

Isaac Von Wagoner Carling
30 November 1831 - 24 May 1911
by Elaine Johnson

Isaac was the eldest child of five, born to John and Emeline Keaton Carling. He was born in Cline Esopus, Ulster, New York. He was artistic and good with his hands. As a young boy he escorted his sister to sewing class, watched the stitches and beading, and went home and practiced until he had it right. "He wanted badly to draw when he was a boy, but his father said, 'It isn't bringing in any money, but if you will do your work first, then you may draw awhile.' 'So,' said Isaac, 'I would do my two dozen clothes pins which was allotted to me, or any other job, then take a coal from the fireplace and draw pictures on the hearth, as we didn't have paper to waste. Then I would rub it out and draw another picture. I really loved to do that, but would love to have drawn real colored pictures.'"¹

One day he accompanied his father down to the docks where he saw a broken, discarded violin. He asked the captain of the ship if he could have it. Isaac took it home and made new parts and taught himself how to play. He brought it to Utah with him, playing for evening dances across the plains. His children remembered few evenings when their father didn't play the violin. He never took a music lesson but taught himself to play all the familiar tunes.

Isaac was baptized with his parents when they accepted the gospel 5 January 1840. He was eight years old. Some records show his baptism as 1844. The Carlings moved to Nauvoo in 1840. The next year it was nine year old Isaac's job to carry a lunch of cornbread, molasses, and sometimes fish to his father working on the Nauvoo Temple and to tend the family garden. One day Isaac met the Prophet on the street. He asked the boy to run an errand for him. Isaac said he would be glad to but had to run home and tell his mother what he was doing first. When he returned, he learned Brother Joseph had done the job himself. Isaac felt very bad to have missed the privilege of serving him.

In early January 1844, when Isaac was thirteen years old, his mother died. It is said he got his artistic talents from her. His father soon married Ann Green Dutson, an English woman whose husband vanished leaving her with two small children. She accepted the job of raising Isaac and his younger siblings. She is remembered within the Carling family as a true and loving mother to her step children.

Isaac's father was asked to remain in Nauvoo and help other Saints prepare to flee. Heber C. Kimball promised them if they would stay not a hair of their heads would be harmed. Fifteen year old Isaac decided to watch and see. No one was harmed by the mobs who fired guns at them

¹ "History of Henry Cox Esplin and Lucy Chamberlain, Roots and Branches", by Ann Esplin Thompson, pg 109

as their ferry pulled away because all their shots went wild. The family moved to Kaneshville, Iowa, where Isaac attended school with his future bride, Asenath. He also published a small magazine in which he wrote stories, fictitious advertisements, and included copies of poetry. It was called the Union Star and was, "Only for this band designed To try the hand and improve the mind. A monthly issue." It is just four pages. The following was contained therein.

MORE CURIOSITIES WANTED to increase our custom which will be taken in exchange for our papers if delivered Soon
A Small handful of the bark of the North Pole
A half a gallon of tar from the axis of the earth
The instrument used in raising a false report
The kin bolt from the highest Stage of a fever
The large wooden tray that was used in kneading the dough for the Crust of the Earth
A small pece of clay from the center of the earth and a small ball of street yarn
likewise 4 musical string of a cuios sort
the trebble of a young Ladies voice
The tenor of an interesting discourse
The counter of a Store of intelligence
The bass of a Lone Sharks conscience.

The following is Isaac's account of his trip to the Salt Lake Valley.

We commenced our long journey from Council Bluffs, Iowa, to Salt Lake City Wednesday June 30, 1852. We started for Salt Lake Valley and treveled seven miles. Our family consisted of Father, Mother, brother Abraham, sister Kate and myself. We camped at Stringham the first night.

July 1. All well and in camp; fine weather and good feed.

July 2. Cool and cloudy, with a light shower of rain.

July 3. We started for the upper ferry on the Missouri River. Travelled within seven miles of the ferry and camped.

July 4. Fine weather an am herding cattle in the forenoon; in the afternoon travelled to the ferry.

