

## THOMAS SASSON SMITH

Compiled by Loretta R. Child Rice

Getting to know one's ancestors is a most rewarding experience, especially when they have been, for years, just a name and date on a pedigree chart. Thomas Sasson Smith, my great-grand father on my mother's ancestral line, has at last become a person whom I have learned to respect and admire very much.

Thomas Sasson Smith was born 3 April 1818 in Junius, Seneca, New York, the oldest child of Jeremiah Smith and Abigail DeMont. Abigail was the daughter of Richard DeMont and Mary Sasson.

We do not as yet, 1966, have the names of Jeremiah's parents or his place of birth. Family tradition says his ancestral line runs into that of the Prophet Joseph Smith. Further research must be done to prove or disprove this statement. He was closely associated with John Smith, brother of Joseph Smith, Sr., and third Patriarch of the L.D.S. Church.

### AN UNUSUAL STORY

One most unusual story that should prove valuable in establishing the ancestral line of Jeremiah Smith was given to the writer by a second great-granddaughter of Jeremiah Smith, Phyllis Peterson Tueller, 1436 Logan Avenue, Salt Lake City, Utah. The substance of the story is, briefly: Harry F. Johnston, editor and publisher of the magazine, "Your Ancestors," whose address (in 1954) was Box 57 Station C, Buffalo, New York, had written to Mrs. Cora S. Winkler in Salt Lake City, Utah, saying, in part, that he had been trying for a long time to trace Jeremiah Smith. He had traced the family to Ohio but could find no more record of them. Mr. Johnson gave the names and birth

dates of the children of Jeremiah and Abigail Smith, and also the names of some of the spouses:

1. Thomas Sasson Smith, born 3 April 1818, married Polly Clark;
2. Polly Smith, born 16 July 1821, died 1823;
3. Sarah Smith, born 25 March 1823, married James Vanderhoff;
4. Jonathan Smith, born 24 November 1825, married Nancy Jane Taylor;
5. Richard DeMont Smith, born 10 July 1828, died 12 December 1848;
6. George Edward Smith, born 17 August 1832, \_\_\_\_\_;
7. Henry Smith, born 15 April 1834, married Helen Maria Smith;
8. Jessie Willard Smith, born 13 October 1836, married Catherine Van Velson;
9. Loretta Helen Smith, born 1841, married Andrew Bigler.

Mr. Johnston then related this story: "There is a tradition in the family that Jeremiah Smith and John Smith, who were brothers (?), brought a large sea shell from the West Indies, that they sawed in two, each taking one-half, and that they were uncles to the Prophet Joseph Smith. Tradition, of course, is not reliable, but this is a peculiar story and may have some foundation."

By checking extensively among members of the descendants of Jeremiah Smith and John Smith, it was discovered that the two parts of the 'Conch' sea shell had been brought across the plains to the Valley of the Great Salt Lake and is still in these respective families. The half that had belonged to John Smith is in the possession of John Lyman Smith II in Okley, Idaho. The other half is in the possession of a descendant of Jeremiah Smith, Jesse Lorin Smith of West Covina, California (1959).

In the summer of 1959 these two pieces of that lovely Conch shell were brought together and matched perfectly. Originally, the shell consisted of two spiral-shaped shells joined together at the spiral point, like siamese twins. They were used at times as a trumpet, fog horns, and to send warning signals of danger. The tone is still loud and shrill.

This trumpet-like shell was blown as an emergency signal at the time of the death of Thomas Sasson Smith, 1 July 1890, at his home in Wilford, Bingham, Idaho, then known as Wilford Flats, a plateau rising above the Snake River in Southern Idaho. A son, Fredrick Smith, blew the horn and the sound carried to another son, Henry Smith, working several miles away. Henry, knowing something was wrong, hurried home.

#### MARRIAGE OF THOMAS SASSON SMITH AND POLLY CLARK

On 13 February 1837, in Conneaut, Ashtabula, Ohio, Thomas Sasson Smith married Polly Clark, who was born 29 September 1817, in Woodbridge, New Haven, Connecticut, a daughter of William Fowler Clark and Alma Downs. Polly was the only member of her father's family to join the Church of Jesus Christ of Latter Day Saints. It must have required a great deal of faith and courage to leave her loved ones and a comfortable home, where every advantage of that time were available to her, if she would give up the unpopular religion she had espoused.

Polly never wavered in her testimony and devotion, but remained faithful to her Church to the end of her days.

To Thomas and Polly were born seven children:

1. William Fowler Smith, born 16 June 1838, died 20 June 1847.
2. Jeremiah Smith, born 15 May 1840, died 27 May 1840.
3. Alma Janette Smith, born 7 September 1843, at Bertrand, Berrien, Michigan, died 3 March 1917, married Thomas Abbot.
4. Alvira Evellette Smith, born 16 December 1846 at Council Bluffs, Pottawattomie, Iowa, died 19 February 1909, married Alley Stephen Rose.
5. Thomas Edwin Smith, born 22 June 1850, Farmington, Davis, Utah, died 22 May 1916; married Elizabeth Ann Udy;
6. Polly Estella Smith, born 18 April 1853, Farmington, Davis, Utah, died 12 December 1882, married Jacob Moroni Secrist.

7. Florence Adelia Smith, born 5 October 1855, Farmington, Davis, Utah, died May 1895, married Heber Nephi Secrist.

#### THOMAS AND POLLY SMITH IN MICHIGAN

Sometime after their marriage in Conneaut, Thomas and Polly moved to Bertrand, Berrien, Michigan, where their third child was born. Whether their first two children were born in Conneaut, Ohio or Bertrand, Michigan has not been established. One source states the first three children were born in Bertrand.

We know that Thomas' father and mother, Jeremiah and Abigail Smith, were living in Ashtabula Co. Ohio between 1833 and 1836 for two of their children were born there. It would be interesting to know how Thomas and Polly met, but we know they were brought together by a Divine Providence.

The Jeremiah Smith family was living in Bertrand, Berrien, Michigan where their last child was born in 1840. Two years later Thomas' father, Jeremiah Smith died, 23 August 1842.

It is very probable that the missionaries of the Church of Jesus Christ of Latter-Day Saints taught them the newly established Gospel there in Michigan for in the JOURNAL HISTORY we read of a conference being held in Florence, St. Joseph, Michigan (not far from Berrien Co.) June 7, and 8, 1845 at which Thomas Sasson Smith, a Priest was present. He had been baptized 15 June, 1844 by Elder R. D. Sprague. He was ordained a Priest at Augusta, Berrien, Michigan. The JOURNAL HISTORY states there was a branch of the Church in Bertrand, Berrien, Michigan with 18 members.

We do not have the date when Polly Smith was baptized but we find a rebaptism date February 1849.

Thomas' widowed Mother, Abigail DeMont Smith, also accepted the gospel. She was baptized in Nauvoo, Illinois in July 1845.

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The spirit of gathering touched the hearts of the Smiths for they left their home in Michigan to move to Nauvoo, Hancock, Illinois, in 1845, to cast their lot with the persecuted, driven Saints. Their Prophet and Patriarch had been murdered and it would not be long before they would be driven from their beautiful city.

While in Nauvoo, Thomas was ordained a Seventy, 28 January 1846. (B 5 5th Quorum of Seventy page 106) In January 1846, Thomas and Polly realized their hearts' desire by going into the Nauvoo Temple and receiving their endowments.

### THE EXODUS

Death had claimed their second child, Jeremiah, 12 days after his birth in 1840. But Thomas and Polly with their 8 year-old son, William Fowler and 3 year-old Alma Janette were among those persecuted Saints who were driven from their homes in Nauvoo and the surrounding branches of the Church in the dead of Winter February 1846. These law abiding citizens were fleeing from civilization's boundaries at the demands of a state governor to face hostile Indians, sub-zero weather, privations and suffering beyond description. "Your cause is just but I can do nothing for you," words spoken by a President of the United States, must have rung in the ears of those outcasts for a long time.

