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## Beginnings

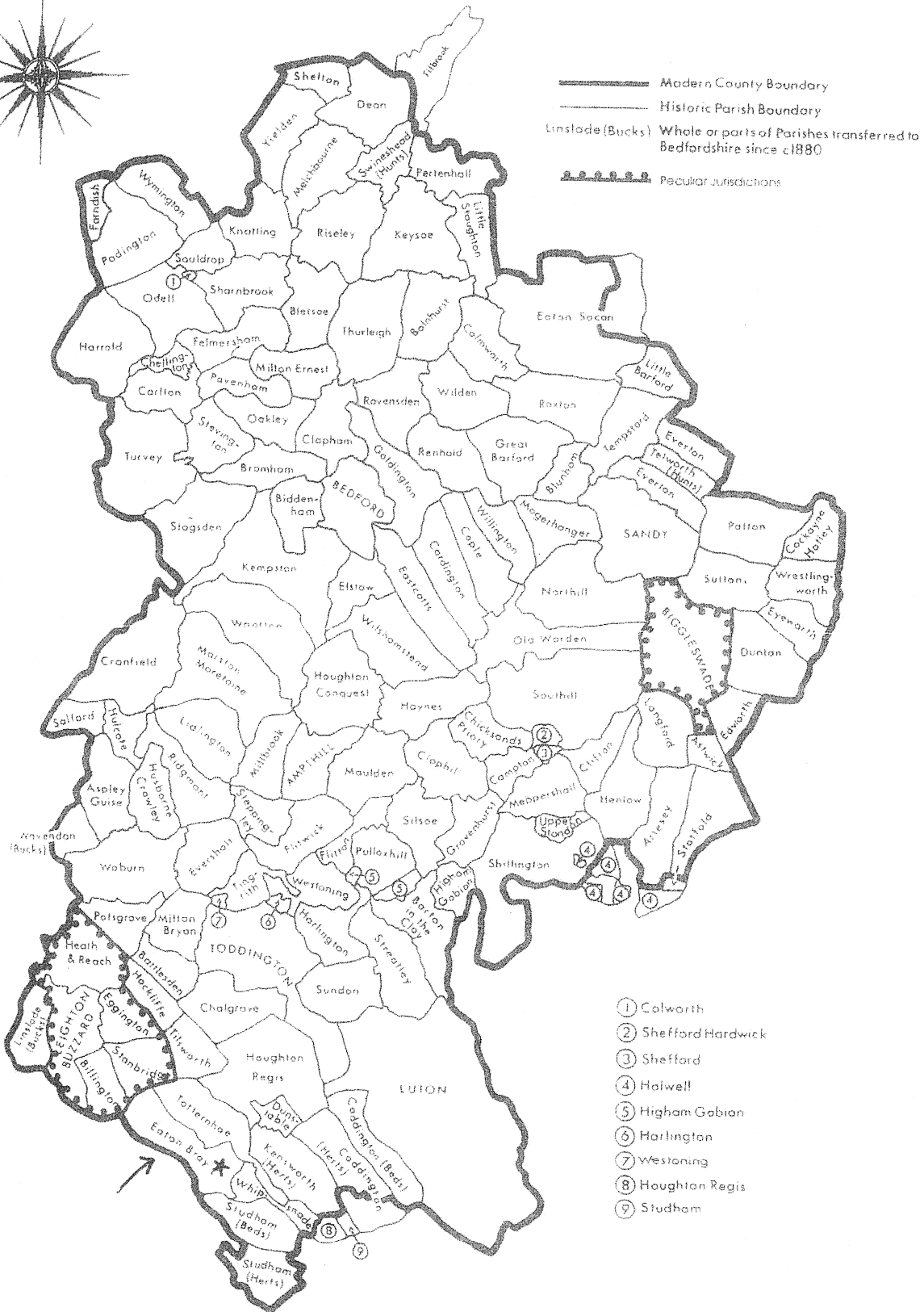
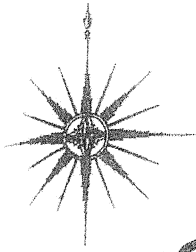
Thomas X Smith was born in Stanbridge of the Eaton Bray Parish, Bedfordshire, England on December 25, 1828. His parents were George Smith and Patience Simpson who were blessed to receive a very special son on that Christmas day, 180 years ago. According to the history of him written by his oldest daughter, Lucy Smith Cardon, he was their seventh son. The Family Group Record indicates that there may have been eight sons and that he had at least two sisters, Mary Ann and Esther. *(These sisters lived in Dunstable during much of their adult life and Thomas X visited them there while on his mission. He also reported visits with Caleb, John and Reuben's family, some of whom were in the area that included Eaton Bray, Dunstable and Luton. John lived in Luton. Caleb was on a farm, apparently near Stanford. His brother George migrated to America in 1854 with his wife and 2 young children. James died in his infancy. I have no information on their brother Amos.)*

Lucy Smith Cardon reported that his father, George, was a laborer. Apparently he worked primarily in agriculture. Lucy reported that his mother was a school mistress. Eaton Bray is now a beautiful, rural farm and small community about an hour's drive, to the northwest from the great city of London. It is within about four miles west of Dunstable, a city that is several times larger than Eaton Bray with many more people and businesses. *(See the maps and data in the appendix for more details)*

In his early years, Thomas X had dark eyes and hair. We know from his formal portrait in the later years that he kept a full head of hair and had a well groomed beard. He looked the part of a church and civic leader in this portrait. He was involved in making plaited straw for hats until he came to America. According to one record *(Lucy's birth registration)* he was a plait dealer, which suggests that he may have had some sales like responsibility in the business of the braided straw materials with which hats were made. I believe that plait in this context referred to braided material such as straw that had been interwoven by hand. Some references in the written materials from the family indicate that at least some of the finished products were 'fine hats' that would be worn by the more affluent of the civilized and high society. Plaiting involved a tedious process of keeping the straw wet enough, sometimes by pulling it through the mouth, to braid it. It was a labor that required concentration and much repetition. Some children of families involved in this business were taught at an early age.

# BEDFORDSHIRE

## The HISTORIC PARISHES (c1880)



——— Modern County Boundary  
 — Historic Parish Boundary  
 - - - - - Linslade (Bucks) Whole or parts of Parishes transferred to Bedfordshire since c1880  
 ..... Peculiar jurisdictions

- ① Colworth
- ② Shefford Hardwick
- ③ Shefford
- ④ Haiwell
- ⑤ Higham Gabian
- ⑥ Harlington
- ⑦ Westoning
- ⑧ Houghton Regis
- ⑨ Studham

Title: Eaton Bray with Whipsnade Lion 1978



**Names:** Whipsnade Lion on hillside; sheep grazing

**Date:** taken 1978

**Location:** Eaton Bray, Bedfordshire, England

**Notes:**

# How to Find Eaton Bray



The history written by their oldest daughter Lucy reports that they braided straw and made hats for a number of people. She also indicated that they were not familiar with other trades. Others said they were hatters by trade.

Plaiting involved a tedious process of braiding straw or hair. It was a labor that required concentration and much repetition. Some children were taught how to do this at an early age. Many women worked in the plaiting process and those who were skilled could earn as much as men who labored in the fields. An interesting and brief reference on this subject that was provided to me by the Albiston family has been included in the Appendix for those who want to learn a little more about it. Some issues of socio-economic class, morality, the work, potential income, and others are reviewed.

### **A Few Notes about the Eaton Bray Area**

On March 10, 2006 I left Bedford, England by train and traveled to the best stop that would enable me to go on to Eaton Bray. I then boarded a bus that would take me to this area that was so important in our Smith family history. The bus driver was very informative and dropped me off near the old Church of England. The name of it is, Saint Mary the Virgin, Eaton Bray and it was initially built in the 13<sup>th</sup> century. It has undergone various improvements and restorations over the seven centuries of its existence. Some of these changes are detailed in the Appendix of this report.

According to the christening records prepared by C. Albiston and included in the Appendix, the first wife of Thomas X. Smith, by the name of Margaret Gurney, was christened in the Parish Church, St. Mary's at Eaton Bray, Bedfordshire, England in her infancy. It seems very likely that this was the church. The genealogical record shows that Thomas X was also christened in Eaton Bray. I enjoyed an hour or so of becoming familiar with the impressive facilities and present day programs for parishioners. Some of the other churches in this area were between 500 and 800 years old and were built of a similar, light gray stone and some timbers. They had beautiful wood doors, reinforced and decorated with ornamental iron.





I visited the local cemetery in search of Smith headstones and was surprised and disappointed to not find any at Eaton Bray. I suppose I could have missed one or more. However, there were some at the cemetery associated with the old Church of England at the nearby village of Edlesborough, including two Smith's that were recognized on a monument and who had been killed during battles of World War I. (*See the picture of headstones and monuments that include the Smith, Howe, and Puddephoot, (Puddephat) names that are all in our genealogy.*) I don't know if they are related to us, but some work is progressing in their behalf.

On my visit to the area in March of 2006, I wrote that Eaton Bray was ... filled with brick homes and well maintained yards and streets. It was primarily a middle class area with most homes selling between 150,000 and 250,000 pounds. (The American exchange was about \$1.75 per pound and it is now \$1.97 per pound.) I really enjoyed seeing this desirable and picturesque country. It had rolling hills of some height and well groomed fields. I believe this is part of the Chiltern mountain/hill region.

I drove to the top of one of the hills to see the broader area and I would have liked to stay longer, but preferably on a bright and sun shiny day. I was impressed with this beautiful rural setting with its many fields and small villages that I considered to be relatively close to London. Within about 5 miles in various directions, I visited Eaton Bray, Edlesborough, Totternhoe, Stanbridge and Dunstable. It was an area with a lot of pleasant space, a green and clean environment, away from many of the anxieties and hustle of urban life. It was a rural and small town retreat, with a sense of its own history. For me with a farm background in southeastern Idaho and some nostalgia, I was very comfortable there. From black and white pictures in the earlier days of Eaton Bray it appeared a lot like some of the small towns of the West in the United States but with houses built primarily with bricks instead of wood or logs. I selected some of those pictures from a gallery that showed individuals with the Smith and Sear names and included them in the appendix. I believe it took a lot of enthusiasm about the gospel and a great deal of courage and willingness to risk all to leave such an idyllic place that was well known and where one had family and roots. This challenge was increased in some ways by the rejection of the Mormon faith by many in the family and no doubt some of their friends.



Many of the people that I met were approachable and helpful when needed, and they were certainly aware of strangers in their midst. The water driven mill at Bellows Mill where I stayed at a B&B had been there for the better part of two centuries and in the hands of the same family for eight generations. It was not functioning as a mill when I was there. It seems likely that it was operational when Thomas X was living there as a young person.

