

## Children of Horatio and Philena



(1) Philena  
 Born May 22, 1896  
 Husband Orlo C. Hall  
 Married Feb. 18, 1915  
 Five children



(2) Ann  
 Born July 2, 1897  
 Husband Alvin Hall  
 Married Dec. 19, 1916  
 Nine children



(3) Paul  
 Born Aug. 12, 1900  
 Wife Christina J. Reber  
 No children



(4) Jessie  
 Born Oct. 5, 1904  
 Died Oct. 28, 1904



(5) LaVerne  
 Born Mar. 5, 1906  
 Husband Malin Cox  
 Married May 10, 1941  
 Six children



(6) Una  
 Born June 5, 1911  
 Still living (1995)

## EPILOGUE

Susanna could not have foreseen what the twentieth century would bring to her posterity-- The shocking fashions: imagine, women wearing short skirts or worse still, men's pants!

It would amaze her to see our beautiful homes with constant temperatures at the flick of a switch; indoor color coordinated bathrooms, hot running water; abundant food cooked in minutes instead of hours; and music, information and entertainment available at the turn of a knob. And what would she think of our machines? --Machines clean and dry clothes or dishes in less than an hour; machines mix our dough, open our cans, and even sharpen our pencils.

We travel over continents and oceans in hours instead of months, riding in plush seats, eating gourmet meals served to us by attendants, and watching movies as we go. Motorized vehicles take us everywhere we want to go--from a drive across the country or a trip to the local supermarket; then exercise machines help us stay fit in spite of our inactivity. We can hear the voices of loved ones living anywhere in the world with just a touch of a few buttons.

Most impressive is the computer with its vast possibilities for genealogical research, the thousands of names of Susanna's relatives entered into its database so that temple work can be performed for them. She would rejoice in the growth of the Church from a few thousand when she became a member to over thirteen million today; and in more than one hundred temples now dotting the globe.

Her influence lives on in missionary sons, down to missionary great-great-great-great-grandsons and daughters, serving all over the world in such places as Switzerland, Germany, Italy, England, Scotland, Finland, Poland, South and Central America, Asian and Polynesian nations, and the U.S., to teach the same truths she received with joy almost one hundred and seventy years ago.

It lives on in the many descendants who have done and are doing genealogical research and temple work for her kindred, reaching generations back into history.

It lives on in loving parents teaching their families the truths of the Everlasting Gospel, so this precious knowledge will extend down through generations yet unborn. To them this book is lovingly dedicated.

### PASSING THE TORCH

On the threshold of tomorrow  
I stand expectantly.  
My choices are the stepping stones  
To build my destiny.

The heritage I leave behind,  
My life's entire sum  
Determines what this world will be  
For others yet to come.

## ORIGINS

All through Susanna's life she had heard her father, David White Rogers, speak of his lineage through the martyr Reverend John Rogers who was burned at stake. Wilford Woodruff and Parley P. Pratt both mentioned it in their journals. When Wilford Woodruff ordained David a patriarch in Provo, he mentioned it in the blessing given to him..

It would have been a great surprise to both David and Martha to know that Martha Collins' line also goes back to the martyr. I will list here her earliest known Rogers ancestors down through the martyr and on down to her children.

The first Rogers of record were Normans or "North-men" who came from Norway and settled the Seine River area in what is now France. Sir Tancred de Hauteville, born in 970, was a nobleman of Hauteville near Cauntances, Normandy. In 992 at age 22, he married Moriella. Twenty-one years later he married Fredistana. Twelve sons were born to him by the two wives.

Our ancestor, Sir Roger Guiscard, was the youngest son of the second wife. He, his oldest brother Robert and oldest half-brother William, along with their father and other members of the family moved to Southern Italy with a group of their countrymen. Pope Leo IX who ruled Rome in the early 1000s, came against them with his armies, but was repulsed. Robert became the Duke of Calabria and Apulia (now Naples).

Sir Roger Guiscard crossed to Sicily, an island off the Southern coast of Italy, with a following and expelled the Saracens, a violent group who tortured their enemies. He possessed this land as a fief of his brother Robert's duchy. Robert came to the rescue of Pope Gregory VII when King Henry IV of Germany besieged him at Castle St. Angelo in 1084.

