

thing out of the ordinary. Strange noises like dying echoes, screeching cries, groaning and moaning, shrill cries, the passing of strange images from doors and windows, flashing of lights, were some of the things seen in these "haunted" places.

One of the strangest and most spectacular incidents was that of the "Ghost on Springs." This certain ghost chose as its nights for its rampages and various visits, dance nights, wedding festivals, Sunday evenings and nights of different holidays. Young people returning from dances and entertainments were accosted by this strange ghost, which sprang out from behind trees and fences, gave out hideous screeches, then leaped quickly away and out of sight. At the cemetery it would leap over headstones, moaning and crying and would end up with the most terrible laugh, then spring over the shrubbery and disappear. Its face was hideous; it seemed very tall and was as large as some of the trees. The northern part of Spanish Fork, which is the area of the Fourth Ward, and the eastern part of the city were its favorite haunts. To peek into the windows of the homes of widows and women whose husbands were away was its favorite pastime, sometimes frightening the women into hysteria.

One night a crowd of boys decided to give the ghost a chase and really find out what or who it was. They met at the cemetery and about ten-thirty at night the ghost made its appearance. The boys were hidden in the thick shrubbery and when it came near they gave chase, but the ghost outdistanced them and disappeared somewhere in the western part of town. They found part of the disguise, a loose white robe with a horrible mask for a head piece and four coiled springs resembling bed springs with a well designed mechanism. This chase did not stop the antics of the ghost, for two weeks later it was up to its old tricks.

Finally the city police decided to investigate the matter. After much searching with a secret squad, it was finally traced to its habitation. It proved to be a man from a neighboring town who enjoyed playing "ghost."
—Margaret J. Ludlow

Willard J. Vincent was born March 20, 1864, in Norfolk, England. He was the son of James and Mary Holmes Vincent, and was one of a family of eight children, five of whom died in infancy. They left England on the ship *Hudson*, the ocean voyage taking six weeks. Willard was six weeks old at this time. They crossed the plains in the year of 1864 with ox teams. Willard's sister, Charlotte, who was just thirteen years old, walked all the way across the plains. When Willard was a small boy about five or six years of age, he became frightened on seeing a man standing in the door. Although others were in the room no one else could see the man, but Willard covered his face two or three times before the man disappeared. About a month after this, they received word from England that his grandfather had died on that day. The memory of this apparition has stayed with him throughout his life.
—Biography of Willard J. Vincent

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THE PEEP STONE

One of the most extraordinary phenomena of pioneer life can be cited in the use of a seer or peep stone as a means of locating lost domestic animals, missing persons, or as a method of foretelling incidents related to members of the family owning the stone. The possession of a stone was in itself a distinction, and its unusual properties aroused the interest of all members of the community in which its owner resided. *Edwin Rushton*, pioneer to Utah in 1851, claimed such a stone as his own. The manner of its coming into his hands is related in his own words as dictated to his daughter, Edith Rushton Christensen.

"During my residence in Nauvoo, Hancock County, Illinois, in 1846, I lay down as usual one day to rest, as my labor was arduous. I did not go to sleep, and as I lay there I was caught away by the 'spirit' and taken from my home on a frequented foot path across lots in a north-westerly direction. This path led me to a ravine a few blocks south of the Nauvoo Temple. On the left side of the ravine appeared to my vision a well about five feet deep; its water being so clear and transparent it looked as if the bottom of the well was lined with silver. I was just wishing for a bucket to see if I could not rile the water, when I looked behind me and there was my wife, Maryanna, with a small bucket. I took it and stirred the water, but I could not rile it. It still remained clear. During this action the earth on the right of me opened to the same depth and I beheld a pot of treasure on top of which was a record on plates about three by six inches in measurement. On top of these plates was a beautiful seer stone, clear as a crystal, which belonged to me. In the vision I handed my brother, Richard, the record and said, 'Read.' He answered, 'I cannot, for it is sealed.' 'If I break the seal will you read?' He said, 'no.' Then I knew that the record was sealed and I must not break the seal.

"This same vision was repeated to me three times about two weeks apart. At the time I received the vision I did not know anything about a seer stone, and had never sought a vision nor thought of doing so. After a lapse of some time I proceeded to hunt for the stone shown to me in vision and received the assistance of elders Joseph Knight, Frederick James Rushton, and George Wardle. We obtained the stone May 4, 1846. What was the meaning of the clear water? It was to show the purity of the stone — that it could not be changed from the pure dedication, consecration and organization for which it was meant. It was located like the world and would reach any part of it. By the hieroglyphics cut on it, it has a temporal and celestial side. That part of the face of the stone representing the rising sun is the celestial side. It is my firm conviction that this stone is one of the stones spoken of by John the Revelator, Ch. 2, v. 17, which says 'To him that overcometh will I give to eat of the hidden manna and will give him a white stone and in the stone a

new name written which no man knoweth saving he that receiveth it. The new name is the keyword.' — dictated in 1904 in my 80th year."

