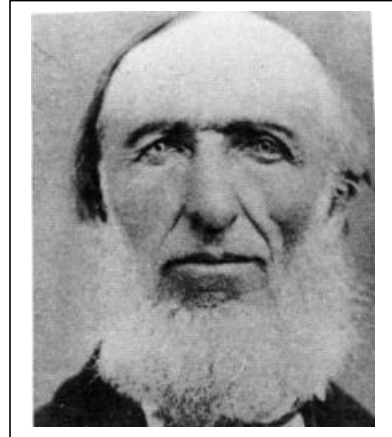


Biography of Johann Martin Heiner & Adelgunda Dietzel

Compiled by Dana Palmer

Johann Martin Heiner, who is known in Utah as Martin Heiner, was the second son of Johannas Balthasar Heiner and Anna Susanna Elisabeth Hondorf. Martin was born on March 17, 1818 in Waldorf, Sax Meiningen, Thuringia, Germany. He was christened on March 23, 1818 in the Lutheran Church at Waldorf. His godfather, Johan Martin Hundorf, was his uncle, his mother's brother.

Martin had an older brother, Johann Heinrich, born 17 June 1815, and younger siblings: Matthaues born 19 Oct 1822, and a sister, Eva Margretha who was born on December 14, 1824. He also had two half sisters, Christina Maria and Catharina Elisabeth, who were born to his father's first wife.



J. Martin Heiner

When Martin was two years old, Joseph Smith had the first vision where he saw God the Father and his son, Jesus Christ. As was the custom, Martin started school when he was four years old. There he learned to read and write very fluently. At the age of fourteen, he went to live with his uncle in order to learn the weaver's trade. The trades in Germany require a boy to be apprenticed to a man who is in a trade, after which he is a journeyman and goes from one master to another getting experience until he is able to establish a business of his own. When Martin had completed his training, he went to Wasungen where he was employed by Michael Dietzel as a weaver. There he was attracted to Herr Dietzel's lovely auburn haired daughter, Adelgunda.



Adelgunda Dietzel Heiner

Adelgunda Dietzel was born on June 11, 1815, in Wasungen, Sax Meiningen, Thuringia, Germany, daughter of Johann Michael Dietzel and Sophia Christina Kniesa. She had an older sister, Henriette Eleonore Dietzel, who was born on August 12, 1807 and an older brother, Johann Casper Dietzel who was born on October 7, 1808 but later died in 1810, being only two years old.

Adelgunda attended the schools provided at that time and was very well educated. She learned the New Testament by memory and could quote any part of it as long as she lived. She also had many of the household chores. When a very small girl, she had to stand on a box to reach the vat in which bread dough was prepared. Bread was mixed in big vats and baked in ovens built of brick or rocks, making a great quantity at a time.

When Adelgunda was about 15 years old, she and two girl friends agreed to go to a fortune teller who had come to town and have their fortunes told. When he friends called for Adelgunda, she was unable to go because her father was putting a piece of cloth on the loom and needed her help. The girls were disappointed but they went on without her. After they had their fortunes told they asked the fortune teller if he could tell a person's fortune without that person being present. The fortune teller said he could and asked for the date of birth of the person. He then did some figuring as that is how he told the fortunes. He seemed very surprised and said, "Who is this lady? Where does she live?" After the girls told him it was Adelgunda Dietzel from Wasungen he said, "She is an elect lady. She is different from you girls. She will not stay in Germany very long. She will cross the great waters and join herself to another people. Yes, a strange people." The girls were very excited and hurried back to tell Adelgunda what the fortune teller had said, forgetting their own fortunes.

When Martin came to work for Herr Dietzel, Adelgunda was also attracted to him. She liked his honesty and steadfastness. One time when Martin and a friend came to call on Adelgunda and her girl friend, some boys started a fight with them. The boys of the town resented boys from other towns coming to court their ladies. Martin and his friend were locked up in jail for the night. As a result, Martin was fired from his job. However, he was soon hired back again as he was a skilled workman and was needed on the job.