After the German army retreated and Robert died, the Antipope, Anacletus II, declared Roger Guiscard King of Sicily and Italy. Roger died in 1101. His sons died young so the title of Grand Count of Italy reverted to our ancestor, Roger II in 1105. Because he was only eleven years of age, his mother governed during his minority. He was an energetic ruler, extending his domain in Italy and the adjacent islands. Roger II had three wives and four mistresses or "left handed wives". He died February 26, 1154 at the age of 59.

At the death of Roger II, his son William I "the bad" and his grandson William II "the good" (not our direct line) followed him as rulers. William II left no children, so Tancred, the illegitimate grandson of Roger II (and our direct line) took over the Kingdom and ruled from 1189 until his death in 1197. This "King of both Sicilys" is mentioned in the English history story of "King Richard's Crusade".

In 1197 the German Emperor Henry VI whose wife was a daughter of Roger II, came in with an armed force and took over the Kingdom.

Aaron Fitz (meaning "son of") Roger I, the great great grandson of Tancred I, was a merchant in Rome until 1270. At that time Rome had been wasted and its former grandeur lost. Instead of its former population of over a million, it had only 40,000 inhabitants. Because of persecution by the Roman Catholic Church, Aaron took his family to London where he became wealthy and successful in the mercantile business.

His great grandson John Fitz Roger, born in 1335 in Bryanstone, Kent, England, married Elizabeth de Furneaux, widow of John Blount and a very wealthy heiress. Her father, Sir Symon de Furneaux, Knight, had owned Ashington and other manors in Somersetshire and had inherited vast estates elsewhere from his father and his wife. He served in military campaigns, and was a member of the Parliament of King Edward III with the following responsibilities: he determined those who received knighthood, witnessed important papers, and was a benefactor of Clive Abbey.

Elizabeth's other ancestors included wealthy landowners, powerful sheriffs, knights, and earls; beginning with a soldier from Normandy who entered England with William the conqueror.

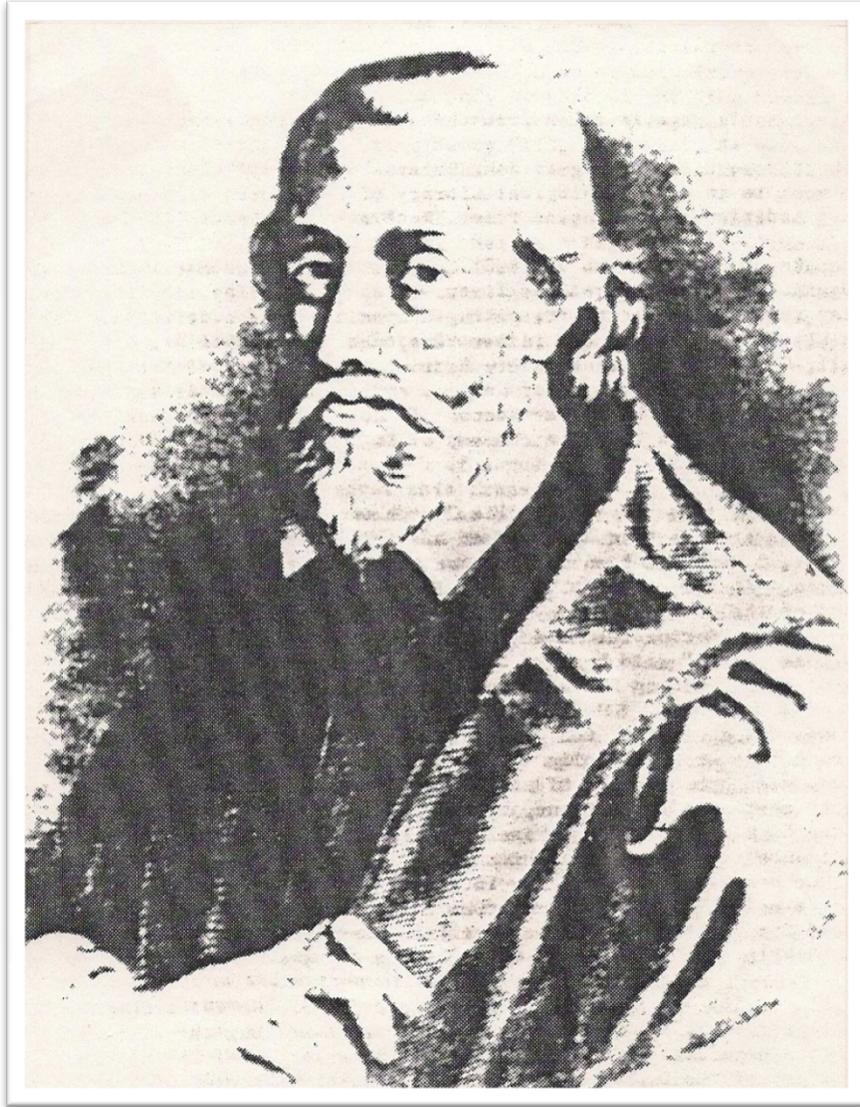
Their son Sir John Fitz Roger II, Knight, was born in 1385 when his mother was 55. In 1406, at age 19 he married Agnes de Mercaunt. He amassed considerable personal property and was one of the wealthiest men in his section of England.