## **Joining the Church in England and First Marriage**

Thomas X Smith became a member of the Church of Jesus Christ of Latter Day Saints on April 17, 1849. (*Eaton Bray Branch record*) He was baptized by John Mead and ordained a Deacon by Benjamin Johnson. He later became President of the Eaton branch. Andrew Jenson, Latter Day Saint Biographical Encyclopedia, Vol. 1, page 77. On January 2, 1851 he married Margaret Gurney and was later sealed to her in 1855 in the Salt Lake Endowment House.

## **An Introductory Note on Margaret Gurney**

Margaret was born in Stanbridge of the Eaton Bray Parish, Bedfordshire, England on September 29, 1830. Her parents were William Gurney and Hannah Sear. Her father was a blacksmith and had his shop in Eaton Bray. He was also a postmaster in the community. Margaret and her family lived on High Street. Her pictures show her to be an attractive lady with dark hair and dark eyes. Her features suggest she was a very good match for Thomas X. who also had dark hair and dark eyes.

Her daughter Lucy wrote, "Mother was the only one in her family that joined the Church. She was keeping company with Father at this time and told him she would not marry him unless he embraced her religion, which he did." Reflecting upon her role after they reached Utah, Lucy wrote, "Mother was surely a helpmate to father, she encouraged him always and was willing to give her support in his duties to the church. She had high ideals, a pure mind, and was a righteous woman, true to the Gospel she had embraced. She was patient, and saw the good in everyone. Very quiet, she had few friends but loved them dearer than life. They were tried and true."

## **Going to America and Life in Farmington**

One published account provides a brief summary about the exodus from England and the migration to Utah. “In the early spring of 1853, the “spirit of going to America” had come to Thomas X. Smith and Margaret Gurney. Accompanying them was their first child Lucy, who learned to walk while she was aboard a sailing vessel. The voyage required most of three months, and landing at New Orleans, the family sailed up the Mississippi to St. Louis, meeting an ox team company to begin their long journey to Utah. When the company arrived at what is Keokuk, Iowa, a son was born to them. They named him Orson. With two little children they proceeded to the Salt Lake Valley, going to Farmington to make their home. Thomas found employment for *(with)* Willard Richards, taking charge of his grist and sawmill.” A History of Cache County: Towns, Families, Commerce and Organizations, Family Histories by the Citizens of Cache Valley. page 217, Everton Publishers, 2006 (Various contributors, Kenneth Godfrey wrote the Preface) *(According to another Journal record to be detailed later, Orson was born @ 214 miles west of Keokuk, perhaps in Adair County, nearer to the western border.)*

The long journey across the plains of America to the Wasatch Mountains was with a pioneer company of 60 or more ox teams under the direction of a Captain Brown. However, Appleton M. Harmon was the Captain of their smaller company that started with 22 wagons and 200 people in Keokuk, Iowa. He was mentioned as ‘President’ by James Jack in the Journal he wrote of this Emigrating Company. Harmon was reported as an excellent mechanic and craftsman and he had crossed the plains in the first company of Saints with the prophet Brigham Young. This must have been an enormous advantage for this wagon train to have such an able and experienced leader. They arrived in the Salt Lake Valley on October 16, 1853. Considering their mode of travel the timing seems good to me for this very demanding and difficult journey.

## **The 1853 Emigration to the United States**

Since I first wrote about great grandfather, Thomas X Smith, I have received the “Journal of an Emigrating Company” mentioned above and written by James Jack who was the Secretary for this group of Saints during their transatlantic voyage on the ship Falcon and their overland migration by wagon train. This wonderful, detailed account of many day by day experiences on this journey was transcribed and made available through the significant efforts and

support of a cousin, Dr. Quinton S. Harris of Salt Lake City, Utah. *(He is a great grandson of Thomas X. Smith and Margaret Gurney Smith, and a grandson of Orson Gurney Smith and Mary Ellen Wright Smith. Their daughter, Olena Smith married Alvin E. Harris of Rexburg, Idaho and Quinton is their son. Olena was a dedicated and capable family genealogist and Quinton is an able family historian and caretaker of precious family records that he shares so generously with all interested family members. I am so grateful to be a beneficiary of his kindness and help in the quest to understand more of our family history.)*

It was a delight to see document # 156 of the Perpetual Emigrating Fund Company which shows the agreement that Thomas and Margaret Smith signed, for the purpose of being transported with their luggage to the Great Salt Lake Valley and the agreement to pay the emigration cost back to the Fund with interest. It must have been a special experience to work with Samuel W. Richards, the agent of the PEF in Liverpool, England as they prepared for their departure. You will note that the PEF was organized in 1849 and so this process had been underway for several years and that many others had been through this before. *(See the following page)*

The next thing that impressed me was that they would not be making this difficult journey alone as they left their homeland and were going through the emotional trials of withdrawal from the bosom of their families. It must have been very difficult to give up the approval and the sustaining affection of family members and to leave without their support. Apparently, no one in the family came to wish them well, see them off, or to give them their blessings. Now they would rely solely upon their inner strength, their personal testimonies, the friendship of other saints and the sustaining influence of God.

According to a later entry in the record there were 300 saints in this Company. It was a major endeavor that involved many members of the Church, enough to make a modern ward or several branches. I imagine that Thomas X and his young wife Margaret had some special concerns about this difficult journey with respect to their one year old daughter, Lucy Smith, and how she would endure the changes and hardships ahead. I sense a great deal of faith, courage and bravery as they embarked upon this very significant migration to the Great Salt Lake Valley.

On March 25, 1853, the first day of their transatlantic voyage, an important meeting was held. One of the earliest actions of this Company of

No. 156

# Perpetual Emigrating Fund Company,

ORGANIZED AT GREAT SALT LAKE CITY, DESERET, U.S.A., OCTOBER 6th, 1849.

S. W. Richards Agent, Liverpool.

~~We the undersigned~~ do hereby agree and bind ourselves to the ~~PERPETUAL~~  
**EMIGRATING FUND COMPANY**, in the following conditions, viz.—

That, in consideration of the aforesaid Company emigrating or transporting us, and our necessary Luggage, from Great Britain to the Valley of the Great Salt Lake, according to the Rules of the Company, and the general instructions of their authorized Agents;

We do severally and jointly promise and bind ourselves to continue with, and obey the instructions of, the Agent appointed to superintend our passage thither: that we will receipt for our passages previous to arriving at the several ports of New Orleans, St. Louis, and Kanessville;

And that, on our arrival in the Great Salt Lake Valley, we will hold ourselves, our time, and our labour, subject to the appropriation of the **PERPETUAL EMIGRATING FUND COMPANY**, until the full cost of our emigration is paid with interest if required.

| NAME.          | AGE. | NAME. | AGE. |
|----------------|------|-------|------|
| Thomas Smith   | 24   |       |      |
| Margaret Smith | 22   |       |      |
| Lucy Smith     | 1    |       |      |
|                |      |       |      |
|                |      |       |      |
|                |      |       |      |

Thomas Smith

No 156.

|          |          |              |
|----------|----------|--------------|
| (paid)   | Interest | \$ 55.25     |
|          |          | <u>3.06</u>  |
| Mo. 24   | By P.O.  | \$ 3.60      |
| 1857.    |          |              |
| Dec. 19. |          | <u>19.71</u> |

58.31

Received Payment

R. R. Anderson

P. E. F. CLK

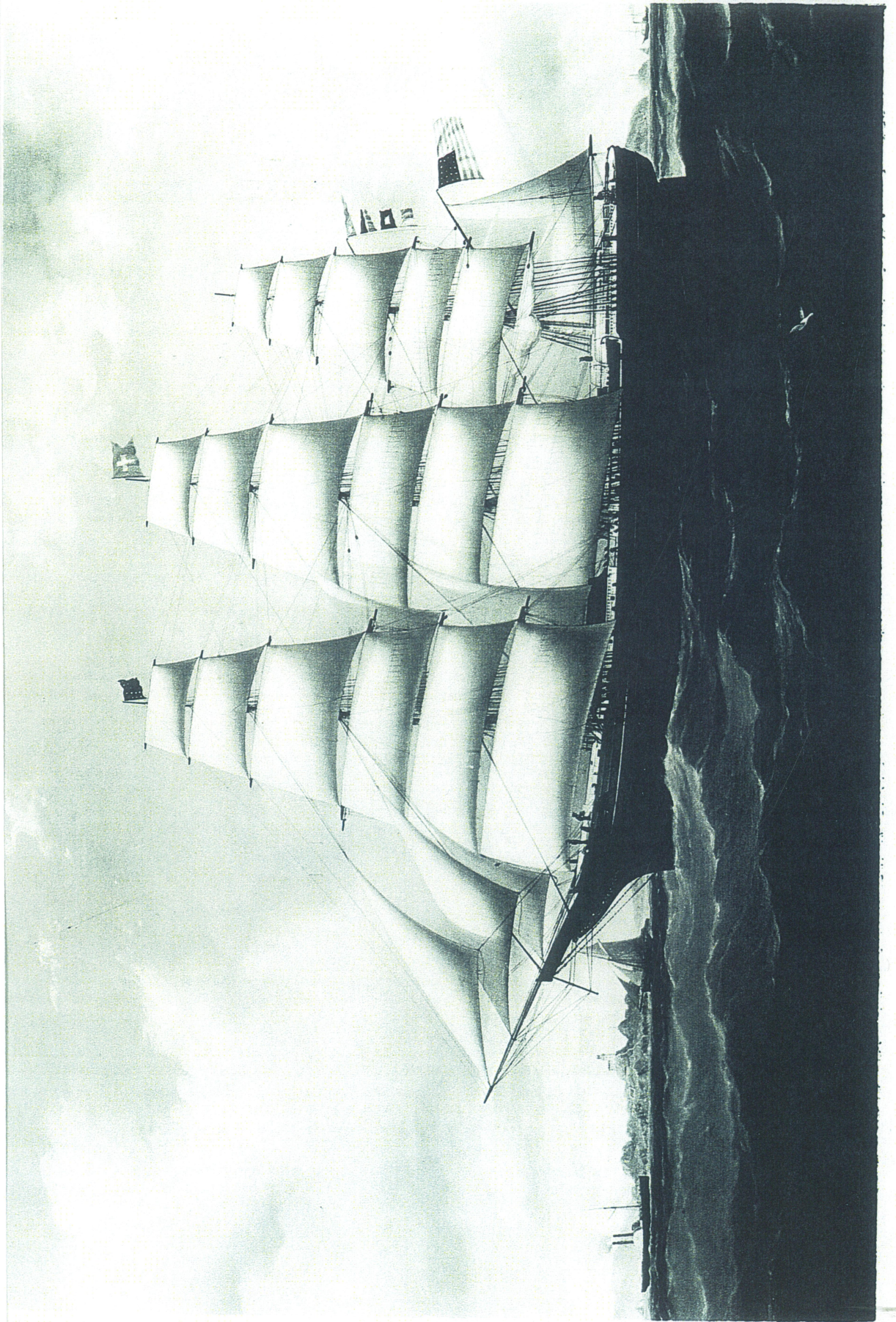
Salt Lake City 3  
 July 11. 1878 3  
 1853

Latter Day Saints was a meeting for the sustaining of a Presidency to lead them throughout the journey. Most appropriately they sang, "Come, Come Ye Saints". With some appointments having been made earlier by Samuel W. Richards, the presidency was sustained as follows: Cornelius Bagnall, President; James McNaughton and James Caffall, Counselors; and James Jack, Clerk. After remarks from Pres. Bagnall, they sang the great and fitting appeal, "Guide Us O Thou Great Jehovah". President Bagnall addressed the group and urged them to be united, to be pure, to maintain harmony and order. He wanted the Spirit of God to be with them all of the time. He was obviously a strong individual and made it clear that he would be watching everyone and that iniquity would be followed by potentially sharp reproof. He was concerned that there would be no indecency and that the men would not take liberties with the sisters. He made his goals clear the next day as Secretary Jack wrote, "his great desire was to take up this people to Zion with the spirit of God always with them, that they might be free from all iniquity and that when we reach the land of Zion, we may stand before the heads of the Church blameless."