Herr Dietzel was not pleased with his daughter's relationship with Martin. He felt that Martin was just a poor boy and could not provide her with the kind of life she was accustomed to and could only offer her hard work and poverty. However, the young people were determined and married on January 6, 1839 in the Lutheran Church. Adelgunda's mother had died four years previously, so they made their home with her father.

Their first child, a daughter soon arrived on July 28, 1839; they named her Mary Christina. Another daughter, Amelia soon followed on February 20, 1841. John Heiner (who married Sarah Jane Coulam) was born the third child, and first son, on July 2, 1842 in Wasungen, followed by Anthony on June 24, 1844. Anthony was the last child born in Germany.

Martin and his brother, Heinrich began having trouble over their father's property. It had been in the family for several generations, even dating back to their 2nd great grandfather, Johann Adam Heiner, who was born in that same house on August 13, 1657. Martin's father had died on February 14, 1837 followed by his mother on December 7, 1839. Heinrich managed to get his father's property and Martin wanted to sue his brother for part of the property.

There was a great deal of talk about America at that time, saying it was a good land to live in. After Martin and Adelgunda had talked it over, they decided to drop the law suit and emigrate to America where they might enjoy more opportunity. They decided to go to America with a neighbor of theirs. When Heinrich heard of their

decision to go to America, he was elated and proved very helpful in assisting them with the money for their passage and the transportation. Martin's sister was already in America when they decided to leave.

Heinrich met Martin on the street one day and said, "I hear you are thinking of going to America." "Yes," said Martin, "if I can raise money enough, I will go." Heinrich said that he would buy the tickets and said, "There is a ship lying at the wharf now that is going to America. I will go down and see the captain." When he came back he said, "That ship will sail for America in fifteen days. I have got your tickets, which will include four children. When you are ready, I will hitch the oxen and take you down."

On May 18, 1845, they were ready to start for America. They bid farewell to Herr Dietzel and other loved ones and all their friends. Heinrich took them down to the ship and gave them their tickets as agreed. It seemed that Heinrich wanted to get rid of them and the trouble about the property, thinking it would be cheaper to pay their passage to America than fighting a law-suit. It looks like the Lord had a hand in this situation and provided an opportunity for Martin and his family to come to America where they would become members of his restored gospel.

It took them 40 days to cross the ocean finally landing in Baltimore, Maryland on June 24, 1845. They arrived in an almost penniless condition so Martin went immediately in search of employment, which was scarce at that time. Neither Martin nor Adelgunda could speak a word of English when they came to America. This was a great trial to Adelgunda along with the other hardships and she would get very discouraged. Martin had a bible written in both German and English and by comparing the two scriptures, he was able to learn the English language fairly well.

Odd jobs accounted for their bare necessities for 14 months, until Martin found employment in an iron factory. They secured a small room in a two-roomed house on the outskirts of Baltimore, while another family lived in the other room. During this time, George was born, the first child born on the United States soil. He was born in Baltimore, Baltimore County, Maryland on March 26, 1846.

Adelgunda would take the little children out in the woods and gather bundles of sticks and pack them home for the fire. This went on for some time and Adelgunda was so discouraged that one day as she was tying rope around the wood, she fell on the wood almost helpless. She spent the afternoon in crying and praying for God to help them to get away from that awful condition.

That night when she got home, a man on a white horse stood by the door. Martin came home about the same time. The man could talk German and he told Martin that his father, Mr. Bear, had a woolen mill over the line in Pennsylvania and he needed a weaver. He also had an empty house that they could live in. Martin was glad to get employment in his own trade so he accepted the offer and the following week, the man

returned and helped Martin and his family move to Waynesboro, Franklin County, Pennsylvania.