His second son Thomas became joint heir with his brother John, dropped the "Fitz" from his name, and added the s to Rogers. He was a man of great riches, ability and prominence. He was buried in the St. Martin's Church at Bryanstone and his quartered escutcheon was carved on the tablet of his tomb.

Thomas Rogers, Sergeant-at-Law, being of the younger branch of the family, was endowed with little wealth. Seeing the necessity of acting for himself, he obtained a good education in law and established his practice in Bradford. Because of his professional attainments and worth of character he was appointed "Serviens ad Legem" by the crown and became a man of great influence in the community. (Some heirlooms passed down from Thomas were still in existence in 1911: a silver stamp seal, a silver drinking cup or tankard, and a set of pewter plates and dishes with his engraved crest 400 years old.)

In 1479 he married Cecilia, who died shortly after the birth of their first child. Four years later he married Catherine de Courtenay of Powderham Castle in Devon, a rich heiress whose line goes back through earls, knights, lords, landed gentry, and the royalty of three nations (Scotland, Ireland, and England). This was also Catherine's second marriage and she married a third time after Thomas's death.

Two sons were born to this union. Our progenitor John Rogers, the younger son, was born in 1485. He received a good education and had some financial backing, but as the second son, did not inherit any real estate. He married Margaret (or Margary) Wyatt, daughter of Sir Henry Wyatt who was prominent at the courts of Kings Henry VII and Henry VIII. They settled in "Deritend", a chapelry in the parish of Ashton on the bank of the River Trent, a suburb of Birmingham. Five children were born to them, the oldest son and heir being John Rogers, the martyr.



Reverend John Rogers was born approximately 1507 in Deritend, about the time Martin Luther began the Great Reformation. He was educated at Pembroke Hall, Cambridge, England, receiving his Bachelor of Arts degree in 1525. Chosen by the Cardinal College at Oxford, he was made Junior Canon and soon went into the Holy Orders of the Catholic Church. December 26, 1532 he became Rector of “Holy Trinity the Less” in the city of London.

He left the Roman Catholic Church and resigned his rectorship when he became convinced they were teaching “many doctrines which are plainly and directly against the Word of God”. In 1536 Reverend Rogers married Adryana Pratt, no longer feeling bound by the Catholic Church vow of celibacy.

Sometime after John Frith was martyred July 4, 1534, Reverend Rogers took his place as Chaplain of the English Merchants. Frith had been assisting William Tyndale with his translation of the Bible into English, and John began assisting him in spite of fierce opposition from the clergy. Tyndale had bitterly opposed the divorce of King Henry VIII, and as a result was burned at the stake October 6, 1536.