July 5. Monday. At four o'clock p.m. we started across the river with the first load. Continued until about six o'clock.

July 6. In the morning there came up a very hard storm and after it cleared off they took the other wagons across the river, then we traveled as far as Miller's camp and there we waited for the other part of the company.

July 7. Another heavy shower.

July 8. Organized our company and started for the Elkhorn River. Traveled eight miles.

July 9. Came to the Papyo Creek and stayed in a shower.

- July 10. Drove to Elkhorn River, crossed over and camped.
- July 11. Went from Elkhorn to the Liberty Pole.
- July 12. Drove four miles the fore part of the day and saw four graves; in the afternoon to Timber Island.
- July 13. On to Shell Creek and took dinner. In the afternoon went six miles farther to a spring.
- July 14. Traveled on to the river, within ten miles of Loop Fork, ate dinner; saw three graves.
- July 15. Arrived at the Loop Fork about ten o'clock in the a.m. In the afternoon crossed the ferry.
- July 16. Passed Snow's Company and started on our journey again. Went eight miles and camped on the river bank.
- July 17. Traveled from the river around the Bluffs and over the small bluff and camped one mile from the river on the East side of the sand hills.
- July 18. Sunday. Stopped until in the afternoon, then went on to the last camping ground on the Loop Fork, there camped within twenty-two miles of the Prairie Creek.
- Mon. 19. Traveled sixteen miles over the bluffs.
- Tues, 20. On over the sand hills and camped on Prairie Creek.
- Wed. 21. Nooned on Wood River and camped on the Highland Prairie.
- Thurs. 22. Went eighteen miles and camped near Grand Island on the river.
- Fri. 23. Traveled on ten miles and nooned on the Platt River. In the afternoon traveled on six miles beyond Fort Kearney and camped.
- Sat. 24. We buried my sister-in-law's child out of the second company of ten; then traveled on and nooned at Elm Creek. In afternoon went on and forded Buffalo Creek and camped within four miles of the river.
- Sun. 25. Went on to the river, and stopped rest, where we saw a number of buffalo.
- Mon. 26. Went eight miles and killed two buffalo.
- Tues. 27. Went eight miles and stopped to mend wagons and dry buffalo meat, at what we called Indian Island.
- Wed. 28. Worked at setting tire and washing, but no buffalo dried.
- Thurs. 29. Traveled nine miles and nooned at Sandy Point and camped on Skunk Creek, six miles East of the crossing.
- Fri. 30. Nooned at the big Cold Spring, at the head of the Pawnee Swamp, and camped on Carrion Creek and had a very interesting dance. Brother Mathias Cowley, the father of Apostle Cowley, was standing guard that night, and passing them crying the hours of the night, said "Nine o'clock in advance; all is right; a
- August 1. Sun. Traveled six miles and came to the first sand hills, and nooned on the bank of the Platte River. Took a new cu-toff and saved a distance of two and one-half miles through the sand. Past Curtis' Company and drove on to a small creek and camped.

