DVD Library*.
39. Charles C. Rich to Sarah D. Rich, March 23, 1851, LDS Church Archives; also in *Charles C. Rich DVD Library*.
40. Charles C. Rich to Sarah D. Rich, January 10, 1861, LDS Church Archives; also in *Charles C. Rich DVD Library*.
41. Evans, *Charles Coulson Rich*, 322.
42. Evans, *Charles Coulson Rich*, 316.
43. Evans, *Charles Coulson Rich*, 316.
44. Evans, *Charles Coulson Rich*, 322.