The saints typically met in the morning and the evening for prayers. Minutes of the next five days are rich in the teachings of the gospel to the saints on board the ship. However, the first tragedy of the journey was reported on March 31<sup>st</sup>, with the death of a child that was only fourteen months old. Her name was Isabella Stewart, the daughter of William and Sarah Stewart from the Kendall Branch of the Preston Conference. What grief they must have suffered in this and in having to put her overboard into the sea near the mouth of the Irish Channel on that fateful day. The minutes also reflected for the first time that the sea had been very rough, with the winds against them and that most of the passengers were sick. The roughness and illness continued for several days.

Various problems arose among the passengers and President Bagnall organized the large company into 6 wards, 3 on each side of the ship, and he appointed an Elder to be in charge of each one. With about 300 in the Company, that would allow for an average of 50 per ward. There were interesting entries in the minutes on various days regarding the provisions, including water, being given to the passengers and the fact that they had to get their meat to the cook/s on board to prepare it for them. There were concerns about the menu, the main course that was to be prepared for each day and the timing of meals, etc. These





were practicalities that had to be worked out to the satisfaction of the many passengers. There was an appeal to the saints from the leaders to be one and to be united in spite of the dissatisfactions among them. By the 6<sup>th</sup> of April the sea was calmer and the saints were more united. On the 8<sup>th</sup> the list of weekly provisions included; oat and flour meal, rice, biscuit, pork, sugar, tea, and salt. This pattern had been followed from the beginning of the trip.

On April 9<sup>th</sup> another child passed away. It was Richard, the almost three year old son of Henry and Emma Kendal. The sorrows of the parents were multiplied. On this same day a meeting was held to establish a school on board for the children and three were appointed to lead, teach, and assist in this endeavor. It was significant because school was to be in session for 2 hours in the morning and 2 hours in the afternoon. The leaders also initiated the work on the canvas to make tents for their journey on land. It was also agreed that each of the 2 groups of 3 wards would meet at separate ends of the ship for their Sunday meetings. Oh what anguish came again upon the Kendal's who lost another child on April 12<sup>th</sup>. This time it was their one year old by the name of Lorenzo Henry Kendal. This was the third death in the first month at sea.

There were a number of practical matters that had to be taken care of by the leaders and the saints. The ship had to be cleaned and slop buckets had to be emptied and cleaned. Odors had to be controlled and contained. All of the passengers had to obtain a daily allowance of water for drinking and for use with food preparation. Another problem was the matter of being on the upper deck in the late evening or at night. The leaders did not want the sisters to be visiting with or accessible to the sailors at night. The children were not to be on deck after 8 pm. The adult saints were to avoid the main deck after 9 pm and the deck was to be patrolled to make sure that no was loitering after that time. These rules were important but they would be violated in the future and the subject of inquiries in various meetings. The time was later extended to 10 pm as long as the saints would be relatively quiet, with no singing and being careful not to disturb the crew members who were trying to sleep.

On April 17<sup>th</sup> a meeting was held at which the Captain, the officers and part of the crew listened attentively. The subject was about the great blessings of gathering to the land of Zion. On the 18<sup>th</sup>, apparently through a prior

arrangement, the PEF Agent, S.W. Richards provided some special provisions for the passengers, including butter, cheese and vinegar. These must have been welcome additions to their routine diet.

On April 20<sup>th</sup> the four year old son Jason of John and Emma Mason died of the croup. This was also the first day that the minutes indicated that they had passed another vessel. On April 22<sup>nd</sup> a man was reported as showing symptoms of insanity and he had apparently hit and kicked some of the other men. He was administered to on several occasions and kept in the hospital part of the time. His priesthood authority was suspended. In about three days the minutes showed that he was much better and able to spend time on the deck.

The saints had received good service from the Captain, at least one of his top officers and many of the crew. Their very positive feelings and gratitude prompted them to prepare a written memorial to the Captain and a Mr. Little. It was then proposed that a memorial to President Bagnall be prepared and given to him on the same day as the memorial to the Captain. On May 10<sup>th</sup> the memorials were presented to these men and the Captain and Mr. Little had prepared letters to President Bagnall expressing their gratitude and pleasure. The Captain commended the saints as follows in his letter to Mr. C. Bagnall.

...“In return I can truly say that I have taken more pleasure with my present passengers, have been aided more by them in carrying out my wishes with regard to sundry matters, have found universal among them that kind of cheerful obedience to all rules which makes government easy and pleasant, indeed I have been better pleased with them on all occasions than I have been with any other that I ever brought. I feel to thank you for the pains you have taken to maintain order and cleanliness amongst your people, thereby promoting in a very great degree the health we have all been blessed with during the passage thus far. I hope the remainder of your long journey will be prosperous and that you may all be so happy as to arrive safely among your friends at Gt. Salt Lake City. Please return my thanks to all the members of your counsel and committee.”           Yours very truly, A.F. Wade

Four and one half pages are devoted to these letters that commended the top ranking officers of the ship Falcon, their very favorable responses and the

full presidency of the Company of Latter Day Saints on board. It was an impressive demonstration of their good experiences together on the trip and their mutual respect and appreciation. On May 16<sup>th</sup> it was recorded that a Pilot came on board and that by 5:30 pm they “crossed the Bar being pulled by 2 steamers.” What a joyful day this must have been as they arrived on the shoreline of Louisiana and the United States of America.

On this day the Saints recognized and thanked the 6 presidents of the six wards on board, and the Clerk/Secretary, James Jack. They wrote a comforting message to him which would please almost any secretary in the Church.

“We return you, our sincere thanks for the laborious services you have rendered in discharging the duties of Secretary for this company of Saints in journeying this far on our way to Zion. Your office and duty as recorder is an important one. Not only to this company, but also to Posterity—for they with us will read that such a company crossed the Atlantic on board the ship “Falcon” and from the full and minute account you give in your record will it be seen, the close organization of this people, the real and intense interest the saints manifested to bless and benefit each other in all things. We pray God the Eternal Father to bless and reward you for your work of faith and love.” *It was signed by the presidency on the ship in behalf of all the saints.*

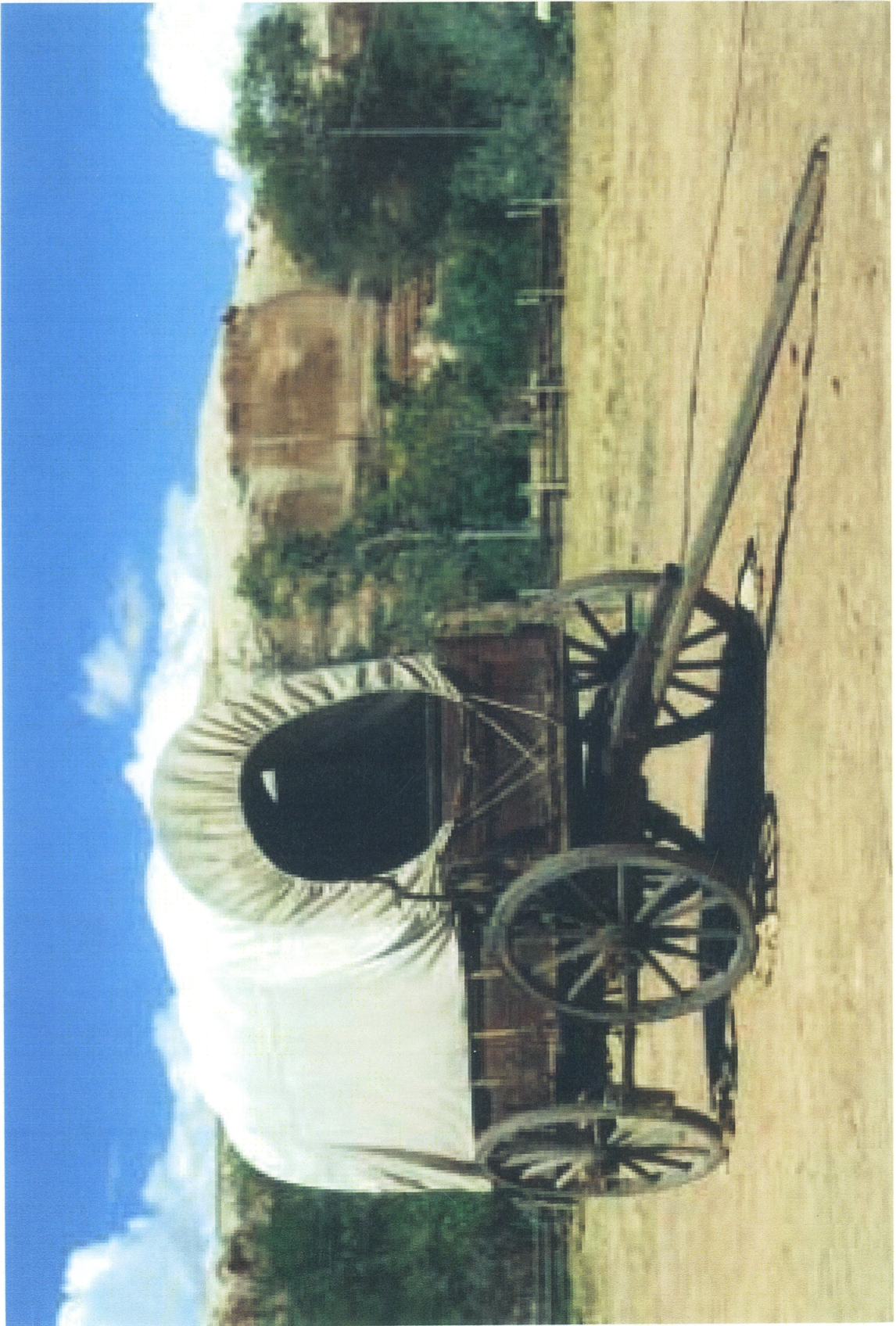
On May 17<sup>th</sup> Jack reported, “Nothing particular occurred today, but we felt great pleasure in sailing up the Mississippi River and in being so near the place of our destination.” On the 18<sup>th</sup> they arrived in New Orleans at noon and they met Elder Brown and took instructions from him. All Saints except those handling the luggage were permitted to go ashore. After more than two months of being on a wooden sailing ship and crossing the Atlantic Ocean, they must have shouted for joy and relief to get their feet on the ground once again. I know that I am always glad to get onshore after just one week aboard a massive cruise ship made of steel and powered with huge diesel engines, with plenty of backup power and equipment, and with the finest in navigational technology.