They crossed the Mississippi River over to an almost trackless area and camped a few miles from its banks. Snow had to be shoveled before tents, if they had them, could be set up. Many had no tents and tried to find shelter in wagon boxes, or even on the snow-packed ground under the wagons. These suffering exiles knew that their comfortable homes in Nauvoo, if they had not been burned, were sheltering lawless people while they shivered in the bitter cold.

Yet despite hardships and suffering they could dance at night on the trodden snow and sing hymns of praise to their Creator. They had Faith that their leader, Brigham Young, would be inspired to lead them

to a land where they could worship God and establish His Church.

We next find Thomas, Polly, and their family at Kanesville, (now Council Bluffs) Iowa, where their fourth child was born, 16 December 1846. They named her Alvira Evelette. What kind of shelter did this brave, little mother have in that lonely wilderness? Whose kind hands ministered to her in her hours of travail and then placed her tiny daughter in her arms to shelter her from the cold of that December day? This we know--those noble Pioneers had learned to share each others burdens and sorrows as well as their joys. No people ever lived who heeded the commandment to "love thy neighbor as thyself" more consistently than did those outcasts.

The main body of the Church was now at Winter Quarters, preparing for the move west as soon as the weather permitted. Some of the men and boys were working away from their "homes" trying to earn money or foodstuffs to build up their scanty supplies. Wagons and teams must be had. Blacksmiths were busy repairing wagons. Women were making clothes, knitting stockings, making or repairing tents and wagon covers. Quilts had to be made from scraps of cast-off clothing. Winter Quarters was a veritable beehive of activities that Winter of 1846-47.

There was much suffering among them due to exposure, lack of food, and the countless hardships they had endured. Over six-hundred died and were buried at Winter Quarters.

Where the Smiths were when their first-born son, William Fowler, died was not recorded, but his death came 20 June 1847, at 9 years of age. The lonely little grave had to be left behind when the heavy-hearted parents commenced their tortuous thousand-mile journey across the plains with ox teams drawing the covered wagon loaded with all that remained of their earthly possessions. Of their four precious children two remained to cheer their hearts during that endless trek, Alma Janette and baby Alvira Evelette. They arrived in the Salt Lake Valley in the fall of 1848.

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These dauntless wanderers settled in what is now Farmington, Davis, Utah, in 1849, where three more children were born to them: Thomas Edwin, Polly Estella, and Florence Adelia. Thomas built a home for his family on what is now Main Street, not far from the Farmington Cemetery on the west side of the street. A short distance from this home was the home of Abigail DeMont Smith, Thomas' widowed mother.

This information had come, here a little, there a little, but what were his activities and accomplishments, religiously and in civic life?

An obituary in an Ogden Newspaper in 1947 gave a clue: 'The deceased, Adelia Secrist Powell, was a granddaughter of Thomas Sasson Smith, who, it stated, was a founder of Fort Lemhi L.D.S. Mission in Idaho; of the St. Thomas Settlement of the Moapa Valley in Nevada, and a Pioneer of the upper Snake River Valley.' This clipping was filed away. Later, an article in the Church section of the Deseret News gave a brief account of the trials and hardships encountered in settling the "Muddy" country in what is now known as the Moapa Valley. This group of colonizers was led by Thomas Sasson Smith for whom the town St. Thomas was named.

These brief statements called for a more detailed account of this great-grandfather, one of the stalwarts of this intermountain empire. He deserved to be recognized and honored by his posterity as well as the many who have benefited by his unselfish, courageous efforts.

Some of the activities of Thomas Sasson Smith; as was the case with many of those courageous settlers, establishing a home in the Valley of the Great Salt Lake did not always mean an end to their wanderings.

In the JOURNAL HISTORY we find a copy of a letter addressed to Thomas S. Smith in Bear Lake Valley, written by President Brigham

Young, June 2, 1849. According to the letter Thomas had spent the winter there trapping for furs. President Young discussed trading Valley paper currency for the hides, providing Brother Smith lowered his price. He was asking \$3 apiece for them and President Young informed him they could be obtained in the East for one-half his price.

President Young expressed the hope that Brother Smith's health was improved following a serious illness during the winter of trapping.

### THE "FORTY-NINERS" IN IRON COUNTY

The following year, 1850, we find Thomas S. Smith among a group of settlers called the "Forty-Niners" who were called by Brigham Young to search for iron and coal--not for gold. These volunteers were to face the rigors of a new country in the interest of developing needed materials to build up the Church and Kingdom of the Lord. The iron supply brought across the plains was rapidly diminishing and their very survival depended upon an adequate supply.

Apostle George A. Smith was appointed leader of this mission at Fort Utah (Provo) December 15, 1850. The following day, December 16, 1850, the company left camp on the Provo River.

This was a large caravan, consisting of 120 men, 31 women, 18 children under 14 years of age, with 101 wagons, 2 carriages, 368 oxen, 100 horses, 12 mules, 164 head of cattle, 121 chickens, 14 dogs and 18 cats. There were provisions consisting of groceries, seed and feed, grain, etc., totaling 103,676 pounds.

There was also all kinds of available tools for carpenters, blacksmiths and farming equipment, nails, stoves, arms and ammunition, a cannon, 129 guns, 52 pistols and 9 swords, and 44 saddles. They arrived at Center Creek, Iron County, January 13, 1851. Cabins were built and necessary work done to establish a settlement. As soon as possible crops were planted.

Subsequent settlers brought the population in Parowan, Iron County to 360 by May of 1851.

An interesting account of the settling of Iron County is given by Milton R. Hunter in his book, BRIGHAM YOUNG THE COLONIZER, pages 178 to 194. Space will not permit a detailed account here.

Iron ore as well as coal were found but overwhelming odds were against those dauntless pioneers. Probably the most nearly insurmountable problem confronting the "FORTY-NINERS" was lack of capital for the development of the industry. Also, lack of trained men and equipment. The elements also seemed to be against them for in September 1851 a tremendous flood swept down Coal Creek, carrying bridges and dams before it. The torrent forced down huge boulders, some weighing as much as 20 to 30 tons. (From JOURNAL OF DISCOURSES 11, 281-282.)

The severe winters also added to their problems. After meeting one obstacle after another during the next few years they had to finally give up and the Deseret Iron County was forced into extinction.

The efforts of these people under such difficult circumstances, testifies to their faith, vision and determination.

In a brief history of Farmington's FIRSTS it states that Farmington's first choir was organized in 1851 by Bishop Bromwell in the same little log house in which the first school was held. And who else but Thomas S. Smith was the first leader? Some of the first members of that choir were Thomas' brother, Jonathan and sister, Loretta Helen Smith, Thomas Steed, W. R. Rice, Lucy Rice and Hortense Leonard.

(In 1854 David Lemoreau arrived in Farmington and he played the flute with Samuel Cottrell the base Viol. But the choir found it difficult to harmonize with the accompaniment.)

Thomas was also active in civic affairs in those early days. He

is mentioned in the DESERET NEWS, December 1852 as being a member of a legislative committee.

On August 1, 1853 he was chosen as one of the councilmen to represent Davis County in the legislative assemblies.

Thomas is also mentioned in the JOURNAL HISTORY as being on a committee with George A. Smith in the Militia.

### THE SALMON RIVER MISSION

Within a few months after the first Pioneer group arrived in the Great Salt Lake Valley, exploring scouts had crossed the desert to California, both the northern and southern routes, and had gone as far north as Cache Valley. These men brought back valuable information to be utilized by President Brigham Young in his colonization program.

