

MORMON PIONEERS  
OF  
NORTHERN ARIZONA  
By  
J. Morris Richards

M O R M O N   P I O N E E R S  
O F  
N O R T H E R N   A R I Z O N A

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By

J. Morris Richards

## FOREWORD

The biographical sketches on the following pages were written during the winter and spring of 1927 and 1928, at Snowflake, Arizona, while the writer was a teacher in the public schools there. Each biography appeared in installments in the Snowflake Herald, weekly newspaper. Each was written from information secured either from writings of the men themselves, or from members of their families, or from friends who knew them personally.

The biographies are not intended to be all-inclusive. There are many important facts about each of these men, particularly in regard to the details of their lives, that have not been included. There is little about the members of their families. Much can and should be written about each of them at some future time.

These sketches serve to introduce the reader to several outstanding pioneer characters whose lives were above reproach when judged by such standards as industry, perseverance, kindness, patience, and sincere intent. They lived their lives according to principles which they believed to be true. To them and others like them the present and future generations owe much.

J. Morris Richards  
Phoenix, Arizona  
August 1, 1938

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These  
biographies  
were copied from the  
files of the Arizona Pioneers'  
Historical Society

LIFE OF  
JOHN BUSHMAN

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By  
J. Morris Richards

Written at  
Snowflake, Arizona  
1927 - 1928

## LIFE OF JOHN BUSHMAN

By J. Morris Richards

Upon the homebuilder rests the destiny of the nations. Without him civilization could not spread into the far corners of the earth and bear its golden fruits. History points with shame to the gold seekers who cared not for homes, but it boasts of the greatest civilization on its records, founded by freedom-loving home seekers who built upon the foundations of permanent industry and progress.

"Go into that new land and make it your home," said Brigham Young to a choice band of his Saints to whom he had issued a call to leave their established abodes and go into the desert to reclaim and populate. This call reached northward and southward from valley to valley, and among those who heard and hearkened was one John Bushman, in the settlement of Lehi, Utah.

Selling some property, and leaving wife and family to follow later, he joined those other

faithfuls who journeyed southward into the wastes of unfruitful northeastern Arizona. Few white men had preceded them and fewer had been of quality and integrity to remain among the dangers and perils of want and the barbarous Apaches, where there was an ever lurking fear that the warlike Navajos might come upon them.

Into this country came these trail makers with their ox teams and their heavy wagons. They had come to stay, but where should they stop? The entire face of the land was barren and undesirable. The water in the streams was more like liquid mud--water that was mud, but water yet, and that was life itself, in this land of little rain.

Lowlands were found at intervals along a sandy stream, and since nothing else offered, the leaders decided to make an attempt to place available land under irrigation. Four settlements came into being, each under one of the leaders appointed to direct the colonizing. At first these villages, or camps, were known only by the name of the leader, as Allen's Camp, or Lake's camp, etc. Later they

took other names and came to be known as St. Joseph, Obed, Brigham, and Sunset. Each family had been assigned to one of these settlements, so as the emigrants arrived they went to their respective leaders and thus the four communities grew somewhat evenly with more or less the same number of inhabitants and capable workmen to carry on the work.

Of this first company of emigrants John Bushman was to become one of the cornerstones of stability and progression in the new country.

He was the son of the German families of Pennsylvania, and had been born among the tumult and strife of the Latter Day Saints at Nauvoo, Illinois. When yet a boy, and a very small one, he accompanied his parents to Utah, where they established themselves at Lehi, south of Salt Lake City. Here it was that by herding cows, helping about the farm, and later hauling stone and other materials for the construction of a temple of the Saints, he learned the value of honest, ceaseless labor.

When yet only a grown boy, he, with others, made a long journey to the Missouri River for emigrating converts. He was exposed to the dangers and hardships of the Indian Wars in his boyhood state and in many other ways prepared himself for a great work before him. It was not his fortune to know of the circumstances that would overtake him and cause him to be one of the leaders in developing a new and uninhabited wasteland.

It was along the Little Colorado River in the lowlands already mentioned, in the camp of William C. Allen, that he labored to establish a home, to aid and encourage his fellows, to raise a large and honorable family, and to leave to his posterity the birthright of freedom from social caste, together with a memorable record of achievement and progress.

His was the first hand to sow grain in the country, and to manufacture brooms from broom cane raised there. He became one of the leaders in the religious organization of the people, and when all property and labor was entered for the common good

and use of all, he was one of the three elected to appraise the property that was brought into the United Order.

In the first company that came into the new country were only two women. The men had sensed the dangers and uncertainties of the venture and had left their families behind them. Some of the men, therefore, after the settlements had been established, went over the long and tiresome trail to get their women folk to join them in making permanent homes.

In 1878, on his visit to Lehi, John Bushman found that his mother was fast failing in health. When, on May 21st of that year, she passed away, he felt that he could then release all ties which bound him to his former home and return to the new colony with full intent to make it his permanent home. Some of his own, as well as his wife's, folks accompanied him on his return to St. Joseph.