By May 19<sup>th</sup> the saints began loading their luggage and boxes on board the Steamer St. Nicolas and they moved a short distance down the river. At 9 pm a man by the name of James McGregor from Glasgow fell over board and was drowned, having been swept quickly below the vessel. On the 20<sup>th</sup> of May

the steamer started the trip up the Mississippi River from New Orleans toward St. Louis. A marriage was reported on board on the 21<sup>st</sup> of May. The letter thanking Elder William Stewart who was the Steward on the Falcon was included in the record at this point even though it was dated on May 16<sup>th</sup>. On the 27<sup>th</sup> they arrived in St. Louis. An Elder Eldridge met them and they transferred all of their boxes to the Packet "Dee Vernon" and started their trip further northward on the Mississippi River to Keokuk, Iowa. A Packet in this context is a small ship that usually carries passengers, cargo, and or mail.

On May 28<sup>th</sup> they were in Keokuk and stopped at the Depot all night. On the 29<sup>th</sup> they moved their possessions to a camp site, pitched their tents and organized their companies. This was obviously a very busy day. Most of us know about the challenges of a cross town, cross state or cross country move, using hydraulic lifts and large gas powered moving trucks. It is hard to realize what they faced with moving their possessions several times, from home initially to the ship Falcon, then to the Steamer St. Nicolas, and then to the Packet, Dee Vernon, Now they have transferred it from the Packet to their camp site in preparation for another loading to the wagons for the approximately 1500 miles ahead. It was here that they mentioned an Elder by the last name of Height. I don't know if there is any connection to the modern Apostle, David Bruce Haight.

It took two full weeks to get their wagons, teams, supplies and other things needed for the western migration by wagon train. On June 13<sup>th</sup> the recorder made this entry. "A month's provision's were served out to the saints of bacon and flour, also some sugar, soap and salerates. Each wagon got a wash tub, bucket, baking dish, oven, and whip, a hatchet was allowed between every two wagons." (*A saleratus is a leavening agent consisting of potassium or sodium bicarbonate*) On June 15, Jack recorded, "In the morning we got every thing packed up for starting. Got our oxen yoked, and (everything) put into the wagons and moved on at ½ past 9 o'clock. We camped in the afternoon after traveling 9 miles." On June 22<sup>nd</sup>, after some difficult traveling and problems with the oxen in the heat, the Saints were asked to sacrifice some of their old boxes and possessions of least value to lighten the loads and enable the teams to pull them. One frequent problem was keeping the cows from getting lost.



11111

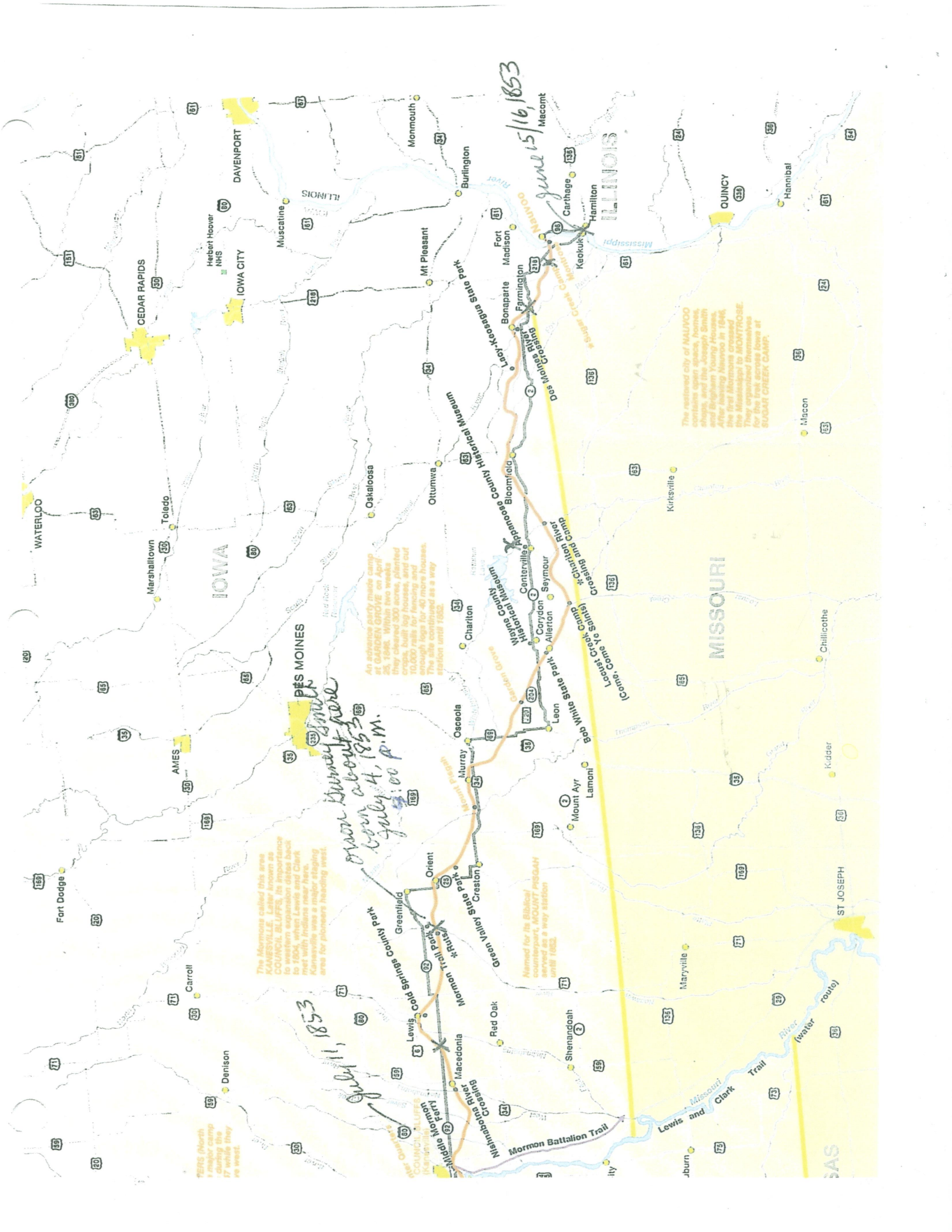
They were making fairly good time now, traveling 10 to 21 miles per day, but usually in the 12-17 mile range. By the 3<sup>rd</sup> of July they had passed Shariton (perhaps Chariton River) and a branch of the Grand River. They went 10 miles on the Sabbath and camped at the Notawa (could be Nodaway) River. On Independence Day, July 4, 1853 they traveled 19 miles. Jack reported a very important family event in the next line. "At 4 o'clock p.m., Sister Thomas Smith was delivered of a son under the care of Sister Robert Orr; wagon stopped 4 miles from camping ground." This was the arrival of Orson Gurney Smith who would become a very important individual in the Smith family and a leader among the Latter Day Saints in the Cache Valley.

At this point they had been traveling for 20 days. They had gone 214 miles to the west, northwest from Keokuk, Iowa. I don't know exactly where they were, but the record indicates on various days that they had passed near or through Farmington, Centerville, and beyond the Shariton (probably the Chariton River). They were 76 miles beyond the Chariton reference which seems to place them in Adair County. The wagon train map which follows also makes it clear that Orson was not born in Keokuk as indicated in so many of the accounts. His birth was well beyond the boundaries of Lee County, which is the far southeast corner of Iowa. Instead, he was born in southwestern Iowa and probably in Adair County. The wagon train map shows his birthplace to be just to the west of Orient, Iowa, which is in Adair County. In just 6 days, on July the 10<sup>th</sup> they were in Council Bluff City, Iowa and the record describes a wedding performed and witnessed by some religious leaders of the wagon train. The record shows that they traveled 88 miles in five days after Orson was born and before they arrived in Council Bluff City. Therefore, they would have been about 88 miles to the east and slightly south east of Council Bluff City on the day of his birth.

Council Bluff City was a major place for obtaining provisions and they sent 11 wagons to the store to get them. On the 12<sup>th</sup> of July a baby girl was born to Louisa and John Millenews. In the next few days they had to get all of their wagons, oxen and supplies northward to the ferry and cross the Missouri River into Nebraska. The record mentions other wagon trains that were in the process of moving west and some activities were coordinated with them. They had various problems with the axle trees and wagon tongues breaking and having to







TERS (North) a major camp during the 17 while they re west.

The Mormons called this area KANESVILLE. Later known as COUNCIL BLUFFS, its importance to western expansion dates back to 1804, when Lewis and Clark met with Indians near here. Amesville was a major staging area for pioneers heading west.

An advance party made camp at GARDEN GROVE on April 25, 1846. Within two weeks they cleared 300 acres, planted crops, built log houses, and cut 10,000 rails for fencing and enough logs for 40 more houses. The site continued as a way station until 1852.

The restored city of NALUOOO contains open space, homes, shops, and the Joseph Smith and Brigham Young Houses. After leaving Nauvoo in 1846, the first Mormons crossed the Mississippi to MONTROSE. They organized themselves for the first winter here at SUGAR CREEK CAMP.