By the spring of 1855 there were more than eighty towns, or colonies, from Brigham City on the north to San Bernardino, California. President Young felt it was now advisable to go further into the north country.

Quoting from Brigham Young, the Colonizer, by Milton R. Hunter, page 334: "At the general conference of the Church, April 6, 1855, President Brigham Young called twenty-seven men to establish a mission 'among the buffalo hunting Indians of Oregon Country.' He instructed them to select a suitable location in the Indian country for the establishment of a Mormon settlement, and to teach the red men the Gospel of Jesus Christ, and the art of peace and civilization. Thomas Sasson Smith was appointed to be president of the mission. Under his direction the company assembled on the west side of the Bear River in Utah."

This must have been a difficult decision for Thomas to make when called to this dangerous mission. His wife, Polly, was expecting their seventh child and their growing children needed the companionship of

their father. But to those faithful saints the building up of the Kingdom of God must be carried on regardless of the sacrifices and hardships. The call had come through their Prophet. Thomas and the others must go. Their baby daughter, Florence Adelia, was born four months after the father left.

While camped on the shores of the Bear River the missionaries chose President Smith as their Colonel, with Francillo Durfee, Captain; William Burgess, Lieutenant; D.C. Cummings, Sergeant; and David Moore, historian and clerk of the mission. In addition to these men the company consisted of Pleasant Green Taylor, William L. Brundridge, Isreal J. Clark, Charles McGary, Gilbert Belnap, George W. Hill, Charles Dalton, Ezra J. Barnard, Isaac Shepard, George R. Grant, Baldwin H. Watts, John Browning, Abraham Zundell, Joseph Perry, John Gallagher, William Burs h, David Stevens, John W. Gundell, Thomas Butterfield, Ira Ames, Jr., William H. Batchlor, Nathaniel Leavitt, and Everett Lish.

The missionaries with a caravan consisting of eleven wagons loaded with flour, wheat, seeds, tools, guns and other supplies, seven horses, forty-six head of oxen and cattle, left 15 May 1855. They traveled northward through the Malad valley, on across the divide that separates the waters of the Pacific from those of the Great Basin. They crossed the Portneuf River at McArthur's toll bridge, paying eleven dollars for the privilege, thence to the Snake River. In order to cross the Snake River the men had to repair an old ferry boat owned by Mr. McArthur. While repairing the boat, the missionaries baptized in the Snake River three Bannock Indians who had been traveling with them several days. These were the first converts made by this missionary group.

After following the Snake River west to what is now Idaho Falls, they veered northwesterly over thirty miles of desert. Both men and animals suffered intensely from heat and lack of water. Some of the animals were left by the wayside. After almost perishing, the dust-covered men reached a stream they called Spring Creek (now Birch Creek) filled some barrels with water and retraced their steps some distance to take water to the famished animals they had left.

While crossing the desert the missionaries met a Bannock Indian named Mattinger, and three other natives who were headed for the Salmon River. The missionaries were urged by Mattinger to locate on the Salmon and were guided in that course several days. After showing them the Salmon River Pass, the Indians hurried on ahead to inform the tribe of the approach of the Mormons.

Upon learning that the Salmon River was the fishing grounds for several tribes of Indians, President Smith decided to locate there. On June 12 they were met by the chief, Sow-woo-koo of the Bannocks who, with his wife and child had ridden seventy-five miles on horseback to welcome them and persuade them to settle near his tribe and teach them how to work. The Indians often suffered from lack of food and wanted to learn how to farm. However, since the Indians were by nature indolent and easily discouraged, the missionaries met with little success in teaching them to work.

Going through Salmon Pass was very difficult for there was not as much as an Indian trail. Roads had to be made in some places before the caravan could move forward.

Continuing through the pass to an upper valley of the Salmon River Basin, the head waters of the river now known as Lemhi were soon reached. Here President Smith called a halt. Selecting five men to accompany him, he proceeded about 30 miles down the stream and on the 15th of June selected a site for a fort and a tract of farm land to which the main camp moved on the 18th.

With Mormon Pioneer determination, the missionaries commenced at once to make improvements. They built a blacksmith shop, sawmill, corrals and fences. An irrigation ditch ran water over the cleared land. This is said to be the first irrigation in Idaho. The walls of a stockade were made of timber one foot by twelve set on end and placed three feet in the ground. Two massive gates nine feet high and ten feet wide were hung, one at the east and the other at the west of the stockade. This stockade was named Fort Limhi (now Lemhi) in honor of a Book of Mormon character.

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Four days after their arrival, the missionaries had planted several acres of peas, potatoes, corn and turnips. These vegetables came up nicely but hordes of grasshoppers appeared late in July and ate the crops. All that was harvested by the settlers was forty-five tons of wild hay. This made it apparent to the colonists that there would be a shortage of food before spring. Eleven men were appointed by President Smith to return to the Valley of the Great Salt Lake for supplies.

This company, under the leadership of Captain John Durfee left August 13 and returned to Fort Lemhi on November 19, 1855, bringing wagons laden with flour, wheat, oats, corn, potatoes, sugar, seeds, shoes and some money. A large part of these supplies were donated by people of Davis, Weber, and Box Elder counties. In addition to the supplies came welcome mail from relatives in the valley. Five women and six children were with the returning group. Mrs. David Moore and daughter Louisa; Mrs. C. M. McGeary, Mrs. I. J. Clark and three children; Mrs. Francilio Durfee and three children. These women were the first white women to settle in that part of the northern country.

Sharing with the Indians resulted in running the supply of food so low it was found necessary to go back for more. A second party left in December. These men suffered greatly because of severe weather and scant provisions. They arrived in Ogden on December 26, 1855, frost-bitten and very hungry. Their livestock had also suffered greatly. It was said they had left Fort Lemhi fat and sleek but by the time Utah was reached they were mere skeletons. Upon their return to Fort Lemhi in the spring they brought with them twenty-two more colonists.

Having the women with them added much to the life of the colony. They cooked as good a Christmas dinner as could be had considering the scarcity of food. The men spent the winter months of 1855-56 caring for the livestock, getting timber, building houses, and getting ready for spring work. In their spare time they studied and learned the Shoshone language. Soon they were able to talk with the natives in their own tongue.

At first the Indians seemed very honest. Later some of them began to steal food and livestock, but generally they were anxious to keep on a friendly basis with the missionaries. The first winter was exceptionally cold. Snow was 15 inches deep. By the latter part of March and first of April the men were able to commence plowing. Ninety bushels of wheat, barley, oats and peas were planted. When summer came the grasshoppers again destroyed the crops. Another expedition had to be sent to Utah for supplies.

The people of the Salmon River mission would have suffered greatly from lack of food had it not been for the abundance of fish in the river. Throughout the summer fish was the main food and they dried a supply for winter. These fish varied in size from 10 to 60 pounds. The missionaries learned from the Indians to make willow traps to catch the fish. They were sliced and hung to dry on racks above a slow fire. When thoroughly dry they were stored for winter. Wild sheep, elk, antelope and deer made a welcome addition to their food supply.

On May 15, 1856, twenty-seven men arrived from Utah, twenty-two of them were called to the mission at April Conference. President Smith had been in Farmington, Utah just prior to the April Conference for we find in the early church records he was ordained a High Priest by John W. Hess in March, 1856.

During the summer the mission was very short of flour. They lived for weeks on fish, butter and milk. Therefore, two wagon trains were sent to Utah for supplies, one in June and one in July. President Smith, who had gone in June, and eight companions returned the latter part of July; the second train arrived in the fall. Due to food shortage fourteen men were allowed to return home for the winter.