- Mon. Aug. 2. Traveled six and one-half miles and then came to another heavy sand bluff, a distance of two miles heavy sand. Passed over and on. Passed a number of springs and streams, and saw heaps of hail where there was a tremendous hail storm. Passed Goose Creek and camped on Sandy Creek.
- Tues. 3. Started in sight of four companies; went fourteen miles and nooned on the river bank; passed Cedar Bluff in the afternoon went nine miles; camped on the Platte River within one mile of the third sand hill, three-quarters of a mile West of Pond Creek.
- Wed. 4. Crossed over the sand hill, and drove about six miles and nooned on the bank of the Platte. In the afternoon passed Watch Creek and camped on the Castle Creek, near Castle Bluff, and left Capt. Wemor of the fifteenth Company in the rear.
- Thurs. 5. Went five miles and nooned on the river; in the p.m. made seven miles and camped on the river.
- Fri. 6. Went eight miles; passed Crab Creek and nooned at Rocky Bluffs. In the afternoon passed four dry creeks, and cobble hills and camped at the ancient Bluff Ruins.
- Sat. 7. Traveled over eight miles of sandy road and nooned on the river. In the p.m. passed the Eighth, Twelfth, and Thirteenth Companies and camped on the river opposite the Court House Bluff.
- Sun. 8. Rested, and had meeting in the afternoon. Had some sickness and one death, Brother William Mason. Second Company passed us.
- Mon. 9. Nooned on the river bank and camped opposite the Chimney Rock.
- Tues. 10. The Fifteenth Company passed us before sunrise. We nooned at the river then camped at Scott's Bluffs.
- Wed. 11. Passed Fourteenth Company and Capt. Walker and company. Nooned at Spring Creek and camped on the bank of the Platte River, in sight of Laramie Peak.
- Thurs. 12. Passed about two hundred Indians on their way Eastward on a buffalo hunt. We traveled over sandy road and nooned on the river. In the morning we left Browning's ten behind to mend a wagon. We camped on the river that night.
- Fri. 13. Raining in the morning very hard, and we went through heavy sand. Nooned on timber. Passed a number of Indians and eighth and twelfth companies. We camped near an Indian village, six miles East of Fort Laramie.
- Sat. 14. In the morning some cattle got scattered among two companies.
- Sun. 15. Camped four and one-half miles West of Laramie.
- Mon. 16. Left the river and traveled over a very rocky, hilly road; nooned near the Lime Kiln spring. In the p.m. went seven miles to Bitter Cottonwood Creek and camped.

- Tues. Aug. 17. Traveled on some more high hilly road and nooned on the river north of Rock Springs. In the p.m. went on to Horse Shoe Creek and camped.
- Wed. 18. Went eight miles and nooned on the Platte River again; then traveled eight miles; passed a number of Indians.
- Thurs. 19. Crossed over the Platte River on the North side again, and went eight miles and nooned near the river. Killed one buffalo found no feed. In the afternoon eight miles and camped on the river. While corralling a wind arose and it got very cloudy, much signs of storm but no rain fell.
- Fri. 20. Went about twelve miles over a tremendously bad rock road. Struck the river and formed a corral and stopped to rest and sent out some hunters for buffalo. Killed three but none were brought into camp.
- Sat. 21. Shoeing cattle and setting tires until noon, then started on and went eight miles through dust, wind and sand, then camped in a grove of trees on the river.
- Sun. 22. One buffalo was killed and I shot one which was left. After drying the other meat we traveled on within four miles beyond Deer Creek, nooned on the south side and camped within two miles of it.
- Mon. 23. Went two miles beyond Deer Creek and stopped to set tires and mend wagons. In the evening had a dance.
- Tues. 24. Killed one buffalo while in search of coal to do our black smithing with. In the afternoon burned coal and in the evening spent our time dancing, which lasted until eleven o'clock with from three to four sets on the green at once.
- Wed. 25. Setting tires and killing buffalos. Only three were killed and two were brought into camp. One ox lost.
- Thurs. 26. Still labored at the hard work then danced at night until 2 o'clock with four to five sets on the grass at the same time.
- Fri. 27. Captain Miller, together with Brother Hyde, left with two tens. Then the sport was over, which left us in a lonesome condition.
- Sat. 28. We all took the track and followed after. Left one cow behind. Nooned at a grove on the Platte. p.m. traveled eight m. Camped on the Platte. Good feed.
- Sun. 29. Drove within three miles of the ferry and nooned on the river. p.m. Crossed over to the North side again and camped two miles ahead.
- Mon. 30. Killed one buffalo but it was too old and poor to use. Traveled nine miles and nooned on the Platte where the road leaves it. In the p.m. traveled twenty-four miles to Spring Creek. Camped late in the evening and no feed.
- Tues. 31. In the morning, no cattle. Hunted until noon, then found them. Started on, passed Prospect hill and camped on Sage Spring Creek. Very cold, and windy. Rain and thunder.