While in Waynesboro, Franklin, Pennsylvania more children arrived: Elizabeth was the next child born on April 4, 1848 in Thomastown, Franklin County, Pennsylvania; Daniel (Sarah Jane's second husband) was born next on November 27, 1850 in Chambersburg, Waynesboro, Franklin County, Pennsylvania; and Susannah Catherine arrived on October 15, 1852.

They remained in Waynesboro for 12 years. To help supplement Martin's income, Adelgunda and the children would go up in the hills and gather huckleberries, blackberries, dewberries and would take them to town and sell them for 6 cents a quart. In the fall, they would gather chestnuts, two kinds of hickory nuts, chinkapin nuts and hazelnuts to sell. At the age of 7, Mary was hired out to work in the farm house of John Lesure where she remained for almost nine years. During this time she assisted at home whenever she could.

Martin was very honest in all his dealings with his fellow men and always kept his promise. At one time he was short money to pay for some purchases he made, so he promised he would bring the money the following evening. However, the next evening, it was raining very hard and Adelgunda tried to discourage him from going out. But Martin was determined since he had made the promise to pay the money, so he walked several miles in the rain in order to keep his word.

In November of 1852, a neighbor lady came to visit with Adelgunda. She told Adelgunda that her brother, Jacob Secrist, had joined a new religion called the Mormons and was going to Germany on a mission. He had stopped in Waynesboro on his way from Farmington, Utah and was going to hold a meeting that night in the nearby town of Thomastown. When Martin came home from work that evening she had supper all ready for him. She told him of the meeting. He, too, was interested and decided to attend, so he walked the three miles to Thomastown to attend the meeting. At the meeting Martin noted the quotations that Elder Secrist had made from the Bible and later he and Adelgunda looked them up and found them to be correct. Martin felt that this was the true church.

Elder Secrist remained in town about a month holding meetings and Martin and Adelgunda attended them all. Martin approached Elder Secrist and told him that he wished to be baptized and have a blessing pronounced upon his children. Elder Secrist said that he would prepare the water since he was heading to New York. Elder Jacob Secrist baptized Martin that day and had William Tarman help him in confirming Martin and bless his children. They then went to Sister Reed's and she told Elder Secrist that Adelgunda and one of her daughters wished to also be baptized. Adelgunda told, 'While I was in meeting last night, if I had got up I could have spoken English and all the way home I could not help thinking about how I felt. I kept wishing if I only had the faith as Sister Reed has. And in the night I spoke English'. (She could not speak or understand one word). The next morning she told her husband if he believed that Elder Secrist had

the truth and wished to be baptized, he should go and she would not say one word against it. He told her that he believed all that the Elder said and he would go and be baptized immediately before Elder Secrist went away. So he started. After he was gone a little while all in an instance such a flash of light burst upon her mind as she never felt so happy in her life, and she saw the scriptures plainer than she ever did. She saw everything as I had told her and more. Then she wished if she really was well, she would be baptized (as she had been confined some 4 weeks and there was ice on the water). "But if I go in the water I shall take cold and it will kill me, one spirit would say, and then the scriptures came to her mind, 'He that looseth his life for my sake shall find it, and he that saveth it shall lose it.'"

She thought, "I will be baptized if it kills me." Away she ran to overtake Martin and when she came to Sister Reed's, she said she was afraid Elder Secrist would leave and she would not be baptized by him. Sister Reed told her that she should not give herself to uneasiness, since she knew that is Martin had requested that Elder Secrist come bless her house that he would come and bless her children. Elder Secrist could only teach her a little since she could not understand English and could only refer her to the scriptures and have Sister Reed translate a little. Adalgunda was baptized that same day on December 13, 1852. They had to cut the ice on the water so they could baptize them.

Martin gave Elder Secrist a letter of introduction to his brother, Heinrich, who still lived in Germany as he wanted him to hear the gospel. But apparently, Martin's brother was not interested.