By that time the translation of the New Testament was complete. Reverend Rogers received the unfinished manuscript of the Old Testament and went undercover to finish the

translation, together with his own Bible commentary and marginal references. When finished, he signed it Thomas Matthew. By including a dedication to the King, he was able to obtain a royal license to print and distribute copies of the Bible. Because of its accuracy, that Bible was the basis of the King James version in use today. Although it was approved by the King and placed in the churches, fierce opposition continued from the Popes and Priests.

After the Bible was distributed in 1537, John resigned his chaplainship and moved with his family to Wittenberg, Saxony, where he acquired knowledge of the German language, and served as Pastor of a Protestant congregation for eleven years.

In 1548 after the death of England's King Henry and the ascension of ten-year-old King Edward VI to the throne, Reverend Rogers returned to England with his wife and eight children. Protestantism was established as the state religion. John had various assignments, and then on August 24, 1550, he was appointed to the stall of St. Pancras. Three years later he was assigned to the Cathedral Church of Saint Paul in London.

One month later King Edward died and his stepsister Mary became Queen. She was determined to restore the Catholic faith to England. Because of her religious persecutions she became known as "Bloody Mary". Over 360 persons were put to death during her reign.

Sunday, July 16, 1553 Reverend Rogers preached a sermon at St. Paul's Cross. His boldness and ability put fear into the papists. He preached again August 6, affirming true doctrine and exhorting the people to beware of all "pestilent popery, idolatry and superstition". He knew that every word that fell from his lips sealed his future doom, but felt keenly his responsibility to speak the truths of the reformation.

He was summoned before the council but he defended himself so ingeniously that they were compelled to dismiss him unharmed. He stated that the Protestant religion was still recognized and protected by the law of the land, but this was the last time he was allowed to speak publicly.

On the 16<sup>th</sup> of August, ten days after his sermon, he was again summoned to a trial and sentenced to house arrest, for the crime of "being a seditious preacher". They threatened death if he would not recant and then waited, hoping he would turn his back on the cause and flee the country. At this time all the strong preachers of the reformation were in jail and he felt the entire responsibility of maintaining the existence of the Protestant movement in England. Calmly he waited out his sentence.

January 27, 1554 Reverend Rogers was again brought before the tribunal and accused of "heresies against and damnable opinions contrary to the doctrine and determination of the Holy Church". He was taken to Newgate, the worst and most loathsome prison in London. He was not allowed books, pen, or visitors.

By November of 1554 Queen Mary was essentially only a figurehead and the church and state were ruled by the Catholic Church and the Pope in Italy. The Pope issued an order for judicial proceedings against all persons who might be "Obnoxious to the new laws against heresy".

January 22, 1555 thirteen Protestant prisoners were brought one at a time and forced to kneel in front of the Roman Catholic Church Tribunal. Some recanted and were freed. Reverend Rogers refused, giving eloquent defense for his actions. He said the Pope wasn't the head of the Church and had no right to forgive sins. Christ was the head of the true Church and the Roman Catholic Church was the Church of Anti-Christ. Pointing out many errors, he wanted to prove them by scriptures, but was told the scriptures were dead and must be replaced by something more lively. He accused the council of working for their own gain and not the Glory of God. He was condemned to death. His request to see and speak with his wife was refused on the grounds that it was illegal for a Priest to marry.

The council feared there might be an attempt to rescue Reverend Rogers and another prisoner on the evening of their condemnation, so elaborate preparations were made to transfer them from St. Mary Overy's Church to Newgate in secrecy. They were taken to the Clink prison in Southwark, where they were detained until night. The lights in the streets through which they were to pass were extinguished, including even the torches upon the stalls of the costermongers, so that the prisoners and their attendants might pass over the route unrecognized.

These two weak and helpless men were taken from the Clink attended by a numerous body of officials armed with weapons. First they were led through the bishop's house, then through St. Mary Overy's Churchyard into the open streets and across London Bridge towards Newgate. The precautions for privacy had been in vain, for the officers found to their surprise and annoyance, that the streets were lined with men and women holding lighted candles in their hands, who cheered the prisoners as they passed between their ranks with affectionate salutations and expressions of sympathy.

Reverend Rogers entered his cell that night, conscious that his very hours were numbered, although no notice was given him of the precise day of his execution. During the next five days, he succeeded in writing a hurried account of his trial and hiding it in his cell.