The stone is described as being about the size of a hen's egg, having the appearance of molten glass, light sea green in color, irregular of surface, nearly kidney shaped with wrinkles or hieroglyphic-like marks, called 'the rising sun,' on a concave surface. Maryanna, first wife of Edwin Rushton, was particularly adept with its use and wore it about her neck in a small deerskin bag. She was able to locate missing cattle and horses for their owners, through its use.

One of the outstanding stories is told about the complete disappearance of a small girl in the Idaho Falls area. Posses, neighbors, school children, all searched in vain for the child. As failure became apparent, members of the Rushton family remembered the peep stone which was in Salt Lake City, finally located a member of the family who could see into its depth. Luella Link Birrell saw within its surface a farm house, close by was a barn, and near it an immense old tree whose branches bent into a canal. A child's body was caught in those branches. Searchers found the little body as pictured in the peep stone.

Patriarch John Smith was much interested in the stone and often borrowed it.

About twenty-five years ago when Mr. Christensen, a son-in-law of Mr. Rushton's, took the stone to an officers' and teachers' party, Mrs. Genevieve Barnes and her sister, after looking into the crystal for one half hour, came from the room where they had been sitting and seemed shocked with what they beheld in the stone. Later that evening, they told Mr. Christensen that they had seen in the stone their bishop, John C. Duncan, standing at an open grave crying. As his wife was ill at the time they swore secrecy about what they had seen, but later when the bishop's wife died and they were at the cemetery the two women told Mr. Christensen that this was the exact scene foretold by the stone.

The latest use put to the peep stone was in 1947 when, upon the disappearance of a male member of the Rushton family who resided in Hunter, Utah, his wife came to the Christensen home, looked into the stone, and discerned a roadway, on which walked her husband. He walked away from her, but she recognized him and was assured that he was alive. Later he was found. This peep stone is still in the possession of the Rushton family, valued for its associations of the past.

—Ilene Hanks Kingsbury

Samuel R. Parkinson and his wife *Arbella* lived in Kaysville, Davis County, Utah. In 1855 he lost his team of mules. After hunting for them two days without success, he went to see a man who had a peep stone. Father described his mules and the man looked into a large glass ball and saw the mules lying under a tree about four miles away. He then asked Father if he would like to look and see if he

could see them, as there were few people who could see anything in the peep stone. To Father's great surprise he could see his mules lying under the tree. Father then turned to his wife and said, "Is there anything you would like me to inquire about?" She answered, "Ask to see your other wife, if there is one for you." At that time there was a great deal said about men taking plural wives, so Father asked to see his "other" wife. Immediately he saw two young girls dressed just alike, and they stood arm in arm. He called his wife to come and look and to her surprise she saw the two girls. She described them many times to others. Going home Father asked his wife: "If you ever see those two girls will you consent for me to marry them?" And she answered: "Yes, but never until then."

Five years passed and they were called as pioneers to Franklin, Idaho. Thomas Smart, whose home was in Provo, was called to go there about the same time. These two men started a gristmill and sawmill. Because of their business association they visited very often in each other's homes.

In the summer of 1865 President Young was coming to visit the Saints in Franklin and elaborate preparations were being made for his visit. The day finally arrived and my father, being in the bishopric, sat on the stand at the meeting that was held in President Young's honor. While the opening song was being sung, two girls, dressed alike and walking arm in arm, came in. They had on new hats, the first imported hats worn in Franklin. Father recognized them as the girls of the peep stone. Even though he knew them well, as they were the daughters of his friend, Thomas Smart, he never had thought of them before in this way. At the close of the meeting he took his wife where they would meet them face to face. When she saw the girls, she, too, recognized them. Father said, "Who did those girls remind you of?" She reluctantly answered that they were the girls she had seen in the peep stone.

In less than a year Father married the older girl and a year later, he married her sister. He never told either of them his experience until after they became his wives. They lived in one house until there were seventeen children and when Father built another home a block away and moved my mother there, it was difficult for the family to separate.

—Luella P. Cowley

THE EAGLE GATE — ITS LEGEND

An aura of romance surrounds the eagle that once hovered over the original gateway to the private property of Brigham Young. Through the years in honor of our pioneers and the founding of our city, public sentiment has greatly favored the preservation of this outstanding landmark.

During the 1850's as a make-work project and for protection against Indians, President Young had a twelve foot cobblestone wall built around his entire estate. This included the block on which the