The next day Martin went to work early. As he was warming his hands by the fire, his employer came up to him and said, "What is this I hear about you having joined the Mormons?" Martin said yes that he had been baptized. "Then," said his employer, "You no longer work for me." Although it had been 8 years since the martyrdom of Joseph Smith and their Saints expulsion, feelings were still very strong against this new religion. The loss of his job was a big worry to Martin but a few days later a farmer hired him for more wages than he was making at the woolen mills.

Martin was ordained an Elder on March 19, 1854, and was set apart as President of the Union Branch of the Church of Jesus Christ of Latter Day Saints at the Philadelphia conference under the hands of William Tarman. While in this position, Martin helped the Saints prepare to start across the plains.

Two more children soon followed: Emma Ann came on August 17, 1856, and Rachael came on September 16, 1858. Both were born in Waynesboro, Franklin County, Pennsylvania before the family emigrated westward.

The Heiners desired to gather with the Saints to Utah and made preparations to do so. Martin and the family saved all they could and sold various types of baskets he could sell in the market. His eldest son, John, was hired out to Mr. McLivery, a farmer. He stayed with them until the family started for Utah. Mary was still working for the Lesure family and had received a marriage proposal from one of the boys, but declined it in

favor of going to Utah. Ten-year old George was hired out to William Wiles for \$1.50 a month. The next year he was hired out to Jacob Wiles for \$2.25 a month and the following year to Solomon Sarbach for \$3.25 a month. Martin collected the money and it went in the immigration fund, so bit by bit it began to grow. Martin was very independent and wanted to earn enough money to pay their own way so he would not have to ask for help. The other children all did their share. The younger children attended school in the Blue Rock school house. When they were not in school, they helped their mother gather huckleberries to sell.

During the winter of 1858 and 1859, Karl G. Maeser was fulfilling a mission in that part of Pennsylvania. He advised the Saints to go to Utah as soon as their particular circumstances would permit, as there was going to be a civil war between the states which would bring extreme hardship upon them if they remained. (The prophecy of the civil war had been made in 1832 by Joseph Smith). Brother Daniel Robison said to Elder Maeser, "Here is Brother Heiner, he has a large family and it would be hard for him to make the trip." Brother Maeser said, "Brother Heiner will be the first one to go."

When Elder Secrist left the family in Pennsylvania after returning from his mission to Germany, he gave Adelgunda a dollar and told her that if she would keep it she would never go without.

Had the family stayed in Pennsylvania, undoubtedly, their lives would have been affected by the Civil War, for in the summer of 1863, just prior to the Battle of Gettysburg, fought on July 1, 2, and 3 of that year, only a few miles from their home, the town of Chambersburg was captured by a southern army division commanded by the one-legged Lt. General Richard S. Ewell. Ewell was to see more action a few days later at Gettysburg, as recorded in history books.

The following spring of 1859, Martin had a sale of everything that they could not take with them. The family lived in Franklin County, Pennsylvania until April 12, 1859, when they started for Utah; traveling with team and wagon to Pittsburgh. Martin hired John Manister to haul them across the Allegheny Mountains to Pittsburgh. This took three weeks. Daniel said, "There is where I saw the first railroad train." From Pittsburgh they sailed down the Ohio River on a lumber boat, having to sleep on lumber piles which was crowded and very uncomfortable. They stopped at Cincinnati long enough to see Martin's sister, Mary Batch, who ran a hotel with her husband, she being the only relative they had in America. Mary had no children of her own and when she saw Martin with ten little children, she wanted him to leave some with her that she might raise them as her own. Martin's new religion taught the eternal relationship of the family, and as he and Adelgunda loved all their children very much, they had none to spare.

They continued their journey down the Ohio to the Mississippi River and then to St. Louis. They stayed on the same boat down to St. Louis, from there they were transferred to a steamboat on which they traveled up the Missouri River to Council Bluffs and then to Florence, Nebraska. A few miles west of the river, a camp was established for the saints. Teams and wagons were brought there preparatory to start over the 1,200

mile plain. After staying there three weeks, they started on the long tiresome journey with a wagon, one yoke of oxen and one yoke of cows. The Heiner's traveled in the Edward Stevenson Pioneer Company, which left Florence on June 26, 1859. There were 285 people and 54 wagons traveling in that company. John got a job with the Immigration Company and came with them. George got a job driving Widow Kate Rock's team and she gave him his board, which made two less for Martin to provide for.