Monday morning the jailer's wife awakened him, informed him that his final hour had come, and bid him make haste. He quietly replied, as he proceeded to dress himself, "If it be so I need not tie my points". He was taken to the prison chapel where he was arrayed in the full canonicals of the office he had held; then the clothing was torn piece by piece from his body with accompanying invocations and anathemas. As soon as the final curse had been uttered, he requested of the Bishops that "I might talk a few words with my wife before my burning". Again the condemned man's request was denied.

Between 10 and 11 in the morning, Reverend Rogers was led on foot by a large company of the guard to Smithfield. Thousands of spectators met his eye on every side, and among them he recognized many a familiar face. Acclamations of sorrow and shouts of praise arose from every direction as he passed along on that final march. A small group waited directly in his way—his wife of eighteen years (pregnant with their eleventh child) and their ten children. Their anxious faces turned toward him, their dear voices reached his ears. One long never to be forgotten look, one silent solemn blessing, and slowly, but firmly he walked on and began to sing the mournful but inspiring hymn "Miserere". From that moment the ultimate success of the Reformation was assured.

As the preparations were being made to light the fire, Sheriff Woodruffe told him that he might, even then, revoke his "abominable doctrine". The martyr answered, "That which I have preached, I will seal with my blood."

"Then thou art a heretic," replied the Sheriff.

"That shall be known at the day of judgment," Rogers meekly answered.

"Well," countered Woodruffe, "I will never pray for thee."

"But I will pray for thee," was the gentle and truly Christian response. After the fires were lighted and began to take effect upon him, he passed his hands through the flames, rubbing them as if in the act of washing. Lifting them up towards heaven, he held them high until consciousness ceased, and his soul took its flight toward its eternal home.

After his death, his wife and son Daniel were allowed to visit and examine his cell in the prison. They searched for some time in vain and were about to leave the cell, when the son spied something black lying in a dark corner. It proved to be the envelope containing the last writings of Reverend John Rogers.

After a four-year reign, Queen Mary died and Elizabeth, a stepsister took over the throne. She restored Protestantism and reinstated the English Book of Common Prayer.

Barnaby Rogers was born in London just three years before his father was martyred. We don't know the name of his wife, but they lived in Boxted, Essex, England. Their son Barnaby was born there January 1, 1588.

Barnaby (2) married Mary Wells April 25, 1610. Their daughter Anne, born May 14, 1615 married John Stone (Elder) of Nayland, Suffolk, England in 1639. They immigrated to America and settled in Framingham, Massachusetts where their daughter Elizabeth was born about 1651.

Elizabeth Stone married Samuel Stowe in Concord, Massachusetts. His father, Thomas Stowe, was a younger son of John, the Earl of Stowe, well known in English history. Since Thomas' older brother was heir of the estate, Samuel had immigrated to America sometime after his marriage to Elizabeth Bigge, and settled in Roxbury, Massachusetts, later moving to Concord.

Their son John was born March 30, 1696 in Marlboro, Massachusetts. He married Elizabeth Brigham April 25, 1722. Manassah was born to them November 3, 1724 in Middlesex, Massachusetts. He married Dinah Morse November 17, 1747. Their daughter Ann was born June 13, 1768 at Southboro, Massachusetts.

Ann Stowe married Ebenezer Collins who was born July 23, 1762 in Southboro and served 3 ½ years in the Revolutionary War. They were the parents of Martha Collins, born August 22, 1793 in Berkshire Vermont, the mother of Susanna Mehitable Rogers. Martha married David White Rogers December 5, 1811 in Montreal, Canada.

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It's interesting to see how family names are passed down from generation to generation. Susanna's great great grandmother, wife of the Reverend John Rogers of Boxford, was named Susanna Marston. They had a daughter named Susanna and another named Mehitable.

Nathaniel Rogers and his wife Rebecca Symonds, prominent citizens of Boxford and Susanna's great grandparents, had daughters named Susanna and Mehitable.

Susanna's grandparents Samuel and Hannah Rogers also had daughters named Susanna and Mehitable, her father's sisters. In addition a cousin was named Susanna and another was named Mehitable.