- Wed. Sept. 1. Passed Grease-wood Creek, and the heavy sand and stopped on Sweet Water, near the Saleratus Lake. Gathered our supply of saleratus then traveled one mile past Independence Rock and camped. Air cold and heavy frost.
- Thurs. 2. Sun shines hot. Passed Devil's Gate and Traveling Post and went eight miles and nooned on the banks of the Sweet Water. In the afternoon separated the two remaining tens and traveled alone in camp formed a corral of sixteen wagons.
- Fri. 3. Traveled over very heavy sand. Nooned on Sweet Water. In p.m. more sand and hard road. In the evening corralled on good feed and met some of the Brethren, coming back to meet the poor, one of which read to us a letter from the Presidency, concerning commencing a settlement on Green River.
- Sat. 4. Traveled seven miles and nooned on the stream. In p.m. traveled through between two chains of mountains, crossed the Sweet Water three times and camped on the North side near where the road leaves and turns round another mountain.
- Mon. 6. Went six miles to good feed and camped for the day. Night cold and frosty.
- Tues. 7. Passed over the "Winding Cable Hills" and three alkali lakes. At noon was caught in a very heavy wind storm and a little rain. In the p.m. passed Swamp Creek and Strawberry Creek and camped on Willow Creek. No feed.
- Wed. 8. Started out before daylight to the last crossing on Sweet Water where we lay all day and let the cattle feed.
- Thurs. 9. Again took up the line of march across the dividing ridges and through South Pass and camped that night on Pacific Creek.
- Fri. 10. Traveled eight miles and nooned on Pacific Creek, among Alkali and sage brush, but no grass. p.m. Traveled till night and camped on a dry creek. Drove our cattle over the hills to water and feed.
- Sat. 11. Traveled again and nooned on the sand without water or feed. It was very hot. p.m. Camped on sandy
- Sun. 12. Team passed again. Struck the main road to seven miles and nooned on Big Cottonwood. In the p.m. went eight miles and camped where the road and Sandy comes together.
- Mon. 13. Nooned on Green River at the ford. In p.m. went to where the road leaves the river and camped.
- Tues. 14. Passed a big drove of sheep on the hillside. Went seven miles and nooned on the hills. In p.m. we had a very heavy wind storm just as we started. Went on through the dust and wind till we struck Black's Fork and camped where we had hard rain and windstorm.
- Wed. Sept. 15. p.m. Started out just after a hard storm and went two miles and stopped for another hard storm. After it was over we started again. Went to Hans Fork, crossed over and camped on Black's Fork. Cold again.

- Thurs. 16. Traveled fourteen miles, crossed Black's Fork and camped on the stream.
- Fri. 17. Crossed Black's Fork. One birth. One ox lost. Went two miles and camped on stream to let our cattle rest, and to bake.
- Sat. 18. Very cold and a little snow. In the evening we met together and had a feast and then had a meeting, which went off very well.
- Sun. 19. Again started on. The snow shone white on the mountains but the day was fine and warm. Went twelve miles and nooned at Bridger. p.m. Traveled over top of the mountain and camped.
- Mon. 20. Passed Clear Creek and mountain and nooned on Muddy Fork, where we met a nice number of brethren on their way to the states. Went over the hills and camped on the mountain.
- Tues. 21. Clear and cool. Passed over one high mountain and met a company going on missions. Passed Sulphur Creek and camped on Bear River.
- Wed. 22. Cool and rainy. Traveled nine and one-fourth miles and nooned on Yellow Creek. Went over the Summit and camped at Saints Cave.
- Thurs. 23. Went fifteen miles and camped under a very high peak of a mountain, at a cold spring.
- Fri. 24. Went ten miles and over very bad roads and a high mountain. After this we camped on the Weber River.
- Sat. 25. Employed at mending wagons broke the day before.
- Sun. 26. Crossed Weber ford and nooned at Pratts. Passed the afternoon camped on a small creek eight miles from the Big Mountain.
- Mon. 27. Went ten miles up Canyon Creek, a very rough road and camped on the same, near foot of mountain.
- Tues. 28. Climbed Big Mountain and met Henry Nelson near the summit, and camped at the foot of Little Mountain.
- Wed. 29. Went over Little Mountain and camped in the Canyon eight miles from Salt Lake City. and I in company with others went to the City at four o'clock.
- Thurs. 30. Stormy and cold. We hitched up and drove down in the City to Brother D. Spencer's and stopped that night. In the morning the mountains were covered with snow and still snowing in the City.
- Fri. Oct. 1. Rained all day, snowed in the mountains.
- Sat. 2. Started out for Provo City. Went eight miles and camped.
- Sun. 3. Rained. In p.m. went to Dry Creek and camped on Jordan.
- Mon. 4. Passed the hot springs and camped on American Fork.
- Tues. 5. Camped in Provo City.