There were ten children, father, mother, making twelve in all, and all of this world's goods that the family had was put in the wagon. The result was that all that could walk were compelled to walk all the way. Daniel was eight years old and walked the entire way. "We would get very tired, but when mother would bake a dodger for each of us on a buffalo chip fire, we would soon get rested and would be ready to play games. It was surely wonderful how happy all would be, with all the hardships they had to go through." Some of the Heiner's even walked barefooted and often times carried the smaller children. Little Rachel was only nine months old.

It took 90 strenuous days of walking over prairie and mountain, behind the slow heavy gait of the oxen pulling the heavy wagons. There were some hard storms while they were crossing the plains. The storms would come at night and the wind would blow the tent down and everything would get wet. Occasionally someone would kill a buffalo and the whole company would have some fresh meat. At a place called Ash Hollow, some of the cattle drank some alkali water. Eight head of oxen died including one of Martin Heiner's. A fellow traveler let Martin have two cows to work. Martin sawed his yoke in two and hitched two yoke of cows with the oxen in head. After about two weeks, the oxen became lame, so Martin traded it off for a bull at a trading post. The bull eventually became lame and had to be traded off for a yearling steer, so the two cows had to pull the wagon the rest of the way. They passed many Indians, but the Indians didn't give them any trouble.

They arrived in Salt Lake City, September 16, 1859. Martin and his family finished the trek with two yoke of cows and \$1.60. Adelgunda had used the last of the flour they had brought with them, but John, who had arrived in the valley three weeks earlier, had earned some flour which came in very handy for them. They were all glad when the long, tiresome journey was over, but many hardships still awaited the family.

After staying on the camp ground for three days, they moved up the mouth of Parley's Canyon where they lived in a dugout. The house had a dirt floor, no windows or doors, and a dirt roof with a quilt hanging up to keep the cold out. The wagon was put near the house so that some could sleep in it. The fire was made in the middle of the house and many times we were driven out by smoke. After about four weeks in the dugout, Angus Cannon persuaded Martin to go out to a small herd house about twenty miles from Salt Lake City and about two miles from the mouth of Bingham Canyon on the farm of Apostle John Taylor, where they could herd cattle.

The day after they came to this place, the children found some castor oil beans in the corner of a small lot that was fenced in. Daniel said, "We didn't know what they

were but they tasted good and we ate a lot of them. I can never forget that night. The next day it would have taken two of us to make a shadow.”

At this time four of the children, the older ones, found employment at Daniel H. Wells's in Salt Lake for their board and clothes. It is here that Mary became acquainted with Azra E. Hinckley (whom she married on March 3, 1861). Angus Cannon obtained employment for Amelia and Anthony to work for Sister and Brother Woodbury. John worked for Ura Eldrich. George was hired by Barney L. Adams to herd his sheep. He took care of the sheep until the next fall, staying out in the rain and shine. He had no overcoat nor underclothes. Mr. Adams bought him a pair of boots that kept his feet warm. The following year he went to work for Daniel Wells.

In the little herd house the rest of the family went through some very trying times, living on bran bread part of the time with nothing to help it down, only when they could get a rabbit or a hare. Many times Martin and Daniel would dig half of the night to get a hare out of a hole. “I remember one day two men came to the house and asked if they could fry some meat on the fire as it was raining hard. As the meat was frying, a piece fell in the ashes and they threw it out in a puddle of muddy water. I got my sister to stand in the doorway so that they could not see me, and I got the meat and ate it. I was so hungry that it seemed the best meat I ever ate.” The next summer Daniel learned to shoot and the family fared better, as he would get two or three hares a week.