Here it was found that the few men were hard pressed with the work of hauling wood and water for the winter. The weather was cold and

there was a scarcity of comfortable houses. Therefore, Henry W. Despain shared his home with the Bushman family until one could be erected, chinked, and daubed.

This new dwelling was one of two rooms and was quite comfortable. The Bushman family celebrated New Year's Day of 1879 by moving into their new home.

The United Order, or use of property for the benefit of all, was continued in the settlement, although each family spread its own table instead of eating at one "big Table" as was done during the first months of the camp life. In the organization of this order, as perfected in January of 1879, John Bushman was one of the vice-presidents to J. H. Richards who had been elected to preside. Mr. Richards was also set apart to be bishop of the ward organization, and on January 12th chose W. C. Allen and John Bushman to be his counsellors.

Shortly afterward, early in March, Wilford Woodruff ordained the last mentioned two men to be counsellors to Lot Smith in the presidency of

the Little Colorado Stake of Zion. In this new calling it was necessary for John Bushman to attend Pres. Lot Smith on his visit to outlaying wards many times, and it was on one of these occasions that he assisted in organizing the Pine ward. Members of this new ward were and still are closely connected with the residents of Joseph City. (St. Joseph)

During the few years following there were numerous exploratory excursions into the forest lands southward, and although a number of fine locations were seen, there was almost never enough water to make settlement possible. On one occasion when a party was on one of these excursions, John Bushman discovered water in the bed of a creek, and the following year a settlement known as Heber was made at that point by a number of St. Joseph people, chief among whom was James E. Shelley.

During these years families increased. Social fuctions were frequently held to keep up the spirits of the people. Gradually the found-

ations of permanent settlement were established.

The Atlantic and Pacific Railroad was building its road toward California, and the first train of cars reached St. Joseph during the first week of November in 1881.

The dairy which had been established in the mountains, near their sawmill, where Mormon Lake now is, was proving quite profitable. At one time, in the fall of 1881, there were brought to St. Joseph nearly two hundred bushels of potatoes raised on the farm there, a thousand pounds of pork, nine hundred pounds of butter, and a thousand pounds of cheese. This was only a part of the produce that came from their efforts at the dairy.

It was customary for the officers of the stake to visit other nearby stakes, and as the Eastern Arizona Stake was nearest to the Little Colorado Stake, there were frequent exchanges of visits between the presidencies of the two stakes.

There was ever the kindly spirit toward travelers and when a member of their faith happen-

ed to stop for a time they were glad to listen to experiences and instructions. Jacob Hamblin, pioneer "apostle to the Lamanites" called a number of times at St. Joseph in the early years of its settlement.

During the '80's there was some excitement over horse thieves but after a few lynchings, and some killings by Sheriff Commodore Owens, most of the outlaws were driven from the vicinity.

Brigham City and Sunset broke up in the early 1880's and the inhabitants moved to other settlements or returned to Utah. During this decade there were also some mournings, John Bushman lost his wife, Mary Peterson Bushman, in July of 1885, and J. C. Hansen also lost his first wife, all of which, with deaths of children and others not so prominent in the affairs of the village, sorrow and sadness were not unknown.

As a matter of fact, disappointment was so common that it nearly became a habit. After losing their dam repeatedly by annual floods it came to be expected. John Bushman wrote in his

journal on one of these occasions that a large freshet took their dam away. No one seemed to be disturbed, probably because it was so common.

Another discouraging feature to face was the wind. Storms such as they had never before known, filled their irrigation canals with sand, which necessitated much labor before water could be brought upon the land.

They had no sure supply of water for domestic use, there being no wells for a number of years after the settlement of the town. Water for this use was hauled from the river or creek.

The people did not weaken under the strain, however, but went on with their plans for permanent dwelling. In 1887 when the religious organization had been changed and Snowflake and St. Johns stakes came into being, John Bushman became bishop of St. Joseph (Joseph City) Ward, replacing J. H. Richards who became a member of the stake presidency. The new bishop chose as his counsellors friends and neighbors whose worth had been proven. These men, J. C. Hansen and H. M.

Tanner, served with him during the many years he held this office, ever ready to give help and counsel.

Bricks were laid for the first permanent residence during May and June, 1889. This was the home of John Bushman, who, when it was finished, invited the entire adult population of the town to a program and dedicatory service in honor of its completion. The stake presidency and numerous other out-of-town friends were present on this occasion.

When the Snowflake Stake Academy was organized in 1889 with its forty-four students, John Bushman was a member of the board of education. He was always a booster for progress in education and enjoyed the acquaintance of Prof. Karl G. Maesar when he visited Arizona in 1891 and again in 1892.

He was a leader in business, being a director of the Arizona Cooperative Mercantile Institution for a number of years, watching and helping it grow from a small beginning into one of the stable institutions of the state.

Being ever a keeper of records his diaries were of great assistance to the church historian, Andrew Jensen, when he visited the settlement in 1894.