*July 11, 1853*

*from Quincy, Ill  
arrived about here  
July 4, 1853  
5:00 p.m.*

*June 15/16, 1853*

*Named for its Biblical counterpart, MOUNT PISGAH served as a way station until 1852.*

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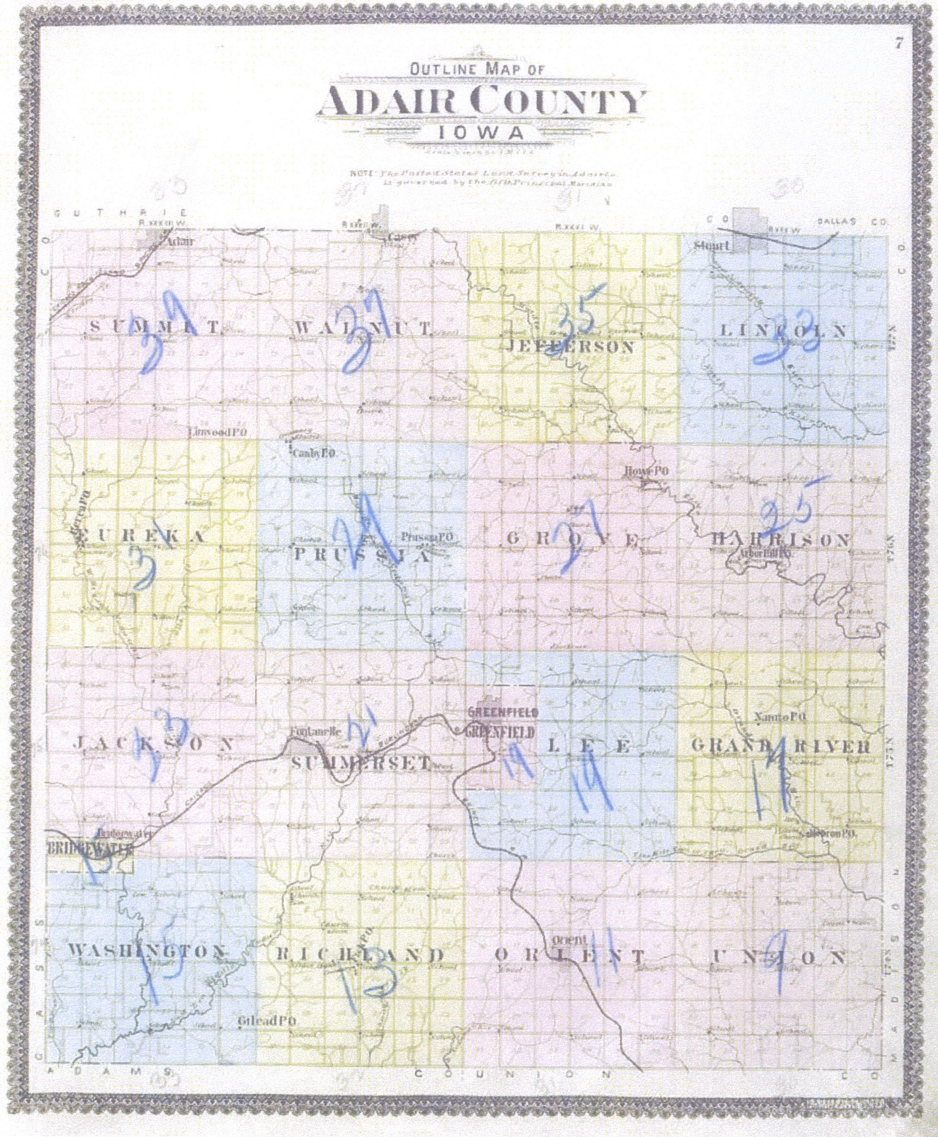
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## Standard atlas of Adair County, Iowa

- Introductory pages and maps
  - Standard atlas of Adair County, Iowa
  - Table of contents
  - Outline map of Adair County
- + Township maps
- + City and town maps
- + Patrons' references
- + Portrait department
- + Supplemental maps and information



Page Description

be replaced. Lost oxen had to be retrieved. A President Harmon is referred to a number of times in the record. His full name was Appleton M. Harmon, and he was the Captain of this wagon train company. It started with about 200 people in Keokuk and ended up with 293 people after they left Council Bluff City.

On July 29<sup>th</sup>, Henry Evans died after three days of illness. He was buried at the camp ground in the evening. On August 5<sup>th</sup> about 200 Paynee (Pawnee) Indians came to where they had stopped at noon. Even though they were given a quantity of bread and flour, they followed the wagon train for some time. By August 6<sup>th</sup> they drove to Buffalo Creek and they saw a number of buffalo during the day. During each of the next two days they killed one buffalo and distributed the meat generously among the saints in the wagon train.

Travel was slower here than earlier in Iowa. There were rain and hailstorms that muddied the roads, ruined some bridges and made the swollen streams difficult to cross. They had to build some new bridges and probably reinforce others. Sometimes the road was very sandy and slowed them down as the wheels sank in deeply with the heavy loads on the wagons. In these conditions and in the hottest heat of summer, the oxen suffered greatly. The saints must have felt great frustration with the slow advance and the approach of fall with its cold and potentially devastating storms.

The death of Selina Bray was reported on August 13 after 20 years of a complicated disease and much affliction, to the point that she was unable to help herself. She was buried the next day in a deep grave north of the road. The saints had been traveling somewhat parallel to the Platte River for a number of days and references to it came up many times. They had to get water from it for their animals and other purposes and they camped along the Platte on various days. Another death was reported on August 28<sup>th</sup> of a George Martin from England who was just 20 years old. Bowel problems were not uncommon, considering the very limited diet of the saints. In this case and others they proved to be fatal. This is certainly a warning, particularly to those in the modern day who are not committed to a diversified food storage program.

Visits by small groups of Sioux Indians were reported during this period. The Indians saw the wagon train as a source for free food or meals and

frequently took advantage of it. Some came to trade shoes for bread and flour. On August 30, Jack reported that they were within one mile of Fort Laramie. It must have been a relief to have made it across the 400 plus miles of Nebraska and enter into Wyoming. In early September a lot of work had to be done to help the oxen. Some needed new shoes. Some parts of their feet were covered with tar; I suppose to help protect or heal them. The saints had to cut a number of pine trees to make the tar for the oxen. For various reasons, a number of oxen had died along the way and others had given up, not being able to pull the heavy load any longer. Some leaders had the job of finding and purchasing new ones to replace those that were lost.

By September 14<sup>th</sup>, Jack reported: “Passed a store with a few Indian tents and camped at the Sweet Water River ¼ mile west of Independence Rock.” This was an important landmark and river for the saints. On September 16<sup>th</sup> a baby died that was only three days old. On September 29<sup>th</sup> they forded the Green River and camped. By October 5<sup>th</sup> they were at Fort Bridger and camped there.

On October 16<sup>th</sup> they drove into Salt Lake City and camped in the Public Square. They drove their cattle to the Church Yard. Hurrah, they finally arrived after four full months on the long and difficult pioneer, wagon train journey from the southeastern tip of Iowa! They must have felt great relief and joy to be in the heart of their new place of Zion. I imagine there were some wonderful reunions for a number of the saints of the wagon train and much rejoicing. They had arrived where they would have a new beginning. Fortunately, they were not aware of the challenges and hardships the future would bring. They needed to pause and focus on the potential fulfillment of their fondest hopes and dreams in this new land of freedom, opportunity, and abundant natural resources. God Bless them for their faith and their vision of the future for themselves and for us, their posterity.

The fairly detailed account of this emigration prepared by James Jack was very interesting to me. It revealed a lot about Church government and leadership during the journey. There were references to solving a number of problems among the Saints and some indications of what we have called Church Courts or Disciplinary Councils in more recent times. Some were counseled and sanctioned through these efforts. The actions taken were of a

caring and gentle nature. The ordinances and activities of baptizing, confirming, blessing of babies, healing the sick, marriages and so forth had to be accomplished and they were, along with the proper recording of such events. There was a very faithful adherence to daily prayers, both morning and night. The doctrines of the Church were taught regularly in their meetings and many testimonies were shared.

The responsibility of the Priesthood was very clear and evident in most of what transpired and was reported. The Presidencies for the most part must have accepted their duties and fulfilled the many responsibilities that were involved. Changes were made as necessary. There was the organization of 6 wards of 50 persons each on the ship. There were 6 Presidents appointed for the overland journey, each to look after groups of people associated with 3 or 4 tents. There were 23 tents in all, so each tent would have involved an average of 12 or more people. Captains were appointed to look after and work with each group of ten men in the wagon train.

There were three marriages during the approximately seven months involved, two on ships and one in Council Bluff City. At least two baptisms were performed. Four babies were born during the overland journey, including Orson Gurney Smith who came first. Our grandparents, Thomas and Margaret Smith, had some other expectant parents with whom to share their experiences.

These pioneering saints and others suffered from the very significant loss of life at sea and on the land. There were four who died at sea, all of whom were infants and children age three and under. Two belonged to the same heartbroken parents and died within less than one week. Five more died on the overland journey, including a new baby and four adults. Three of the adults died from bowel problems; and it is no wonder considering the diet, the lack of medical care, and the rigorous demands of the trek requiring them to push on in spite of these painful conditions that would have contributed to considerable weakness and exhaustion. There were nine deaths out of three hundred people in seven months. That is 3 percent of the total. I don't know what the death rate would have been if these people had been living in their homes, but I suspect that it would have been considerably less. Of course, it could have been much worse if an epidemic or some other calamity had occurred. The Captain had

commended them for keeping things clean on the ship and acknowledged that they had helped maintain the health of those on board. *(This summary information is based on my review of the text and counting the entries in each category. I may have overlooked an entry that would have been relevant. Any oversight would have increased the numbers involved in the different events.)*

According to the “Mormon Pioneer Overland Travel, 1847-1868” report from a Church History website, this group of emigrating saints and others was known as the Appleton M. Harmon Company of 1853. The alphabetical list of names included 293 people who were in this company. The report mentions that about 200 individuals and 22 wagons were involved in the beginning, which I assume would have been at Keokuk because some others joined in later. Most of the additional 93 probably became part of this wagon train west of Council Bluff City, where it was reported that 6 more wagons and an undisclosed number of people were added on July 22, 1853, about one week after leaving Council Bluff City. I have included some of the references and the data from this report in the appendix of this text. I have also included a few pages of the passenger log from the 900 ton ship, Falcon that was under the direction of Captain A. T. Wade. These are the last observations that I will write from the review of the Emigration Journal by James Jack. Thanks to him and the wisdom of Brigham Young, and other church leaders and organizers of the companies of saints that traveled with help from the Perpetual Emigration Fund for this very valuable resource pertaining to our family history.