Martin and Adelgunda had one more child; Eliza was born on October 22, 1860 in Bingham Canyon, Salt Lake County, Utah. She was the only child of Martin and Adelgunda to be born in Utah. The second winter they were at Bingham, a man on the Jordan got Martin to take a small herd of sheep, and while out herding them Daniel got his heels frozen so badly that the flesh came off, exposing the bones and cords. “I had no overshoes and very poor shoes, and it was months before the flesh grew on my feet again. I suffered very much pain and mother often cried seeing me suffer.”

In the spring of 1862, they moved down about five miles west of Salt Lake City, out in the grease wood and alkali in what is now known as West Jordan. Martin and his son, Anthony worked like slaves for two summers to raise some grain, but did not succeed in raising one bushel on account of water and alkali.

During this time Daniel was herding some sheep that belonged to other people. When a sheep would die, Daniel would pull the wool off and take it home. Adelgunda would card it, and then she would sit up at night and spin it into yarn. In the winter Martin would weave it into cloth to make clothes for the family.

During those four years of severe hardship, Daniel H. Wells proved to be a friend in need. He had a four spring wagon with a white top. He would send that wagon about every five weeks with a sack of flour and perhaps a little sugar or a few beans. “We could see the white top five miles away, and we would welcome it to our little cabin door almost as much as we would an angel from heaven. Daniel H. Wells was one of God's noble men. He and Thomas Grover Sr., Ezra T. Clark and Angus M. Cannon took a lot

of interest in me [Daniel] when only a boy. I never will forget how they would sit by the fire in their homes and talk to me for hours. They did a lot to help me to be a better boy. I will never forget them. They were all very good men.”



On November 27, 1863 they moved to Morgan where Martin Heiner built the first rock house in that community. It is still used as a home by grandson, Nephi Heiner. Martin also planted some of the first shade trees and fruit trees in Morgan.

On November 27, 1863, Martin left for Morgan. Daniel said, “I will never forget the night father, one sister and I as we came up the canyon with two yoke of oxen and a load of things, there was about six inches of snow. It was after dark, but the moon was shining. On this side of Devil’s Gate we had to cross the river. The ice was frozen out about ten feet on each side of the river. We got the oxen and wagon over the ice but when they came to the ice on the other side, the oxen started down the river. I did not want father to get wet, as it was a very cold night. I jumped from the top of the wagon into the river. There were large, slick rocks in the bottom. I stumbled over them until I was wet all over, but I succeeded in turning the team and wagon around and came back up and got them over the ice and out on the road. My clothes froze on me, and father thought surely I would freeze to death, but I ran up and down the roads to keep from freezing until we got to Mountain Green to a house where they had a big fire in a fireplace and I stood by that fire until my clothes were dry. I did not take cold.”

The morning they started for Morgan, when they were about three miles on the way, they came to a deep slough that was frozen over, with snow on the ice. When they got the oxen and wagon on the ice, it broke and they got a real ice-water bath. That was their introduction to Weber Valley. They arrived at Morgan that evening. Daniel was thirteen years old that day.

They settled in Mount Joy, which was later named North Morgan, and Martin began preparing for the rest of his family. Martin bought a forty-acre farm. They had to clear the sagebrush from it and build a fence before they could plant any crops. With only hand tools they worked long, hard hours.

They brought the small sheep lot with them to Morgan. This was a very risky thing to do, since they had no hay. Luckily the country was covered with virgin grass. The wind had blown the snow off the top of the mountain, and Anthony and Daniel took the sheep up on top. They had no tent, but they took the old wagon cover that they brought across the plains, straightened it across a low cedar limb and used that as a bedroom and built a fire outside. One of the boys would come down once a week and get bread and a jug of home made molasses. They used an iron kettle to melt snow in until they had about two quarts of water, sweetened with molasses. They toasted bread by the fire then put it in the kettle and have water toast. They lived on that for three months.