#### PRESIDENT BRIGHAM YOUNG VISITS THE MISSION

While in Utah on one of his trips, President Smith convinced President Brigham Young he should visit the fort. In May 1857 the missionaries were

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honored with a visit by President Young, accompanied by his counselors, most of the twelve apostles, and the presiding patriarch of the church. The President's company consisted of one hundred and fifteen men, twenty-two women and five boys; with one hundred and twenty-six horses and mules, twenty-eight carriages and twenty-six wagons.

The purpose of this trip, according to President Young, was: "to visit the settlement on Salmon River, to rest their minds, to invigorate their bodies, and to examine the intervening country." Deseret News, June 10, 1857.

Sunday, May 10, a meeting was held at Fort Lemhi at which the church officials gave many fine instructions to the missionaries. President Young complimented the elders on their work and advised them to build a fort enclosure for the livestock and machinery near the stockade. He promised the colonists that upon his return to headquarters he would send them reinforcements.

President Young and his party had made a careful study of conditions in general, fertility of soil, amount of water, and distance. They made helpful suggestions relative to the development of the settlement. At the same time President Young was uneasy in his mind over the fact that the settlement was so far from home. In case of trouble no immediate help could be provided. Later events proved his fears were well founded.

Farming, up to the time of President Young's visit had been done on a community basis. It is provable that the men were advised by him to change their method to individual farms, for President Smith called the men together to cast lots for farm plots. It was proposed that a new fort be built about two miles from the first site and half of the men would move into it. Thus each man would have all of the land he could cultivate.

## THOMAS S. SMITH MARRIES HIS SECOND WIFE 1857

During the summer of 1857 President Smith left Pleasant Green Taylor in charge of the mission while he spent some time in Farmington. It was not unusual for a small group of the colonizers to return to their homes to look after their families and business affairs. Upon their return to the Fort they took needed supplies and the mail. While in Utah Thomas Sasson Smith and Amanda Ellen Hollingshead were married in the Endowment House 16 July 1857. Amanda was born 27 July 1836 in Jobs Settlement, McDonough, Illinois (Information found on the Temple Record Index Card). The mother died at Amanda's birth and she was raised by Mrs. Dicy Perkins. (A brief sketch of Amanda is given later.)

During President Smith's absence there was trouble with the Indians, caused to a great extent by soldiers from Johnston's army who had been sent into the north country to buy horses and cattle for the Army. These men had purposely stirred up the Indians against the missionaries which made the Indians hostile and suspicious. There was also trouble among the different tribes. Upon his return to the Fort in October 1857 President Smith and others seemed to be successful in quieting the Indians.

On October 17, 1857 another company arrived consisting of thirty-two men, fourteen women, three boys and twelve young children, with twenty-five wagons, ninety-two oxen, twenty-seven cows and some young stock. At this time the settlement reached its maximum population of one hundred people. They were comfortably housed and well clothed, a bounteous harvest assured them of food for all. There was no serious illness among them, which was most fortunate as they were so far from any help. At the close of 1857 conditions were very favorably for a permanent Mormon community.

Missionaries had baptized a member of the Indians and were on friendly terms with the natives. A few of them had become farmers, otherwise there was little change in their habits. Due to trouble among the different tribes the Indians were at times sullen and distrustful.



When night came six missionaries were missing from the fort. President Smith sent out a searching party while the rest stood guard and cared for the wounded. McBride and Miller, both dead, and Andrew Quigley, who had been wounded in the shoulder and beaten over the head, were brought into the fort.

James Miller and George McBride were buried in the same grave at the fort.

The day after the attack all who could were employed in building on additional bastion and in strengthening the fort. On February 28 they were called together to decide on the best method of procedure. To their credit they were not in favor of leaving the mission, even under such dangerous conditions, until they were officially released to return home. It was decided to send messengers to Salt Lake City. B. H. Watts and E. J. Barnard were chosen and left on horseback a little after dark. The men left at the fort were organized into four units under captains to guard the fort. An inventory showed that twenty-nine horses and two hundred fifty cattle had been taken, but a herd of forty oxen had been overlooked. Seventeen head of cattle returned to the fort, and twenty-eight were regained.

"It was learned by President Smith that Mr. Powell had come to the Indians camp two days before the attack and incited the Indians to the deed by telling them the Mormons were going to take their stock and kill them." This, so President Smith states, was made known to him after the attack by friendly Indians.

It was estimated by the missionaries that the mission cost about \$2000 dollars worth of money and labor. All this property destruction, loss of livestock and the tragic death of three missionaries, was through the wicked devices of the Mountaineer U.S. Troops. The United States government seemed to be ever trying to destroy those persecuted Saints.

"The coming of Johnston's Army to Utah caused President Young to send a proclamation to all outlying forts and settlements that they had

best come back to Utah so that they might be protected. Accordingly, relief parties were organized to go to the aid of the missionaries in the Salmon River country. B. H. Watts organized an express party of seven men to rush to the aid of the embattled fort. They reached the mission on March 21st with orders to evacuate. "

"Governor Brigham Young summoned the colonel of the Territorial Militia, Col. Cunningham, and told him to organize a company of one hundred men and 10 baggage wagons. This company with Captain Horton D. Haight in command, reached the fort five days later than the Watts company."--TREASURES OF PIONEER HISTORY, Vol. 5, pages 25-26.

The settlers were aided by the Relief Expedition in gathering up their few remaining cattle and preparing to abandon Fort Lemhi. Old Chief Snagg and a number of his tribe who were friendly to the Mormons were at the fort when preparations were being made to leave. President Smith gave them 1,000 bushels of wheat. The old Chief and his followers wept as the missionaries left.

On March 11, eleven men were sent in advance of the main body to inform the Church leaders of conditions following the attack. Four days later while crossing the Portneuf River they were attacked by a group of savages. W. Bailey Lake was shot in the head and killed while trying to cross the stream. Lake's companions protected themselves by hiding in the willows. No damage was done to the Indians but two of the Mormon's horses were killed, another horse and a mule wounded and seventeen horses escaped, leaving ten men with only six horses. They made their way to Salt Lake City as best they could, arriving early in April. The main body of missionaries left Fort Lemhi on March 27, 1858 accompanied by the militia. Snow was deep, making the journey very difficult, and there was much suffering.

David Moore wrote; "27 Mar. Henry Harmon's wife gave birth to a baby girl. Susan Marlow was confined Mar. 28."

Isreal Clark wrote; "2 Apr. 1858, Isreal Clark's wife gave birth to a girl this morning."

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Pleasant G. Taylor; "April 1858 We Were all called home after a labor of 3 years. Much has been done among the Indians in the short time..."

Thus ended the famous Salmon River Mission, one of the most dangerous missions ever to be performed among the Indians in the north. Most of the land cultivated is now included in the Lemhi Indian Reservation. It is about 20 miles above the point where the Lemhi River runs into the main Salmon River at Salmon City, 125 miles northwest of Market Lake, 379 miles the way the expedition traveled, northwest of Salt Lake City, Utah.