Thomas X with his young wife and two children obtained a one acre lot in Farmington, Utah and built an adobe house. The best account that I have read of this comes from the perspective of his son Orson. “Father secured about one acre of land on which he built an adobe house 16 X 20 feet with a fireplace in the west end, a door in the east end, a window on the south side, dirt floor and board roof.” Their light at night was from burning a tallow product or the fireplace. They cut fire wood in the canyon and also used sage brush. “They cultivated the lot and raised good garden stuff. After the first season food was scarce, and we were forced to resort to native greens and sego roots and wild potatoes that were found on the bottom lands. A bake oven was the principal cooking utensil. It served as bread baker, meat and vegetable cooker, soup and

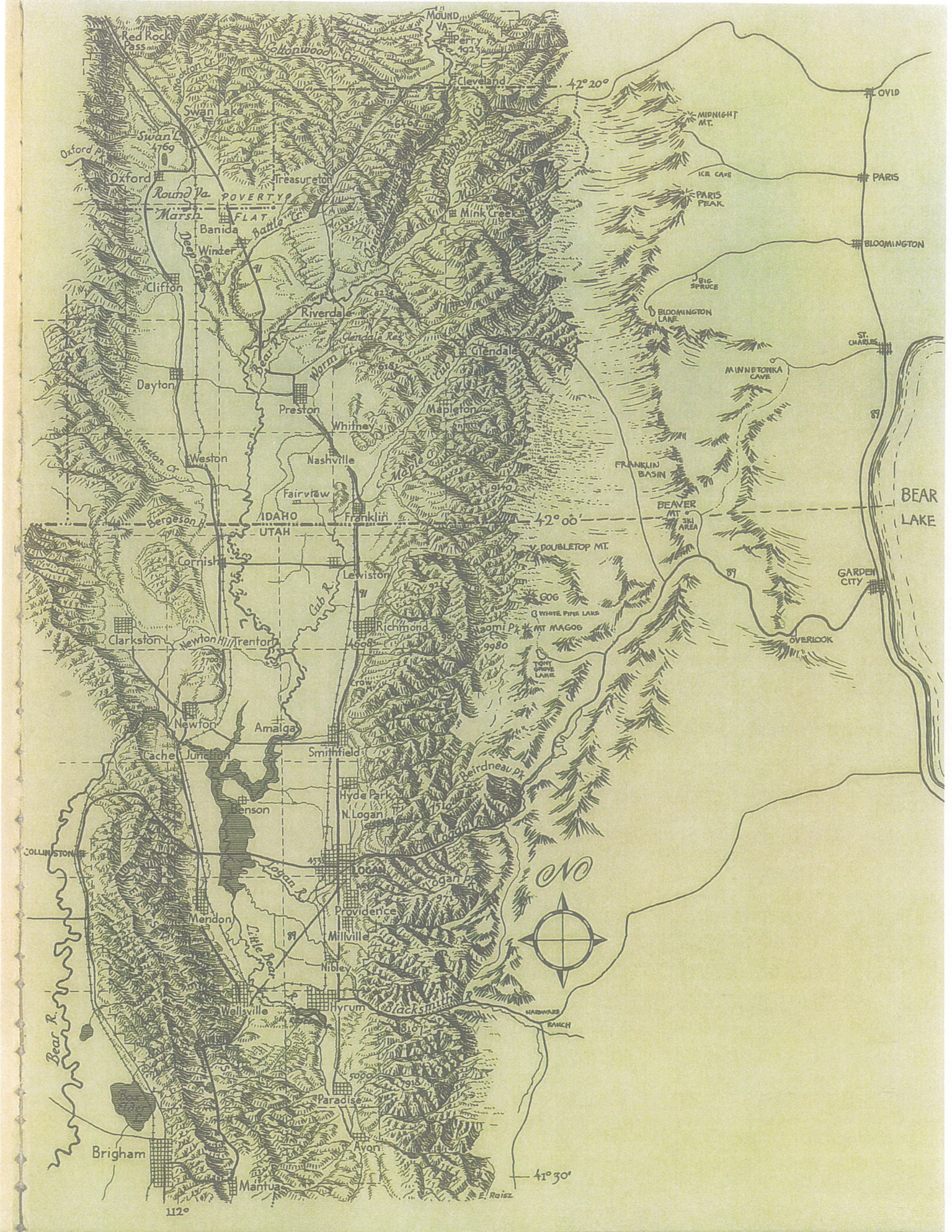
mush also. All done on an open fireplace. Flour was a luxury so that the shorts and bran mixed was often used as a substitute. Thus we managed to live.” History of Orson Smith, based on an interview, apparently completed in the home of his sister Lucy Smith Cardon with a reference to M. Spencer. Cache County, November 3, 1936.

In the history of her father, Lucy wrote: “Uncle George Smith, his brother, and Aunt Catherine and their family of 3 children located about forty rods south and built a cabin there. Here for three years the struggle for existence was a real battle. Hatters by trade back in England and eight months of travel by land and sea dropped them down in a wilderness with no experience in roughing it, was their situation. He learned to be quite an expert at driving oxen although he had never yoked a pair before. Now came the tug of war. It was do or die. They set out to work. ... Thus they managed to live, a living faith, a fixed purpose and a determination to succeed. A Heaven born courage and with God’s help they won out over all discouraging obstacles.” Thanks to her and Orson for these insightful summaries about those early experiences.

### **The Early Environment in Cache Valley and Logan**

Think about available resources and imagine the preponderance of difficult conditions that were characteristic of life on the American frontier. There were some trees, a lot of sagebrush, wild grasses and water in rivers and small streams. These were very important assets that would help make survival and development possible. The winter weather was very cold, harsh and unforgiving, much more than in the present day. The winds were strong, sometimes fierce and the snowstorms often piled up great amounts of snow. Consider that there were not any roads, sewers, sidewalks, natural gas lines, garbage pickup or any other infrastructure, public utility or convenience that we take for granted. There was not any plumbing, running water in homes or electricity. There were no furnaces or air conditioners to comfort them.

The pioneers had to find and cut the trees, trim them, notch them to fit each other and lift them into position to make log houses. In the beginning some had dirt floors and roofs. It was very difficult to keep leaking water out of their living space and think of it coming through a dirt roof and on to a dirt floor! I suppose that windows were hard to get and expensive for people who were



Red Rock Pass

Swan Lake

Oxford

Cliffion

Dayton

Weston

Cornish

Clarkston

Newton

Cache Junction

Benson

Mendon

Wellsville

Brigham

Mantua

Treasureton

Banida

Winter

Riverdale

Preston

Whitney

Nashville

Fairview

Amalga

Smithfield

Hyde Park

N. Logan

Paradise

Avon

Cleveland

Mink Creek

Glendale

Mapleton

Franklin

Lewiston

Richmond

Amalgam

Hydroneau Pk

Logan

Providence

Milville

Nibley

Hyrum

MOUND

ICE CAVE

PARIS PEAK

BIG SPRUCE

BLOOMINGTON LAKE

FRANKLIN BASIN

BEAVER MT. AREA

DOUBLETOP MT.

WHITE PINE LAKE

MT. MAGOG

TONY GROVE LAKE

HARDWARE BRANCH

BLACKSMITH

PARADISE

MIDNIGHT MT.

ICE CAVE

BLOOMINGTON LAKE

FRANKLIN BASIN

BEAVER MT. AREA

DOUBLETOP MT.

WHITE PINE LAKE

MT. MAGOG

TONY GROVE LAKE

HARDWARE BRANCH

BLACKSMITH

PARADISE

OVID

PARIS

BLOOMINGTON

ST. CHARLES

MINNETONKA CAVE

FRANKLIN BASIN

BEAVER MT. AREA

DOUBLETOP MT.

WHITE PINE LAKE

MT. MAGOG

TONY GROVE LAKE

HARDWARE BRANCH

BLACKSMITH

PARADISE

BEAR LAKE

GARDEN CITY

OVERLOOK



41° 30'

112°

E. Raisz



often cash poor. There were no bridges, canals or ditches until you developed them. There were no barns, coops or other shelters for the livestock until you made them. There were no fences to enclose the garden or the field until you did the work. I believe it was very demanding in every way.

There were no grocery stores; you were dependent upon your own garden, and your cows, chickens, sheep and your ability to grow crops that would help sustain both human and animal life. The Cache Valley has a short growing season with long winters. This could be dangerous for farmers who did not get all of the timing just right and when a late frost came in the spring or an early blizzard came in the fall. And then there were the unbelievable numbers of grasshoppers and crickets that destroyed the crops. I am sure that it was tough to have a good garden considering the rabbits, birds, gophers, and other creatures that interfered. The problems of keeping poultry, calves and sheep alive and producing were intensified by the large numbers of wolves, coyotes, and bears that saw them as a good meal. This situation required an unusual amount of vigilance in order to try to protect the precious sources of the nourishing meats and poultry so essential for the pioneer families to thrive. Some of the men and the boys had to be on watch many of the nights when the predators would be most likely to come to kill the domestic birds and other animals. And how could you anticipate their timetable?

The women had amazingly difficult roles to play in this harsh environment. Their days and some of the nights were filled with so many demands that required an enormous variety of talents and skills. Baking breads, sewing and washing clothes, making soap, cooking on the open fire, washing the pots and pans, cleaning the rough surfaced cabins and dirt floors, nursing sick children and husbands through illnesses and injuries, raising gardens, preserving and storing foods, and many other things demanded so much of them. I wonder how they survived as long as they did. I won't go into the challenges of child-bearing without doctors, nurses and hospitals.

I know that there were some very tough years when people were hungry and avoided starvation only by exceptional resourcefulness. There were years when you would probably only dream about a new dress, shirt, coat or any other new clothing to wear. Shoes were at a real premium, children went

barefoot throughout many of the summers, and I suspect that you really rejoiced when it was your turn for the shoemaker to work for you and you had the leather needed for him to make a new pair of shoes or boots. There was a shortage of books, and of course there was not a library, that we so take for granted in our day. There were no schools or churches or stores until you took the initiative, worked extra hard to obtain the assets and provided the labor to build them.

On top of these deprivations and challenges on the frontier, the pioneer settlers had another major problem with which to deal. It was the presence of a scattered, agitated and unpredictable Indian population. Some Indians were angry, bitter and understandably reactive about giving up their precious lands, waterways and fish, wild game, their encampment locations and hunting grounds to the steady advance of white settlers. They had to leave the valleys and forests that had sustained them, lands that they knew and loved. Many were heartbroken and afraid. Their way of life, their culture and their traditions were being challenged and undermined by the latecomers to the scene. Thus, the Mormon pioneers, even though they wanted to co-exist in peace, were viewed as an enemy by some of the Indians and a very significant threat to their future.

The pioneers benefited from the abundance of wild game that lived throughout the region. Deer, elk, sage chickens, ducks, geese, fish, etc. would be welcome sources of food. Moose and bear, and snakes were also a common part of the pioneer outdoor world. The bears were of great concern and on a number of occasions they were a threat to the livestock, the children and others when they showed up in the settlements or were encountered unexpectedly in the mountains, canyons, and forests. Beware of the cub with a mother nearby.

One has to conclude that the pioneers were survivors against a variety of difficult challenges. They were a remarkable people who took what they had been given and made the best of it. They had the great willpower, strength and endurance to face and triumph over their adversities. They were willing to work hard, to sacrifice much and ask for very little help from others while they colonized the frontier and made it habitable and ready for future generations. What a demonstration of a powerful faith in themselves and in God they have provided in their exemplary, often heroic and empowered lives. This was not

the time for bad attitudes, complaining, laziness, and wimp like behavior, weakness or dependencies. They had to do it all or it would not be done.