By 1864, the little community had its first meeting house built of logs which also served for a school. In the summer of 1864, Martin assisted in building the first canal on the north side of Weber River. The North Morgan canal was taken out and the Heiner's cleared about eight acres of land and raised some good wheat and potatoes, which was a blessing to their family.

Two springs east of North Morgan, known in the early days as the Bennett Springs, have been very valuable to the people of Morgan City. About 1864, Martin Heiner and Daniel Robinson each obtained a right from the county court to a continuous stream of water for domestic purposes from the North Spring. The remainder of the water from that spring was used to water the town lots. Each lot of one acre had a right to the whole stream for eight hours. Then the next man took it. It took eight days and 14 hours to water all the lots.

In 1864, George and Elizabeth were still working for Daniel Wells, but they came home for Christmas. Elizabeth became acquainted with George's friend, Thomas Grover, whom she married March 10, 1866. Martin asked George to remain in Morgan as there was so much work to be done on the farm, which he did.

Up to this time some of their children had not seen a school room. The winter of 1864 and 1865 they had school taught by Jos. Dark, for six weeks in a log house twelve by fourteen feet, with a dirt floor and roof (this is the same log meeting room built by Martin).

In 1865, Martin built the first rock house in Morgan. It consisted of two rooms; a kitchen and living room, which would also serve as a bedroom. When he was ready to put the roof on, council came from President Brigham Young advising everyone to build two stories. So Martin added two rooms up stairs. He planted the first fruit and shade trees in the young settlement.

That summer they raised 300 bushels of grain. There was no threshing machine in Morgan and the river had washed out the road at Devil's gate, so they couldn't bring up a machine from Weber Valley. Therefore the people had to thresh their own grain. They hauled some clay on a spot of ground then turned water on it. When it was well soaked, they yoked up two oxen and chained them together and drove them around on the clay until it was well mixed. Then they leveled it off with a shovel and hoe and when it dried it made a very good threshing floor. A frame was built to which two horses were hitched. The wheat would be placed on the floor and the horses would turn the roller around until the grain was well thrashed out. Then the straw was raked off and wheat pushed to the middle of the floor. They also made a fanning mill to clean the wheat. All their crops were cut by hand, the hay was cut with a scythe, the grain with a cradle, which was then raked and bound by hand. They built a granary to store the grain in.

Amelia married George Andrew Black (Swartz) on July 29, 1865 and Anthony married Lucinda Henderson on September 17, 1865. Both made their homes in Morgan.

There were still many sorrows and hardships for Martin and Adelgunda to share in their new home, although they found comfort in the knowledge that they would be reunited with their loved ones in the hereafter. An epidemic of scarlet fever occurred in 1865 taking the lives of 9 year old Emma Ann on December 3, 1865 and the baby, 5 year old Eliza on December 6, 1865. It was with great sorrow that they laid these two little ones to rest.

The following winter in 1865, school was taught by Fred Bunn for four weeks. In 1866/1867 a man came from the east by the name of Wolcott, who taught school two months. He wore a white shirt and a silk hat two stories high, which was a sight for the boys. The next winter was no better. In all, some of the children had less than six months' school but they studied at home every night. The children went through Ray's third arithmetic book.

George married Mary Henderson, a sister to Anthony's wife, on December 22, 1866. He built a red brick home on the left of Martin's home.

John married Sarah Jane Coulam on March 23, 1867 in the Endowment House. In 1868, he and Sarah with Elizabeth and her husband, Thomas Grover, were called by Brigham Young to help colonize the Muddy located in St. Joseph, Lincoln County, Nevada. When they arrived in St. George, John was stricken with pneumonia and died January 12, 1868 and was buried there. His young wife came back to Morgan where their child, Sarah Coulam Heiner, was born.

In 1868, Martin assisted in quarrying stone and hauling it into town for the purpose of building a meeting house. This building was 24x40 feet and replaced the log cabin. It also was used as a school house. The Union Pacific Railroad was completed through Morgan in 1868. This historic event changed the character of the entire valley, but it particularly affected North Morgan as it soon became the trading center for the county.