#### COLONISTS ADDED TO PIONEER GROUP

Thomas <sup>A</sup> Abbott,	James Allred,	Washington Barber,
Joseph Bain,	William Bard,	Laclonius Barnard,
John Blanchard,	John Bloxum,	Thomas Bloxum,
Thomas Bingham,	Jonathan Brown,	Joseph Brown
Clifton S. Browning,	Thomas Corless,	Jesse T. Clark,
Henry A. Cleveland,	Henry R. Cleveland	Stephen Cleen and wife;
Reuben Callett,	Sylvanus Collett,	Ben Culer,
John L. Dalton,	Thomas Day	Owen Dix,
Stephen Green,	Hathron C. Hadlock	James Hadlock,
Milton D. Hammond,	Joseph Harper,	Henry Harmon and wife,
Martin H. Harris,	Alexander Hill	William Bailey Lake
John Leavitt	Richard B. Margetts,	William Morler and wife
Charles F. Middleton,	Fred A. Miller,	Jacob Miller,
James T. Miller,	Frank Moreland,	John Murdock,
George McBride,	James McBride,	Wallace McIntyre,
Henry Nebeker	William Perkins	William Perry and wife
John Preece,	Andrew Quigley,	Ebenezer Robinson,
Oliver Robinson,	Orson H. Rose	William M. Shaw,
Haskell V. Shurtliff,	Lewis W. Shurtliff,	Henry Smith and wife
Jesse Smith and wife,	William Smith and wife	Levi Taylor and wife
William Taylor and wife	James Walker	Pardon Webb
Fountain Welch	James Wilcox	Thomas Workman

Amos Wright, interpretor

-Dr. Merrill D. Beal-

Sources: Family histories and records;  
BRIGHAM YOUNG THE COLONIZER by Milton R. Hunter;  
 Dedication of Fort Lemhi Monument Souvenir Program;  
TREASURES OF PIONEER HISTORY by Kate B. Carter.  
DESERET NEWS  
 TEMPLE RECORDS Index Bureau  
 EARLY FARMINGTON, (UTAH) Ward records;  
 WILFORD (Idaho) Ward records;  
CHURCH CHRONOLOGY by Andrew Jensen.  
ESSENTIALS IN CHURCH HISTORY by Joseph Fielding Smith

#### THE MUDDY MISSION

During the next six years we find the name of Thomas Sasson Smith appearing frequently on the Farmington Ward records where he had participated in blessing of children, baptisms, confirmations and ordinations. By this we know that he had been permitted to spend much of that time with his families.

Six years after the abandonment of the Salmon River Mission, Thomas Sasson Smith was again called to preside over a group of colonizers. This time his destination was the Southlands, where he would be facing intense heat, sand storms, flash-floods, and malaria breeding swamps instead of extreme cold, mountains and snow. There would, however, again be Indians and part of his assignment, as in the Northland, was to preach to the natives and teach them better methods of farming.

It was at the semi-annual conference of the Church of Jesus Christ of Latter-Day Saints held in October 1864, that a large number of missionaries were called by President Brigham Young to proceed with their families to the

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Southern Mission. This mission at that time was Iron and Washington Counties and President Young directed the missionaries to settle on the Muddy River. The Mission would connect St. George and Call's Landing on the Colorado. This Mission was also called the "Cotton Mission," as the colonizers were instructed to plant cotton, thus making the Saints less dependent upon others for cotton fabrics.

Although the call had come to these men in October, it was the latter part of December before any were ready to leave and then only eleven men, three women and a few children had started out.

Again Polly, the first wife of Thomas Sasson Smith was to remain at their home at Farmington, Utah to care for their three children who were still at home. Her daughters, Alma Janette and Alvira Evelette had married and were living in Farmington, which made it possible for them to see each other often. Thomas Edwin was 14 years of age, Polly Estella 11, and Florence Adelia 9 when their father left.

Thomas and his second wife, Amanda Ellen, were parents of three small children, born in Farmington, when he received his call to preside over the Muddy Mission. They were: Jesse Lucius, born 3 Jan. 1859, (died 28 January 1934, married Sarah Ellen Walker); Richard DeMont, born 8 October 1860, (died 1 February 1910, married Eveline Mariah Moos (or Mousseau); and Cynthia Ellen, born 10 May 1863, (died 15 February 1947, married Edward Arthur Smith). Amanda and the children accompanied Thomas on this hazardous journey.

Their fourth child, Frederick Thomas, was born 28 December 1865 at St. Thomas, Lincoln (now Clark) Nevada, (died 5 April, 1935, married Sarah Ann Higbee)

Of the trip from Salt Lake City to St. George, Utah, little has been recorded, but the roads were well marked and comparatively safe, therefore traveling in small groups was not unusual.

After a brief rest in St. George, this small group started out

for their new home on the Muddy river, arriving there on January 8, 1865. They traveled over the mountains to Beaver Creek, where it joins the Virgin River, then west to what is now known as Bunkerville, and over the thirty mile mesa desert to the Muddy River.

This stream they followed in a southerly direction to within a few miles of its junction with the Virgin River below the present site of St. Thomas. (This is now under the waters of Lake Mead.) This was their first settlement. (This information is shown by an old survey of the lower Muddy.)

A townsite, which they named St. Thomas for President Thomas Sasson Smith, was laid out with 85 lots of one acre each, the same number of 5 acre farms and 2 1/2 acre plots for vineyards. There were ten lots to a block with streets six rods wide between the blocks. However, the colonists were not satisfied with this first townsite and in December 1865, it was moved to its permanent site and a new survey was made.

Though small in number, this colony accomplished a great deal through their united efforts and their strong faith. They cleared land, dug irrigation canals and planted their first crop of grain. As soon as it was harvested the ground was planted to cotton, thus two crops could be raised each season. Their harvest was small, therefore flour had to be obtained elsewhere for these hungry colonizers. Six of the original groups returned to Salt Lake City to attend to their business affairs and to get their families. They and about thirty-five more men, most of whom brought their families, arrived in April 1865. They brought flour and other badly needed supplies.

Erastus Snow, President of the Southern mission, paid a visit to the Muddy division of the mission in April 1865. In his report he told of finding at least 1,600 acres of meadow grass, or "Timothy hay" at two different sites that was ready to cut, thus providing feed for their livestock. He found 900 acres of land that had been surveyed, 600 of which had been allotted to the settlers.

While the call to the Muddy Mission had been made in October of 1864, it was May of 1865 before all of those called had been able to get

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there. With the coming of more settlers there were between 45 and 50 families at St. Thomas, therefore it was decided to settle the townsite selected by President Snow. A branch of the St. Thomas Ward, over which President Smith presided, was organized with Joseph Warren Foote appointed to preside. In honor of President Foote, this townsite was named St. Joseph. It was located about 1 1/2 miles northeast of the present town of Overton, Nevada. It was on a sandy beach not far from the proposed millsite, where a grist mill was soon built by James Leighthead. After the abandonment of this first site of St. Joseph, this site was known as Mill Point. The mill was a double building consisting of the mill built of lumber and an adobe dwelling house.

As protection from the Indians, forts were built at St. Thomas and the newly located St. Joseph. Dwellings lined the inside of the fort. Public corrals were built for the protection of the livestock.

This part of the southern Mission was also known as the Cotton Mission. Realizing the need for experienced cotton growers, converts to the L.D.S. Church from the Southern States were called to this new settlement. In December of 1865 a number of experienced cotton growers, blacksmiths and millers arrived, bringing the population to between 100 and 150. The extreme heat caused some of them to become discouraged and they moved north again as soon as they could.

Andrew S. Gibbons, a pioneer of 1847 wrote a letter dated November 13, 1865 which was printed in the Deseret News. He wrote in part; "There is everything to encourage the settlement of the valley; the season is at least two months longer than at Santa Clara and the Upper Virgin. But they want men to settle here who will not be bluffed off by warm weather. Mr. Preston Lamb has picked one acre of cotton six times, each picking yielding about 200 lbs., and he expects to get 300 lbs. more off the same patch this year. Cotton will grow . . . on mineral lands where nothing else will grow . . ."

"We have raised (some) sugar cane, some corn which was mostly

stolen by the Indians. We feel the lack of timber. . . need men of energy and perseverance to make the settlement highly prosperous. . ."

Prices in the Southern Mission at that time: Flour sold for \$20.00 to \$25.00 per 100 lbs., corn meal \$15.00 per 100 lbs., shorts \$10.00 per 100 lbs., Wheat \$5.00 per bu., molasses \$4.00 per gal., cotton \$10.00 per 100 lbs.