Susanna has a granddaughter and great great granddaughter who are honored to bear her name, (there are probably still more now in her large posterity).

### THE CHILDREN OF DAVID WHITE ROGERS

- Susanna Mehitable    b. July 5, 1813, Montreal, Canada  
                                   d. Jan. 9, 1905, St. George
- Edward William        b. Dec. 5, 1814, Queenstown, Canada  
                                   d. Sept. 9, 1815, Queenstown, Canada
- Charles Addison        b. July 18, 1816, Queenstown, Canada.

Charles returned to the East after his short stay in Provo. It is unlikely his six children stayed in the Church. I doubt his wife Rebecca was ever a member. He spent his last days in the National Soldier's Home in Virginia. Most of his married children lived in Brooklyn, New York. He wrote a letter to his nephew Joseph Knight Rogers in 1890 stating he was only "part Mormon".

- Amelia Ann              b. April 21, 1818, Queenstown, Canada  
                                   d. Nov. 29, 1847, Nauvoo, Illinois

Amelia's husband Lewis Telle remarried and remained in Nauvoo after her death with their two sons. When he died in January of 1856, Emma Smith, the prophet's widow, took the boys, ages nine and ten, into her home until they were old enough to be on their own. Martha, their daughter, married George Q. Cannon and bore him nine children.

- Ross Ramson            b. Feb 11, 1821, Pomfret, New York  
                                   d. Mar 13, 1897, Maricopa, Arizona

After leaving his sawmill in Provo for his father to manage, Ross and his family settled in Parowan, then Beaver, being the first to plant wheat in the new settlement. Next he helped settle Wanship, Summit County where his wife Helen died. He married Cynthia Eldridge of Lehi, and moved to Maricopa, Arizona where he helped engineer the first irrigation system. He had 26 children.

- Gleezen Filmore        b. Dec. 2, 1822, Dunkirk, New York  
                                   d. Dec.     1825, Dunkirk, New York
- Hester Ann              b. Mar. 23, 1825, Dunkirk, New York  
                                   d. Mar 11, 1886, Provo Utah

Hester was the second wife of George Beebe, who escaped his burning home in Far West Missouri and was driven out by the mobs in 1839. He prospered in Polk City, and J.E. Johnson talked him into investing in a wayside settlement along the pioneer trail. He prudently backed out of the deal before problems with the enterprise caused the other investors to lose their shirts. They had eleven children, most of whom were married before they moved to Provo. She cared for her parents in their old age at the same time a daughter with two little girls came back to the nest. Her husband died in 1881 as well as both her parents.

Caroline

b. Mar. 20, 1827, Dunkirk, New York  
d. Mar 19, 1915, Provo, Utah



Caroline went through many trials. Four of her eleven children died before reaching adulthood. Her husband Aaron married two other wives (one Indian), then apostatized, telling her he would get all their children away from the Church. He was only successful with two of their sons, who were more interested in their father's gold mine than the gospel. Their daughter Caddie became a physician. Two of her well-known descendants are Tom Bradshaw of KSL, and former General Relief Society President Barbara Smith. Caroline later became a plural wife of Abraham O. Smoot and did much genealogy and temple work.

David Preston

b. July 7, 1829, Dunkirk, New York  
d. Dec. 13, 1832, New York, New York

Sally Maria

b. Jan 10, 1832, New York, New York  
d. Oct 23, 1832, New York, New York

Henry Clay

b. Oct 19, 1833, New York, New York  
d. Mar 8, 1902, Maricopa, Arizona



Henry Clay served in law enforcement in Provo for 20 years. In 1877 he was called by Brigham Young to be co-leader of the 84 pioneers who settled Maricopa, Arizona. He saw the area in a dream before they left Provo, and recognized it when they arrived. He was overseer for construction of the canal and settlement. His main responsibility there, however, was as a missionary to the Lamanites. He had many interesting and faith promoting experiences, and was much loved by them. He served as first counselor to three stake presidents, and was a member of the Arizona legislature in 1893. He and his wife Emma Higbee had eleven children.