As a young man he helped bring in meat for the company. Anyone who killed a buffalo cut off its tail and carried it back to camp. This convinced doubters he really did need help carrying the meat and proved it was his kill. One day Isaac shot a huge buffalo. He thought it was dead so he pulled out his knife and grabbed the tail to cut it off. In a last burst of rage the buffalo

tried to charge his foe. Isaac hung on and was lifted off his feet as the animal spun around and around. When it finally collapsed in the dust, Isaac removed the tail and returned to camp with a great story.

Go to Salt Lake
by Isaac V. Carling

Come ye Saints and all go on,
For here you've lingered far to long.
The call is unto all the Saints,
Come away now while you have the chance.

The Saints has linger'd long in pain
Come away now and let none remain.
The time has come we must away,
For here in peace we cannot stay.

The devil is trying his utmost power
The righteous Saints, for to devour.
And if you let him have his sway,
He'll cause you all to turn away.

So I would say to all t'will hear;
Be off to the Valey this comeing year.
For you will find no mobers there
To cause you trouble and despair.

The time is nigh that mob will cese
And let the Saints all live in peace.
That will be a glorious day-
When the Mormon Church can have their way.

Settlers were needed in Provo and young men were asked to brave Indian attacks until there were enough people to sustain the town. Any who would go were promised their children would never want for bread. Isaac had no children but intended to someday. He decided to go with his father's family to the wild country beside Utah Lake. They finished their journey after almost three months on Tuesday, October 5th. He bought a lot there and began building a home of his own. From there he corresponded with Asenath Browning. The Carlings were called to move to Fillmore and build the Territorial Capital building. They combined carpentry with artistry and did much of the fine detail work on the interior. He left his family there and traveled to Ogden to claim his bride.

They were married in the fall of 1854. Their first two years together were spent in Ogden

while Isaac worked for his father-in-law. Isaac and Asenath moved to Fillmore in 1856. Isaac married Miriam Hobson in a plural marriage in 1857. She had four children before her death. This poem was written by Isaac:

I have been thinking and thinking
Of some things that have pas't
For in the Bible it's written
That the last shall be first and
the first shall be last.

Now how will it be in the day to come,
With men that have many wives
And he treats them rather partial
All through their faithful lives.

Does he ever stop to think
As the time flies swiftly past
That the last will be first
And the first will be last.

How will it be with a man so careless,
And never learn by the past
That the last will be first
And the first will be last.

The evil one is always ready
To stir up little bubbles
To make division among women,
And make him lots of troubles

And after this life is ended
And all his chances past
Will he be willing to let
The last be first and the first be last?

If a man is rich or poor
I firmly believe it's right
If he wants the blessings of heaven
He must treat his wives alike.

Now wives, be faithful and united
And forgive each others past
And then it will not matter
Whether you are first or last.

The Black Hawk war broke out when the federal government tried to resettle the native populations onto reservations. White settlers became a target. Isaac fought for a time but was soon in the shops mending guns. In 1863 a Conscription Act was passed by Congress requiring all men ages twenty to forty-five to register in case a draft was needed before the end of the Civil War. Isaac was thirty-two years old.