By March of 1866 the first mill on the Muddy was completed. A letter from John Perkins to the Deseret News dated February 1866 stated, in part: ". . . We are located on the Muddy six miles above St. Thomas and two miles below St. Joseph at a point where Bro. Simmons is putting in a grist mill. He has it so far completed as to grind wheat, corn and salt. Cotton grown on the Muddy last season was ginned by this mill power. . . over 5,000 lbs. of ginned cotton was grown on the Muddy last year . . ." signed John Perkins.

#### INDIAN TROUBLE

Efforts were made on the Muddy, as at Las Vegas, to instruct the Indians in better methods of farming, and the first season some acreage was planted for this purpose. But the Indians, always suspicious of the white man, and rightly so, seemed to resent the efforts of the settlers. It was reported that the Indians pulled up about 30 acres of wheat that had been planted for them in 1866. In the spring of 1866, 32 head of livestock consisting of horses, mules and cattle, were stolen near St. Joseph and were never recovered.

Cooking at the settlements was done mostly in Dutch ovens over camp fires and the Indians often stole the food before it was done. These conditions had made the building of the forts at St. Thomas and St. Joseph a necessity. By strengthening their forts the settlers had little trouble with the Indians during the winter of 1866 and 1867.

During August of 1866 the settlers experienced their first floods

caused by flash storms. However they were to experience damages due to subsequent floods.

PRESIDENT THOMAS SASSON SMITH RELEASED

Due to ill health President Smith was released from his office as President of the Muddy Mission in October 1866. Sustained to succeed him was James Reighthead, President, Joseph W. Foote and Andrew S. Gibbons, Counselors, and J. J. Fuller, Clerk of the Mission.

Thomas was also released from his office as Bishop of the St. Thomas Ward. His faithful wife, Amanda was by his side during his illness, being nurse, caring for their four small children and looking after the livestock and farm. By 1868 Thomas was able to return to Farmington, but he never fully recovered from the ravages of Malaria.

CANALS

As soon as possible after the colonists arrived at St. Thomas they commenced digging a canal which took two years to complete. Their equipment consisted of shovels, spades, picks, and back-breaking toil. The first canal was two miles long, four feet wide, and two feet deep. After the settling of St. Joseph, a canal was made from St. Joseph to St. Thomas which was not completed until 1869. Two purposes were served by this canal. It carried water to the settlements and also drained the swamp lands that had caused so much illness among the settlers. This project was ten miles long, six feet wide and two and one half feet deep.

Other canals were made but some had to be abandoned because of the drifting sand which would fill them up. When the Muddy Mission was deserted in 1871, more than 18 miles of main canals and a number of smaller ones were being used by the settlers.

(Note: After resettlement in the 1880's the Muddy River in this

area was rechanneled to the western side of the valley, thus causing the malaria breeding swamps to dry up and making possible farming of the land.)

Excerpts from a sketch of the life of Milessa Jane Lambson Davis printed in the Relief Society Magazine October 1936 give a vivid picture of the problems and privations that faced these faithful colonizers: ". . . In the early days in Utah, President Brigham Young frequently "called" a group of families to go to some designated place and make their home there. . . Some of these ventures did not succeed. Among the few failures was the venture on which the Davis family was called. The country during the summer was very hot and dry. Rains. . .came in late summer after long periods of dryness, in the form of cloud bursts, causing floods. . .

"Conditions were very primitive. Their bedroom was a wagon box, their kitchen a cone-shaped enclosure made by driving stakes into the ground and weaving willows through them. It had a door with hinges but no windows. It was patterned after the Indian "wichiup."

"Food was scarce. Some lived on wild sego roots. . .The heat was so intense that Sister Davis had to wrap wet cloths about her head to endure it. . .Some came down with the ague and had chills every other day. Many were left wholly destitute when the floods swept away their crops. . .President Young released the settlers from their call. . .and told them to move wherever they wanted to go. The Davis family returned to Salt Lake City and were helped by their relatives.

SOME OF THE REASONS FOR ABANDONING THE MISSION

Fire, causing a great deal of damage was a contributing factor in the abandonment of the Muddy settlements. Alma H. Bennett reported to President Erastus Snow and President Joseph W. Young a devastating fire August 19, 1866: "Yesterday between one and two o'clock p.m., a fire broke out in our place, doing great damage, burning up 19 rooms and nearly all of the contents. It commenced on the east side of the fort at Brothers D.P. Mill's and William Streeper's, destroying everything in their houses; also one wagon of Bro. Streeper's loaded with clothing, flour, etc. They

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saved nothing but what they had on. . . Brothers Chaffin, Gibson, and Cahoon are left nearly destitute--clothing, flour, dishes--everything they had. . . was consumed. . . The amount of damage is great . . . several thousands of dollars.

"The wind blew a swift gale. . . everything being dry. . . the fire only lasted about one half hour. All the men but two were out at work and could not render assistance. Fortunately no lives were lost. It has left us in a critical condition. . . Several of the brothers who are on visits north are heavy losers. Cause of fire: some small boys went out to make a fire to roast potatoes back of Brother Miles' and Brother Streeper's houses." signed Alma H. Bennett

Also burned was the cotton gin belonging to Lewis R. Chaffin.

Within a few days after the fire several wagons loaded with food, clothing etc. had been collected from settlers from St. George, Santa Clara, and Washington, and was on the way to the destitute neighbors at St. Joseph. These contributions added to what could be obtained from other settlers on the Muddy, was sufficient to maintain the settlers until their next harvest. This demonstration of brotherly love and compassion must have also given those unfortunate Saints the needed courage to try again. What a demonstration of fulfilling the Savior's commandment to "Love thy neighbour as thyself."

An article appearing in the Church Section of the Deseret News May 21, 1960 gave a brief account of events that finally caused the abandonment of the Muddy Mission. Quoted in part; "Indians, floods, drought, fire and other calamities caused the abandonment of various settlements of Mormon Pioneers at one time or another. But the towns of St. Thomas and St. Joseph on the Muddy River and Panaca, a little farther north were stricken fatally by an entirely different plague--taxes. Not that the Muddy Mission was free from other discouragements. Indians. . . not particularly hostile. . . helped themselves to whatever they saw and wanted. . . (there were) insect

pests, crop failures, disease, intense heat and other troubles. The greatest obstacle. . . in the first place was its inaccessibility. There was a choice of two routes; the hot barren desert or the road along the stream with its innumerable crossings, each of which was a threat to life and property. Either was a nightmare. In spite of these drawbacks, the Church leaders felt the valley was suited to the cultivation of cotton which was being promoted by them in Utah's Dixie area. Also. . . the settlements on the Muddy would serve as a way station on the proposed immigration route up the Colorado River and over the old Spanish trail into Utah. . . therefore. . . President Brigham Young (had) called a company of settlers to the Muddy. . . who arrived January 8, 1865. About the same time other settlers were moving westward from St. George to found the towns of Panaca. . . and Overton.

"The settlers found that wheat sown in the spring withered under intense heat. . . (they had) varying success with their cotton crops. . . but always had difficulty in marketing them. There was no timber in the valley for the construction of homes. Lumber had to be hauled at great expense over hazardous roads from Pine Valley. Malaria took a toll of lives. . . the settlers began to lose heart under all of the obstacles.

"In January 1867, a delegation of bishops from Washington and Iron Counties were sent. . . to investigate conditions on the Muddy. One recorded they had to cross the river 38 times between Beaver Dam and St. Thomas. They found the people discouraged and apathetic. As a result of their findings 158 men were called to strengthen the Muddy settlements at October Conference 1867. Only 25 or 30 had reached the Muddy by the following spring. Many were soon in dire circumstances. . . one report; 'Many are nearly naked for clothing. We can sell nothing we have for money; the cotton. . . what there is, seems to be our only help in that direction. . .'