Fortunately, some of them had earlier experiences in building communities, but perhaps in somewhat less primitive conditions. The inspiration and the city planning and development experiences of the great prophets Joseph Smith Jr. and Brigham Young were very substantial in providing guidance, patterns and examples to consider and follow whenever relevant. Sociologists and planners talk so much about community development and social institutions today. Our pioneer ancestors actually developed the communities and many of the religious, educational, and economic institutions that theorists and researchers only talk about and study.

The Mormon pioneer settlers in the early days not only had to battle the elements, tame the wilderness territory, and eke out a living in a difficult environment, they had to fortify themselves against the potential of an attack by Johnson's Army, a military unit of the U.S. government. It imposed additional hardships and heartaches on the weary and persecuted saints. Women and children suffered many of the hardships, the fear and negative consequences.

### **Preparations for Defense in the Echo Canyon**

Orson Smith reported, "Then came the sad word that a United States Army was on its way to Utah to destroy the Mormons. Men were called to arms, among them our father. They drilled as best they could and in due time marched to Echo Canyon to prevent the army from entering the valley. Mother with her three children was now left to shift for themselves. But good, kindly disposed neighbors, always ready to help, took up the load and saw us through that period. Upon my father's return from Echo, my sister, Lucy, and I walked up the street hand in hand barefooted and scantily clad, jubilant in spirit to meet our father in high hopes of his having something for us, but what a disappointment. He was worse off, clad in ragged shirt, pants and shoes. A powder horn hung by a strap over one shoulder, a bullet pouch over the other, and an old muzzle loader Kentucky rifle, no hat, and a long beard. A sorry sight for a hungry child to behold." Interview with Orson in the home of Lucy Smith Cardon cited earlier.

Some writer in the family explained the impact on those left behind, writing that, “Margaret and three children were left to shift for themselves but good neighbors were always ready to help. They were so kindly disposed. They took up the load and helped to see them through that period.” Other references indicated that the Saints were often destitute of clothing and the merchants were short on various goods because of the threat of war and the time and expense of the related preparations. The war efforts must have prevented them from doing some of the usual work to provide for their families and haul the supplies needed in the stores.

For the reader who would like to have more detail about the hostilities between the Latter Day Saints and Johnson’s Army, I recommend reading an article available from the Deseret Morning News on July 9, 2006. It was entitled, “America’s Forgotten War with a subtitle of LDS Raiders Kept Army at Bay in 1857-58 and it was written by Lee Davidson. It is an interesting and informative account that should increase our understanding about why our ancestors had to be involved, the hard work they did, and the suffering they went through while their families were anxious, lonely and deprived at home.

### **A Temporary Defensive Move toward Payson/Utah County**

No dates or sources are provided on this action but Uncle C. Reed Smith included the following account in his autobiography. “Now came another change that required additional faith and courage. Word came for all to move south as the army was coming. My grandfather took his family and all their belongings that could be loaded into one wagon drawn by an ox and a cow. They buried a trunk of books in the ground. On this journey in some unaccountable manner, the pig and Orson fell out of the wagon. They missed the pig and when they went back to look for him, they found them together. They had left houses all along the way filled with combustible material, ready to set fire to by a squad of men left for that purpose, if the soldiers attempted to take possession or damage the buildings. The Army stayed at Camp Floyd, about forty miles south of Salt Lake City until the Civil War broke out, and they disbanded--some going south and some going north. As they left, they abandoned their teams, wagons and all their provisions. After a hard and cold

winter, word came that the Smith's could go home. They found their place as they had left it, except water had gotten into the books and they were all spoiled. It was quite a loss." Looking Back, C. Reed Smith, M.D., written after 1995. Page 13.

This account did not mention that they had lived in a teepee during the cold winters. A granddaughter by the name of Margaret Jane Smith Watson, and a daughter of Orson, has been credited with the following description of their initial move to Utah County. "After three days of travel they reached Clover Creek, Utah County, and on Cheney's ranch they pitched their teepee for the winter of '56 and '57." It had to be a very difficult time and so heartbreaking to be intimidated and driven out of their homes by an approaching army of their own government. It seems almost incomprehensible today and it was definitely an unconscionable action then that brought much deprivation, suffering, and sorrow to the beleaguered saints.

### **The Important Move to Logan in 1859**

There is a historic monument on the grounds of the Tabernacle that identifies the first settlers of Logan, encamped on the bank of the Little Logan River early in May of 1859. They had traveled, with their wagons northward from Maughan's Fort which was in present day Wellsville. *(This area is in the Cache Valley at the base of the mountains just after you pass through the present Sardine Canyon and can see the beautiful Cache Valley to the north and east as you leave Sardine Canyon on the north end.)* One of the rivers was running high and could not be crossed with all of their possessions. It was necessary to build a bridge from timber obtained from the canyon west of Wellsville. They also had to clear the sage brush, etc. in order to progress to Logan island for their encampment.

This work prepared the way for other pioneer settlers including Thomas X Smith who came by September of 1859. He built a log house in the fort that was established between Main and Center Street and 3<sup>rd</sup> West in preparation for bringing his wife Margaret and their four children. According to Orson's interview previously cited, the home was unchinked and it was not plastered. This must have been quite a change and let down in comparison to the adobe house they had in Farmington. The box of their wagon was placed on one end of the house to serve as a bedroom for the children. Orson said, "and there we

passed a severe winter.” Other accounts indicate that the snow was three feet deep on the level that winter. The fort had been built as a necessary protection against potential Indian attacks.

Orson also reported that his brother James fell in the fire and was badly burned and died. Another brother, Thomas Edwin, had a similar accident but survived it, but the shock apparently damaged his heart and contributed to an early death at just sixteen years of age.

Many of the pioneer parents had their hearts broken repeatedly because of the illnesses and accidents that brought death to their beloved children. How they survived it all is beyond me. Only a strong constitution, a powerful faith, loving family and friends, and an abiding trust in the living God would enable them to endure it all and go on with the pressing demands of everyday life on the frontier. Living in the wilderness may have had a certain attraction and romantic appeal to the brave adults who pioneered and colonized communities, but they lived with many imminent threats to their health, security and life itself. Thanks to them for paving the way for us to have the blessings that are ours in all of the generations that followed.

### **Some Early History of the Cache Valley Area**

Eugene E. Campbell reported that “Peter Maughan was chosen by Brigham Young to lead the colonists to Cache Valley and must be regarded as the pioneer leader of the valley. He was considered the first leader of the Cache Stake, but Ezra T. Benson, (the first Apostle by that name) was officially the first Stake President.” Apparently, he and Maughan worked very well together on both spiritual and temporal matters that influenced the well being, success, and happiness of the Cache Valley saints. The Church of Jesus Christ of Latter Day Saints. In History of a Valley by Joel E. Ricks. Pages 278-279.

The following information was obtained from a collection of autobiographical essays of early pioneers in the Cache Valley that was initiated and compiled by a Joel Ricks. He was born in 1858 and lived until 1944. He would have been 30 years younger than Thomas X Smith. According to the historian, Eugene E. Campbell, “Joel Ricks was one of the first Patriarchs in

Logan.” Eugene E. Campbell, *The Church of Jesus Christ of Latter Day Saints*. Chapter in book by Joel E. Ricks, *History of a Valley: Cache Valley, Utah/Idaho*. page 276.

“Bishop Thomas X Smith used to say, “We killed snakes, fought the Indians, dug the ditches, built the roads, subdued the desert, and who has a better right to the country than we have?”\*”

John Ormond reported that he built a saw mill for Thomas X Smith and Hans Anderson and ran it for quite a while. Narrative of John Ormond in the Joel Ricks Early Recollections of Logan in the L. Tom Perry Collection of the BYU Library. “One small sawmill had been built and named in honor of Thomas X Smith, known as X’s Mill. No effort had been made to build a road, but there was a fairly good horse trail.” This collaborative reference was found in *Logan Temple- The First 100 Years*, Nolan P. Olsen, page 13. Another reference to the saw mill was written by J.L. Montrose in the *Herald Journal* on March 2, 1960. Some of the key matters that he reported were as follows. Hans Anderson was known as the rich Danish man who arrived in the Cache Valley with \$20,000 in gold in 1863. He was instrumental in building the first sawmill in Logan Canyon. The site is now the Logan City Power Dam. Hans had a two thirds interest in the saw mill and Thomas X Smith had a one third interest. Orson Smith and Andrew Anderson, both sons of the principals worked at the mill as sawyers. I suppose that Orson’s extensive journal may provide additional insights about this mill.

Ricks reported on a very important event in the region that helped stabilize the situation of the pioneers with respect to the Indians. “On January 28, 1865 Colonel Connor went through Logan with 450 soldiers and on the 29<sup>th</sup> attacked Indians in a ravine 12 miles north of Franklin. (in Idaho north of the Utah border) Battle lasted four hours and 15 of the soldiers were killed and or wounded. About 200 Indians were killed and many were wounded. Connor took 150 ponies. They returned through Logan on January 31<sup>st</sup> and many had frozen hands and feet. It broke the power of the Indians in the area.” *Early Recollections of Logan*, Joel Ricks, unpublished manuscript in the L. Tom Perry Collection at the BYU

Library. Although it was probably the greatest human tragedy that has ever been experienced in the Cache Valley Region, it helped to create a more peaceful and secure environment for the pioneer families.

We knew of this deadly conflict with the Indians as the “Bear River Massacre” from our study of Idaho history while in the public schools. I have stopped at the site and read the inscription on the bronze monument there. It is so tragic that more peaceful means were not found to work with the Indians. Brigham Young had a doctrine of non-violence and encouraged the Saints to feed and help clothe the Indians that came to their homes and communities, if necessary. He also advised them to buy what they had to sell. Many of the Indians had hard times when they lost their hunting grounds and living areas. The federal government promised to help them with subsidies but often fell short on giving the amounts of money and foods that were promised.

Thomas X Smith was a strong advocate and practitioner of the Brigham Young doctrine and at times he helped save the lives of Indians and settlers through his approach of peaceful co-existence. Margaret Smith Watson wrote very positively about his calming influence in dealing with the Indians. “Thomas X never had any real trouble with them. He learned to love them and pity their plight. He always defended them and settled their difficulties. He said, ‘If you make an Indian your friend he will always be one’ and this he proved over and over again. There were Washike, Sagwich and Arimo chiefs. Thomas X was always kind to them and saved the people many times by his influence among them. They greatly respected him. There were Bannocks, Shoshones, Utah’s, Piutes, Blackfeet, Bloods, Idaho’s Navaho’s, Nez Pearce and many more tribes.” However, some of both whites and Indians were killed at various times and places when the peaceful co-existence strategy was not applied or would not work with particular individuals or small groups. The kidnapping of a Mormon child that was never seen again by the saints put them on alert. The killing of some members of a small mining party by the Indians triggered the strong military response that resulted in the greatest number of Indian deaths in a single battle west of the Mississippi.