“He told me that he had gone into debt only 2 times in his life, the first was when there were several little children in the family, something happened once, that the little family found themselves without flour to make bread, there was no alternative so Father went in debt for flour to feed them in that immergency. The other time was I think it was in the time of the Indian war. There were many guns to be mended, and this job seemed to de-pend on father to do, as that was a very particular job, and he had to have charcoal for his bellows to heat the different irons etc. very urgent, I don't remember just how he described it to me, but it was very necessary for him to have this charcoal, he had no money to buy it, and so he had to go in debt for this coal, so you see how he avoided going into debt.”²

His occupations while in Fillmore were many. He pioneered dry farming techniques in Utah and was the first in the area to grow fruit trees. He made the first spinning wheel in the Salt Lake Valley. He also made shoes and wagons and could repair almost anything. If he was unable to obtain a part for something, he just made it from scratch.

Isaac had great faith in the Lord to provide for their needs as long as they lived according to His teachings. Once they were nearly out of flour after Isaac repeatedly encouraged his wife to share her flour with the sick. When she went to bake for supper she found a small pile in the bin, enough for their needs. That very night a man came to the door wanting to trade five hundred pounds for a spinning wheel. A similar incident happened when they needed cloth. Another time a missing cow turned up. His family was in need but he gave the cow for tithing. A second missing cow was found immediately afterward. The cows had been missing for a couple of years.

The United Order was a principle he believed in strongly. When Orderville was being organized, Isaac moved his family south to join them. He became a member of the board of directors in 1875. It was the second board elected, but the first wasn't legal. The Orderville Ward was organized in August 1877 and Isaac was called as second councilor to the Bishop. In October 1877 he was elected 1st Vice President of the Order. Isaac had a very strict moral code. Complete honesty was one of the principles he taught his growing children.

² “A Short Sketch of the Family of Isaac Vanwagoner Carling and His Wife Asenath Elizabeth Browning”, by Martha Jane Carling Webb Porter

“Here I must say that my father I.V. Carling was a man of his word, a gentleman in every sense of the word. An old friend of his once said of him "I would be willing to trust brother Isaac with uncounted millions of money." No hypocrisy about him. No one who was acquainted with him would fear to trust him, he prized his honor and virtue above all earthly riches, and always taught us his children to be examples as well as precept, to live pure, clean, virtuous, honest, honorable, useful lives, to prepare us for better higher living, to cultivate refinement and kindness.

“Father turned all of his property into the order which consisted of wagons, horses, carpenter tools, turning lathe for turning both wood and iron, Scroll saw and Circle saw, Coopers tools, etc. all went in for the use of the community, and even mother's dishes were turned in, all except two, little fine dishes that had been given to her for a birthday present. All clothing bedding etc. were retained by each individual of course.

“My father was a master workman at building, cabinet making, cooper, turner, farmer and gardener, shoemaker, not merely a mediocre workman at them, but a first class workman at each of these trades, anytime there were very difficult things to do, such as repairing broken machinery etc. they would always come to get him to do this work if no one else could do it.”³

Isaac worked the lathe in the carpentry shop making cupboards, tables, beds, and chairs. He taught art classes to anyone interested without charge. They learned painting and drawing. He also taught horticulture. Isaac did a great deal of "fancy scroll sawing." If you look closely at pictures of the oldest buildings in Orderville, most of them have wooden scroll work decorating them. He and another man designed a machine to make brooms and grew broom corn to supply it.

Many within the Order considered him a genius. There were few homes without a useful or decorative item he had made. Isaac fashioned painted, wooden heads for dolls that the women would then dress. He made other toys, picture frames, pins, and bracelets. To make rings he melted silver coins and pored the liquid into a mold. He made looms and the wheels for spinning wheels. He made tin ware including milk pans, drippers, cups and plates. He had the skills to build a house and fill it with every item needed to make it a home. When they took a vote to end the Order, Isaac was one of the three who voted against dissolution. Isaac and Sena chose to remain in Orderville.

After the Order disbanded Isaac had a workshop in town. Every day he walked to work carrying his lunch. He often shared an interesting event or item from his day with the family in the evenings. When they saw him coming at the end of the day, they knew by the way he walked if he had something to share. He had received twenty acres of farm land as his portion of the community's property.