"With the settlers struggling along under these conditions, the final blow fell in 1870. Congress took one degree of territory from the western borders of Utah and Arizona, adding it to Nevada. The farmers

of the Muddy Valley and Panaca found themselves in counties dominated by booming mining settlements."

Taxes and boundary problems did not suddenly strike the colonies without warning. Arizona claimed that these new settlements were in Pahiute County, Arizona. The citizens were informed of an election for the county to be held on September 4, 1865. Little notice was taken to this announcement by the settlers.

In May 1866 Nevada received, by an Act of Congress, all of the portion of Arizona west of longitude 114° which lay between the Colorado River and California, consisting of over 31,000 square miles. One degree was taken from Utah and added to Nevada in January 1867.

Pahute County, Arizona moved its county seat to St. Thomas and transactions were still carried on by Arizona officials. Protests sent from political leaders of Arizona to Congress were of no avail. The settlers could see it was impossible for them to remain under Arizona jurisdiction. But, they hoped, although one degree had been taken from western Utah, their settlements would be found in Utah. Consequently the Utah Legislature created Rio Virgin County from the western portion of Washington County.

However, there was little doubt in the minds of the Nevada officials as to where the boundary line would be when the survey was made. The eastern boundary of Lincoln County, Nevada was not established until 1869, although the county had found the line 30 miles east of the Muddy. Hiko, county seat of Lincoln County, was a great distance from the Muddy towns. Due to this distance, very poor roads as well as the unidentified boundary line, attempts at assessing and collecting taxes were not made until 1869. At this time Lincoln County officials tried to collect, not only for the current year, but for the three years since the county had been given that portion in 1866. Utah's Rio Virgin county tax levy was 3/4 mill and could be paid in produce.

The tax levy in Lincoln County was four or five times as high and by an act approved by Nevada Legislature in 1869, must be paid in cash.

When President Brigham Young visited the settlements on the Muddy in the latter part of 1869 he expressed doubt as to their ability to cope with these conditions.

Some of the settlers did not wish to abandon their homes as considerable progress toward establishing permanent homes had been made. However, their immediate concern was the dire need for clothing and implements. Losses sustained in the floods and the fire at St. Joseph made it almost impossible to carry on as there was no cash market for their crops.

#### RESOLVE TO ABANDON THE MUDDY

Joseph W. Young and Richard Bently, presiding authorities of the Southern Mission, arrived at the settlement on December 19, 1870 to deliver a message to the settlers from President Brigham Young. A meeting was called for the next day at which the message was read. President Young gave his permission to abandon the Muddy Mission if the majority of them wished to do so.

Following a long discussion a vote was called on a resolution: "Resolved that we abandon the Muddy and appoint a delegation to look out for a new settlement." All but two of the votes cast were in favor of the move. The two who chose to remain in the Muddy Valley were Daniel Bonelli and his wife, former negro servants of President Brigham Young. They later operated a ranch and ferry at Reivolle.

When President Brigham Young, who was in St. George, received the report of the meeting and the decision reached he gave his consent to the action and by the latter part of February, 1871 the colonists were ready for the exodus.

Bishop James Reighthead and Daniel Stark were in charge of the affairs. A few of the settlers went to Panaca, Nevada, some to Kane County, but the majority returned to their homes in the North.

U. S. Census of 1870 gives the population: St. Joseph, 193; St. Thomas, 150; West Point, 138; Overton, 119; Total 600. About 100 children were born during 1869. There were about 125 voters at the time of the exodus.

(On March 3, 1887 the government of Nevada approved the "Anti-Mormon Bill" which took away the right of franchise from all members of the Mormon Church. Later, when the bill had been appealed to the Supreme Court, it was declared unconstitutional. There were at that time 75 Mormons of voting age in Lincoln County, Nevada, 1888.)

Before the settlers left the Muddy Valley, a non-Mormon by the name of Jennings promised the Saints he would harvest the crops they had planted and give them a fair share. This promise he never kept. About 800 bushels of grain was harvested which sold for 6¢ a pound. Lumber in the buildings, hauled a distance of over 100 miles was sold for 10¢ per foot to miners who were moving into the district. The Saints received no part of the money.

Those faithful settlers left behind them the results of seven years of hard labor and sacrifice. The improvements included hundreds of acres of cleared land, much of it fenced; homes built of hand-made adobes and lumber hauled over 100 miles of hazardous roads; thousands of shade and fruit trees; thousands of grape vines and small fruit bushes. There were mills and public buildings; over 18 miles of canals and many more miles of irrigation ditches.

The death toll was high due to disease, privations, toil, and the hazards of such primitive conditions. Many of those who paid

the supreme sacrifice were left in unmarked graves which are now covered by the waters of Lake Mead.

Their efforts may well have been crowned with a good measure of success but for the subtle persecutions of those who were determined to thwart their plans.

Sources: Deseret News;  
CHURCH CRONOLOGY by Andrew Jensen;  
Early Church Records and various histories of Nevada  
ST THOMAS Ward records  
Family Histories  
JOURNAL HISTORY

#### SETTLERS OF THE MUDDY VALLEY mentioned by various Writers:

Thomas Sasson Smith, wife, Amanda H. Smith and four small children.	
John Swapp,	J. J. Fuller
Fred Kesler	Samuel Clarige, his wife, and two
William Swapp	small children
Jerome J. Adams and son,	Andrew Gibbons and son William
Preston Lamb,	Brooks Fairbanks,
John Perkins,	Asa Sabin,
Arravell Simmons,	David Thomas,
Daniel Bonelli and his wife	Donald Thomas
Joseph McFate,	Lyman Leavitt,
Joseph W. Foote,	Lorenzo Johnson,
Charles Woodard,	Newton Hall,
Nil Woodard,	John Chamberlin,
James Leithhead,	James Brinkerhoff,
James (Jim) Porter,	John Beanica,
Mr. Dummer,	Price Nelson,



Mr. Jennin  
C. P. Mills,  
William Streeper,  
Lewis Chaffin  
Mr. Gibson  
Mr. Cahoon,  
Eligah Billingsly,  
George Leavitt,  
John Gillespie  
Royal J. Fuller

Mr. Bird,  
Albert Wesley Davis and wife  
Melissa Jane Lambert Davis  
Mr. Twitchell and family,  
Appelton Harmon and family  
James Davidson and family,  
Aseph Rice and two wives,  
Louisa and Mary and families,  
Danial Stark

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### LIFE IN FARMINGTON FROM 1868 to 1880

Farmington was a welcome sight to these weary wanderers after the hardships and disappointments of the Muddy Valley. Thomas received a warm welcome from his wife Polly, their children and grandchildren.

As soon as his health permitted, Thomas was again doing his part in Church as well as civic affairs. In May of 1868 he served on a committee under Chairman John W. Hess to study improving of farm conditions, the raising of better seed grain, cane and vegetables; the development of broom corn and better weed control.

They were to work toward a better understanding between Davis and Weber Counties, and also study problems regarding cattle grazing and a better way to protect property.

February 3, 1870 a meeting was held in Farmington protesting the annexation of a portion of the Territory of Utah to Idaho. In this Mass Meeting speeches were made by Hector Height, Colonel Staynor,

Job Welling and Thomas S. Smith. These objections were embodied in a message to Congress and signed by 227 citizens. However, this was another case of "Your cause is just but we can do nothing for you."

February 22, 1871 Davis Cooperative Stock Herd was organized at Farmington with the following committee: President Thomas S. Smith, Vice President Anson Call; Secretary, Arthur Staynor; Treasurer, W. D. Muir, and a board of directors.