Other accounts of the results of the Indian massacre on the otherwise peaceful Bear River show more casualties than reported by Colonel Connor.



Some believe that about 400 or more Indians were killed in this battle, including about 90 women, children and old men that were killed. I think that Connor's determination to squash the Indian uprisings and to establish his reputation as a successful troop commander on the frontier was probably fulfilled and that he gained a lot of national notoriety from the Bear River battle. But, what a great price the Indians had to pay in their blood, their families and in their way of life to satisfy the orders, the ambitions and whatever else motivated Connor. To me, the massacre will forever remain as a great tragedy in Idaho history and in the relationships between the first inhabitants of the land and the military sent by the national government to help protect the pioneer colonists, other settlers and their families. Surely, the murder of innocent women, children, and elderly people will always be a horrific crime.

### **The Logan 4<sup>th</sup> Ward**

According to Andrew Jenson, an Assistant Church Historian, the Logan 4<sup>th</sup> Ward dates back to April 14, 1861 when Logan was divided into four districts or wards and Thomas X Smith was chosen as president or acting Bishop of the Logan Fourth Ward. He held that position, acting without counselors, until a more complete organization of the Cache Stake took place in 1877, when he was ordained a Bishop and presided in that capacity until 1906... Encyclopedic History of the Church of Jesus Christ of Latter Day Saints. Page 441. Joseph Fielding Smith was the Church Historian at the time Mr. Jenson completed this work. Many Mormon adults know that Joseph Fielding Smith was a great religious scholar, a family leader, and that he was later ordained to be the prophet and president of the Church. He lived a very long and productive life, beloved by his family and worthy of emulation.

On April 14, 1861 Logan City was divided into 4 Wards with a President over each ward. Thomas Smith was President of the 4<sup>th</sup> Ward. Collaborative reference, Essay narrative of Ralph Smith in the Joel Ricks, Early Recollections of Logan.

Orson Smith said of his father's endeavors, "Father was a real leader and was constantly on the go. His own and public work took all his time and attention. He was City Alderman for a number of years and then City Judge for years. Prominent in every move for building up the New Commonwealth.



1861

FOURTH WARD  
L.D.S. CHURCH

1927



To whom it may Concern  
This certifies that Thomas A. Smith of Logan,  
Kauche County, was ordained a Bishop in the church of Jesus  
Christ of Latter-day Saints under the hands of Pres. Brigham  
Young, Elders Orson Pratt, Geo. D. Cannon, and Brigham Young  
Jun. Elder Cannon being mouth at Salt Lake City on the  
7th day of April 1842.

Geo. D. Pratt

Honored and respected and loved by all who knew him. Mother shared in everything he did and stood faithfully by him, supporting him to the last.” Orson Smith History interview in Lucy Smith Cardon home, page 4.

## **Perceptions and Expectations of Early Bishops**

One of my favorite teachers at the USAC Institute of Religion was the unassuming but very capable Eugene E. Campbell. He was a noted historian in Utah and the Rocky Mountain west. He wrote some very insightful narrative about the first Bishops of the Cache Valley and I suppose far beyond this region of the Church. “The Bishops were the key men in each of the communities. Serving without counselors, these men were looked upon not only as spiritual leaders, but as leaders in temporal things as well. They were not expected to do the job alone.” He went on to identify others who would also carry significant responsibilities. Eugene E. Campbell, *The Church of Jesus Christ of Latter Day Saints*. Chapter in Joel E. Ricks, *History of a Valley: Cache Valley, Utah and Idaho*, page 275.

## **Marriage to Ann Masters Howe (Great grandmother)**

Bishop Thomas X Smith was married to (my great grandmother) Ann Masters Howe on January 19, 1869 in Salt Lake City, Utah. This was 18 years after his first marriage to Margaret Gurney in England in 1851. About one year before the marriage on a Sunday, when Ann walked into the chapel in Logan, he said to the man sitting on the stand next to him, “I’m going to marry that lovely girl coming in”.

## **A Sketch of the History of Ann Masters Howe**

Ann Howe, my great grandmother, was born on November 29, 1850 in Sutton Coldfield, of Warwickshire in England. This is very near Birmingham. Her parents were Thomas and Hannah Masters Howe. Her name has at least three different spellings in various accounts and records. Ann was the birth name. Annie was the personal name, probably used most by family and friends who had special ties and affection for her. It was also used on her headstone. Anna was the name reported in her newspaper obituary. The Anne spelling has been used rarely, with one major exception that I used it in my first report.



### Sutton Coldfield, England, United Kingdom



**CERTIFIED COPY OF AN ENTRY OF MARRIAGE**

The statutory fee for this certificate is 3s. 9d.  
Where a search is necessary to find the entry,  
a search fee is payable in addition.



Given at the GENERAL REGISTER OFFICE,  
SOMERSET HOUSE, LONDON

Application Number *PAS 042883/69/31*

Registration District *Warwick*

*1849* Marriage solemnized at *the Parish Church* in the County of *Warwick*  
in the Parish of *Leamington Priors*

| No.       | When married     | Name and surname      | Age             | Condition       | Rank or profession | Residence at the time of marriage | Father's name and surname | Rank or profession of father |
|-----------|------------------|-----------------------|-----------------|-----------------|--------------------|-----------------------------------|---------------------------|------------------------------|
| <i>64</i> | <i>May 22nd.</i> | <i>Thomas Howe</i>    | <i>full age</i> | <i>Bachelor</i> | <i>Labourer</i>    | <i>12 Chandos Street</i>          | <i>Thomas Howe</i>        | <i>Labourer</i>              |
|           |                  | <i>Hannah Masters</i> | <i>minor</i>    | <i>Spinster</i> | <i>—</i>           | <i>12 Chandos Street</i>          | <i>William Masters</i>    | <i>Shoemaker</i>             |

Married in the *Parish Church* according to the Rites and Ceremonies of the *Established Church* after Banns by me  
*Thomas Howe*  
*Hannah Masters* in the presence of us, *James Robbins* *Johanna Cole* *Grace Burdett*  
*Caroline Golding*

CERTIFIED to be a true copy of an entry in the certified copy of a Register of Marriages in the District above mentioned.

Given at the GENERAL REGISTER OFFICE, SOMERSET HOUSE, LONDON, under the Seal of the said Office, the *25<sup>th</sup>* day of *April* 19*69*



This certificate is issued in pursuance of section 65 of the Marriage Act, 1949. Sub-section (3) of that section provides that any certified copy of an entry purporting to be sealed or stamped with the seal of the General Register Office shall be received as evidence of the marriage to which it relates without any further or other proof of the entry, and no certified copy purporting to have been given in the said Office shall be of any force or effect unless it is sealed or stamped as aforesaid.

CAUTION.—Any person who (1) falsifies any of the particulars on this certificate, or (2) uses a falsified certificate as true, knowing it to be false, is liable to prosecution.

**MA 868543**

*The following account was probably written by Patience Smith Adams and it was included in my mother's genealogical record book.*

“At the age of 14 years she worked in a Lace Factory, walking three miles each way. Very often girls would be without money or lunch and she would share with them. At the age of 15 years her parents heard and were converted to the gospel of Jesus Christ of Latter Day Saints. Apostle Moses Thatcher helped them decide to go to Utah. They crossed the ocean in John Bright's ship, June 4, 1865, with 722 saints. John McGraw and Fredrick C. Anderson were in charge. They arrived in New York July 23, 1865. The ocean was very rough. There was a terrible storm, the waves were high and mother went on deck alone. She was so thrilled by the sight that she did not realize the danger until the Captain took hold of her and almost frightened her to death.

After arriving in America they crossed the plains in a covered wagon to Utah. They endured the hardships with great faith. When arriving in Salt Lake, her father worked for Brother Wilford Woodruff for six months and was then sent to American Fork to homestead. Mother went to Logan and lived in the Moses Thatcher home for six months. She wasn't so lonely in Logan, the Baugh and Quinney families lived there. They had been friends in England. Through them she soon became acquainted. They went to the church in the old hall on the corner of Main Street and First South. (This was the Fourth Ward of which Thomas X Smith was the Bishop) ... They (Ann and Thomas X) were married one year later in the Endowment House in Salt Lake. They went to Salt Lake in a wagon taking three days.

They were the parents of 11 children, seven girls and four boys. Her first three children died. A little girl was burned, lived six weeks and suffered terribly. Mother was alone at the time. They had a large fireplace. She had no cradle, so made a bed in a big chair for the sleeping baby. She heard the cows get out of the barn and to prevent them from eating the garden, she ran out after them. The noise awoke the baby and she fell out of the big chair, crawled to the fireplace and was badly burned. Mother almost went wild and soon after moved from that place to a one-room house. There was not much furniture. She made some out of boxes, cutting up some petticoats for coverings. Later her husband



built a six-room house, located on the corner of 5<sup>th</sup> North and 2<sup>nd</sup> East. She really thought she had moved to the country. Her husband said: "This will be the best part of the City some day." Today it really is.

She lived there the remainder of her life. There was an acre of land, and they had a farm 10 miles out of town. They raised cows, pigs, chickens, had fruit trees and a garden. She would cook three meals a day for the thrashers. We would take food to them in the fields in the wagon. They were surely hearty eaters. She would cook days ahead, making twenty pies at a time and also many loaves of bread for them."

Another account which was written by one of her children added the following perspectives about their beloved Annie. " She was very active in the Church. No tribulation, however severe, dampened her zeal. Nothing embittered or disturbed her faith. She endured without murmuring over hardships, hunger and toil; her faith in God was wonderful. She was a good wife for a bishop, always looking for needy and suffering, then telling her husband. Most of her pleasure was going with friends, quilting and sewing. They would stay all day, taking the children with them. With her Relief Society companion, they visited the sick, cleaned their houses and divided their food. She had a hard life in many ways. It was hard living in polygamy, as some of my Father's children were older than she. She was left alone very often. Father was called on a mission to England, leaving her with four small children. She had a hard time keeping the home going. Later, Father went underground. The police were after him for having two wives. But through it all, mother told us never to say anything against polygamy as it was a commandment of God at that time. After the children were raised, she spent most of her time in the Temple, having done 1400 names. Her last words to us were to keep the faith and do all we could for others and never forget that God comes first, then all will be well. She died at the home of her daughter, Fannie, leaving six children, 11 grandchildren and 3 great grandchildren." She also reported that after Jennie died in Salt Lake City, her mother Annie helped another daughter named Marie who lived in Logan, raise Jennie's two infant children by the names of Cleve and Ruth. Thus, she must have had a major role as grandmother helping to rear these children.