Martin became very active in civic and church activities. In August 20, 1870, Martin was appointed as a city councilman on the second city council of Morgan City with William Eddington as Mayor, Richard Fry, Robert Hogg, Charles Turner, and W. M. Parker as the other councilors. The City Council experienced the usual difficulties in regulating, restraining etc. the sale of spirituous and fermented liquor. On March 9, 1872, they took the business entirely into their own hands by appointing Mayor Eddington and Councilor Fry their agents to buy and sell intoxicating drinks. Also, the same date, with a laudable spirit of public improvement, they appointed a committee to superintend the planting of shade trees.

On August of that same year, the council ordered a survey of land within the corporate limits, for the purpose of determining what land would be necessary to enter under the townsite law, and also to determine the limits of private owners.

After the election in 1872, Martin was again elected to the third city council. On December 12, 1872, further arrangements were made to perfect the townsite entry, and it was finally consummated in 1874. Early in 1873, small pox appeared in town and quarantine was established. The disease was checked after the loss of five citizens.

Daniel married Martha Stevens on March 31, 1873 and at the same time took for his wife the widow of his brother John, Sarah Jane Coulam Heiner. He built a house on the right side of his father, Martin. Anthony also built a rock house on the opposite side of the street from the Martin home.

On June 15, 1874, an agreement was made between Morgan City and Morgan County to build a courthouse, city hall, and jail together. The building was to be 38x46 feet with a rock basement, containing five cells for prisoners, and two stories of brick above the basement.

Martin also served on the fourth city council, which was organized 28 October 1874. He also served as a school trustee. During the summer of 1877, there was a heavy loss of crops due to the depredations of grasshoppers. The following year the city council ordered that no tax should be assessed.

Martin served as a High Councilman and on May 15, 1893, and was ordained a patriarch by Francis M. Lyman. He gave many patriarchal blessings to his grandchildren and others.

In 1902, the Heiner Brothers, built a reservoir and with the help of other people in the town, laid a pipeline down to the country road. From here every man laid his pipe to his own home. They also laid a line to the cemetery.

The Martin Heiner home was always cheerful, bright and full of inspiration. He always had a word of good cheer for everyone who visited them. Martin was very exact in all things and always kept his promise. He had a mild temperament and always honored the Priesthood. As a father he was all that could be asked. His advice was

noble, good and on the right side, and his family expressed thankfulness that they were born of such noble parentage. As a husband, he was loving, generous and kind under all circumstances. Martin played the zither and in the evenings the family would sing while he played before they lit the candles.

He and his wife were always interested in Temple work and have performed the ordinances for their ancestors born since 1500. They deprived themselves many comforts to send money to Germany for records.

Adelgunda would care for the sick, and families for miles around would come to her. On one occasion in August of 1880, she traveled in a wagon over rough roads to Echo Canyon to stay with Elizabeth at her ranch when 2 year old Pauline was seriously ill. Although she worked faithfully to try to save her, the child died.

Adelgunda suffered a stroke in her later years and was left speechless and unable to walk. Her granddaughter, Sophia Heiner Anderson recalls how as a young girl of 9, she would brush her beautiful thick auburn hair for her. When Sophia became so tired and stopped, her grandmother would look at her with such a pitiful look; Sophia would brush some more. Adelgunda died in her home in Morgan on November 24, 1894.

Martin survived her by a little more than two years. In his last illness of about two weeks, he bore his testimony a number of times. He had a blessing for everyone that called to see him. At two o'clock Thursday morning, he offered up a prayer for his family and all Israel, after which he dedicated himself to the Lord. He then went to sleep until 11 AM, when his spirit quietly left his body without his moving a limb. He passed away on March 11, 1897, just a year after Utah had been granted statehood, which was in January of 1896. If he had lived until Wednesday (less than a week more), March 17th, he would have been 79 years old. He was buried in the North Morgan cemetery next to his beloved wife and three little children.

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