Thomas was also named as one appraiser of horses.

The company's capital was \$1,000,000. The committee was to try to induce cattle men to keep their stock from damaging crops and to help prevent loss of stock by thieves and neglect. JOURNAL HISTORY.

Shortly after the last named appointment, Thomas was called to serve on a mission to the Southwestern States (1871).

### DEATH OF POLLY CLARK SMITH

The following year, March 24, 1872 Thomas' lovely wife, Polly, died of pneumonia. This stout-hearted little pioneer had given her all in the service of her Church and family. She was buried in Farmington City Cemetery March 25, 1872.

Due to her husband's many church and civic duties which took him away from home so much, a great deal of the care and training of their children became Polly's responsibility. Her children reflected many of her sterling qualities, courage, faith, charity, high moral standards and loyal devotion to church, family and neighbors. They learned early priceless lessons in frugality and the value of work.

An example of Polly Smith's abiding faith in God and his chosen

Prophets is shown in a story told the writer by her mother, Adeline Rose Rice, Polly's granddaughter, and reiterated by two of her grandsons, Jedediah and Frederick Abbott: Polly and Thomas were among the more fortunate pioneers in those early days who had enough flour to carry them through until the next harvest, while some of their less fortunate neighbors were in dire circumstances that winter. President Brigham Young promised Polly she would not scrape the bottom of her flour bin if she would share her flour with her destitute neighbors, until the next harvest.

With unwavering faith in the Prophet of God, Polly did as he requested, knowing full well the lives of her children depended upon that precious supply of flour. Polly testified to her children and grandchildren that her flour did miraculously last until the harvest.

President Young often stopped at the Smith home for dinner when driving to visit the northern wards. Farmington was the "halfway" stopping place for many who traveled between Ogden and Salt Lake City. While the horses were resting and eating the travelers visited and ate dinner.

President Young said that Polly Smith could prepare a good dinner in less time than any one he knew. She was an excellent cook as well.

A few years before her death Polly had the privilege of visiting her father and other relatives in the "East." Her mother, Alma Downs Clark had died in 1850, but her father, William Fowler Clark, outlived his wife 26 years. He died July 9, 1876 in Conneaut, Ashtabula, Ohio. Upon her return home Polly brought with her some of her Mother's beautiful linen, china and silverware which she prized highly.

Polly's fifty-five brief years were filled with heartaches,

sacrifice and toil, but she also knew the happiness and joy of an honorable family and the blessings of the restored gospel. She met life unflinchingly, one of God's choice daughters.

#### THOMAS AND AMANDA'S GROWING FAMILY

Four more children were born to Thomas and Amanda after they returned to Farmington from the "Muddy" Mission. Jacob Henry, born 21 February 1872, died 1 March, 1913, married Emeline Eliza Layne; George, born and died 16 December 1874; Jonathan, born 14 May 1876, died 5 February 1943, married Capella Moore (div.); Albert, born 30 November, 1880, died in infancy.

#### THIRD MARRIAGE OF THOMAS SASSON SMITH

Thomas Sasson Smith and Evalina Maria Hinman Potter were married for time 16 September 1872 in the Endowment House, Salt Lake City, Utah. Evaline, widow of Gardner Godfrey Potter, was born 9 August 1829 in West Stockbridge, Massachusetts, a daughter of Lyman and Aurelia Lewis Hinman. She was married to Gardner G. Potter in December 1844 in Iowa River, Johnson, Iowa. She was sealed to Gardner 20 September 1850. Four children were born to them: Gardner Godfrey, born and died 13 March 1848 at Winter Quarters; Melvin Lyman, born 1 September 1850 Salt Lake City, Utah, died 22 April 1924, married Asenath Glover; Ernest Henry, born 3 August 1854 at Tooele, Utah, married Hannah Bourne; Monica Amelia, born 2 September 1856, Springville, Utah, died 2 November 1902, married Jacob Moroni Secrist, (Mr. Secrist's first wife was Polly Estella Smith, daughter of Thomas and Polly Smith).

In less than a year after the birth of her last child, Evalina's husband was killed in Utah County in an Indian uprising.

At the time of Evalina's marriage to Thomas her children were grown. Evalina Maria Hinman Potter Smith died in North Farmington, Davis, Utah 13 March 1903 and was buried in Farmington City Cemetery in the Smith plot.

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## THOMAS S. SMITH'S FOURTH COLONIZING MISSION

Retirement was unknown in those pioneering days. Thomas was in his 66th year when he was called on his last colonizing mission. This time in the Upper Snake River Valley, then called Wilford Flats, a plateau rising above the Snake River in Southern Idaho. This call came in 1883.

Again faithful Amanda chose to leave a comfortable home, fruit trees, berries, flowers and shrubs to go with her husband. Their oldest son, Jesse Lucius and their only daughter, Cynthia Ellen, were married. As there was no account given in the brief sketch, the writer does not know if all four of the rest of their children accompanied them. Richard DeMont was 23 years of age, Frederic Thomas 18, Jacob Henry 11 and Jonathan 7 when the Smiths moved to Idaho. We do know Thomas and Amanda established a home where Thomas lived the rest of his life.

On September 6, 1884, Thomas Sasson Smith, now in his sixty-seventh year, was ordained Bishop of the Wilford Ward by Thomas E. Ricks when the Wilford branch was organized a ward. He served in this capacity until he was ordained Patriarch of the Bannock Stake August 21, 1887. In this sacred calling this humble Patriarch officiated until his death, July 1, 1890 in Wilford, Bingham (now Fremont) Idaho, age 72 years and 3 months.

He was buried in Farmington City Cemetery by the side of his wife, Polly, July 5, 1890.

After the heroic attempts to establish colonies at Fort Lemhi and the "Muddy," as well as the Iron Foundry at Iron County had ended so tragically, it is gratifying to know Thomas' last mission was a success.

Although he never fully recovered from the malaria contr-

acted from swamps in the Muddy Valley, he was able to serve faithfully to the end of his days in helping to build up the Kingdom of God here in the Valley of the Mountains.

We who are descendants of these stalwart pioneers should look upon their struggle and achievements with pride. Let us never forget that the blessings of our priceless heritage must be earned by each of us, individually, if we are to be counted worthy of them.

### AMANDA ELLEN HOLLINGSHEAD SMITH

Thomas' faithful wife, Amanda, who has so courageously shared two of his pioneering missions, remained in Idaho until 1893. It had been hard to part with her beloved companion but she was blessed to have a loyal family to stand by her. When her sons moved to Canada in 1893 Amanda went with them. This meant she must once more give up a comfortable home filled with happy memories and again be faced with the hardships of pioneering in a new country.

Amanda never complained, but was always cheerful and kind, making friends wherever she went. In 1890 or 91 she moved into the Margrath Ward where she was soon known and loved by newly found friends.

Amanda was an active member of the Relief Society as long as she was able to do her part, being a teacher for many years.

In August 1903 she met with a fatal accident dislocating her hip which caused her death in the Galt Hospital at Lethbridge, Canada on September 1, 1903. Her great faith in God and her testimony of the gospel sustained her to the last and she passed peacefully away. Of her eight children five sons and one daughter survived her, also numerous grandchildren and great grandchildren. Her oldest son Jesse Lucius Smith was serving on a mission in the Eastern States at the time of her death.

Funeral services were held in Margrath Ward Chapel September

25, 1903 and she was buried in Margarth, Alberta, Canada.  
(Excerpts from an obituary written for Amanda Ellen Hollings-  
head Smith by her friend, Mrs. Fletcher, and sent to the writer  
by a grandson Ersel Smith, Cardston, Alberta, Canada.)

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