After Sena's death in 1899 Isaac spent his time helping his daughters. When Martha divorced her husband and returned to Orderville with her children he was a great help to her.

³ “Family History”, by Martha Jane Carling Webb Porter, Logan, Utah, 20 Jun 1932

Isaac's favorite hymn was *Softly Beams the Sacred Dawning*. He also loved *Oh my Father* and *Love at Home*. Isaac wrote the following verse for his seventy-ninth birthday:

In 1831 down near the sea,
 came a little boy they said was "me".
Now that little boy has traveled far,
 through years of peace and times of war,
And traveled the continent almost o'er,
 Worked many years, but can work no more.
I have worked in the shops and in the fields,
 I have built houses and made spinning wheels,
I have listened to the Prophet's word
 to prepare for war and use the sword.
I have been in the army under command;
 I have been in the battle; and played in the band.
Another thing I must tell of too,
 is the mob that drove us from Nauvoo.
Go we must, but knew not where --
 They point their guns and curse, and swear.
Brigham Young was our guiding star,
 He lead us to a better land by far,
Where there are no mobs our peace to mar.

Isaac loved plants, especially flowers, and made corsages for family members. His garden was a showplace of flowers and fruit wherever he lived. He dabbled in horticulture with great success, often grafting and budding several varieties of fruit onto a single tree. Isaac gathered several little girls from the community and organized a junior band. He bought little flutes for all the girls and taught them how to play several songs. They were entered in the 4th of July parade for a few years. He donated liberally to the building funds for the Salt Lake and St. George temples. When his health began to fade with age, he refused to slow down maintaining he would leave this life "Worn out and not rusted out."

CARLING, ISAAC - Funeral services were held over the remains of Isaac Carling at Orderville, Utah, May 25, 1911, at 2 p.m. He died at the age of 79 years, 5 months, and 24 days, on the 24th of May, 1911, of Bright's disease.⁴ He was born Nov. 30, 1831, at Klinespur, Ulster Co., New York. With his parents, John and Emmeline Carling, he emigrated to Utah in the year of 1852, and settled in Provo, but was called to Fillmore in 1853 to assist in the settlement of the southern Utah. He was married to Azenath Browning of Ogden and later to Miriam E. Hodson. Moved to Long Valley in 1875. He passed through the trials with the Saints at Nauvoo, crossing the plains, and settling up a new country, but he proved faithful

⁴ chronic inflammation of the kidneys

to the end, always bearing a strong testimony to youth of Zion. It was his privilege and pleasure to meet and get acquainted with every president of the Church of Jesus Christ of Latter-day Saints, from the Prophet Joseph Smith to Joseph F. Smith. He heard many prophecies. Both his wives and five children have passed on before him. He was the father of 16 children. He leaves 11 children, 84 grandchildren and 63 great grand-children, with hosts of friends; also one brother and one sister.⁵

Isaac VanWagoner Carling died May 24, 1911 at 1:35 p.m. of kidney trouble. He had been ailing for some time, but kept on as usual at his work, expressing a determination that his life should end worn out not rusted out. He was confined to his bed May 15th, and suffered continuously until death. He was born Nov. 30th 1831 in Klinesopur, Ulster County, New York.

The funeral services were held May 25, 1911 at 2 p.m. in the Orderville meeting house. Much credit is due the club who decorated the house so beautifully. Bro. Carling's favorite flower, the Segoe Lily, being the main flower in decoration, and wreath on the casket was artificial Segoe Lilies. The singing was very appropriate.

The speakers were Fred W. Heaton, H.O. Spencer, Bp. Hans Sorenson of Mt. Carmel, Aldred Meeks, David Esplin, Melvin Luke, and Bp. Henry W. Esplin. All spoke of the sterling qualities of the deceased; of his nine daughters and two sons living -- five daughters were with him in his last hours, the others being too far away to get here.⁶

⁵ *Deseret News*, 19 June 1911, 11:3

⁶ *Kane County News*

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