His career as pioneer bishop kept him in close touch with both old and young, and in constant contact with ecclesiastical authorities. He was aware of the changing attitudes of youth and of the ultimate need to meet its requirements. On one occasion he was presented with a petition signed by the youth of the town, to allow waltzing in their dances, notwithstanding a sermon on the evils of waltzing by Apostle Heber J. Grant only a short time previous.

March 10, 1894, is a memorable date to the people of Joseph City. On that date their first permanent dam was dedicated and trusted to the hands of Providence. It stood, and for the first time they had built a structure to last for more than a season; even more than ten seasons; yes, even twenty-nine seasons, without serious damage from the treacherous Little Colorado .

For this feat the people of Joseph City earned a reputation for persistence seldom equalled, even among pioneers. Ever in the background loomed the characters of their leaders, each directly or indirectly influencing all.

Beginning with the new century there began to be an influence felt from the younger generation. Children who had herded the cows, chopped the wood, and looked after the chores of the community were growing into young man- and womanhood. They were becoming missionaries; traveling abroad and seeing the great world where civilization was old.

Through these years the bishop directed the affairs of his flock. Not always was there perfect harmony and peace among the people but their differences were slight and in time forgotten.

The younger people were chosen to act as officers in the church auxiliary and priesthood organizations. They had been trained to the pio-

near code of standards and possessed these traits which led them to take up the responsibilities willingly.

Some had chosen their life mates and consequently there were many trips to the temples in Utah for the religious marriage ceremony of the Latter Day Saints.

In this way the ties which bound the people of the two states were strengthened. Life became broader and more interesting as village life developed from the experimental stage of founding into the stable stages of developing the resources at hand.

Sorrow came into their lives again in full measure during the summer of 1902. A contagion of diphtheria broke out and continued for nearly two months. During this time many were laid away. Especially among the children did death reach in and reap a harvest. In some cases two or three deaths in one family increased the burden of sorrow.

1903 gave the little settlement a school

house, built of bricks made in their own kilns under the direction of John Bushman. The walls of the building were erected by Neils Hansen, whose hand aided in building many of the brick structures of the time. The wood work and finishing was done by the pioneer carpenter, John McLaws, whose work will live to bless his memory for many years to come.

In the same year, the irrigation interests of the settlement completed an artificial reservoir at the cost of about \$3000.



John Bushman, during the busy years of his life, took time to reach out and see other parts of the world. In the year 1904 he went to St. Louis, Missouri, to attend the World Fair. Again in 1909 he attended the Lewis and Clark Exposition at Seattle, Washington. He made a number of trips to Los Angeles, and other points in California as well as making frequent trips to visit his folks and attend to church duties in Utah.

Following the era of building came a change

of attitude in the little colony. It was no longer considered an experiment. People wished to enlarge on their opportunities.

A lot near the center of town was leveled, graded, and fenced for a park, and trees and shrubbery planted, the shade trees being imported from German nurseries.

All available land was brought under cultivation and a second dam built in the Little Colorado a mile and a half below the other.

The quality of the stock was also improved by importing thoroughbred cattle, horses and sheep. The new generation began to extend their interests to stock raising as well as farming. Gardens began to take the place of grain fields; alfalfa hay and corn began to be the principal crops.

Changes in the ecclesiastical organization of the stake and ward brought younger men into office. J. C. Hansen was given a stake office and Joseph Facer sustained as counsellor to Bishop Bushman. Shortly afterward Mr. Facer removed to Utah and John L. Westover became counsellor in 1913.

In November of the following year the community voted a bond issue of \$10,000 to build a new schoolhouse. The increasing enrollment had made the other overcrowded.

Although he was becoming aged, John Bushman remained at the helm, directing, counselling, lending advice and help to the young, suggesting and urging the old.

On February 10, 1915, John and Lois Bushman celebrated their golden wedding. Friends and relatives from far and near attended and a lengthy and elaborate program was worked out. Nearly forty of the fifty years of married life had been spent in pioneering the little settlement of Joseph City.

In the same year, William C. Allen, first captain of the camp which later became St. Joseph (and ultimately Joseph City) visited his associates in the colony. He had been released from his call to Arizona on account of the illness and death of his father, and so was in the colony only a few months at the outset. His visit awak-

ened memories and recollections of the early days, and his visit was a very pleasant one for the early settlers.

April 30, 1916, brought a decided change in the life of John Bushman. After having served 28 years and 5 months as bishop of the St. Joseph ward he was honorably released. John L. Westover was sustained in his stead, while he prepared to go to Salt Lake City to work in the temple of the Lord.

Most of his property he sold to his children, and with the means raised went directly to Lehi, Utah, his old home. For some time he lived quietly, going to Salt Lake City often, and working with friends and relatives to gather the genealogy of his forefathers.

September 5, 1917, he was called as a regular temple worker, to perform ordinance work for the dead.

About this time he also became actively connected with a society which was interested in genealogical work for the Lamanites, or Indians.

Being familiar with the Navajos, he was able to lend assistance in that work.

He was fortunate in his research work and did work for many hundreds of people, of his own and of friends and relatives.

Of especial note was the fact that he did the temple work for a prominent pioneer Sheriff of Apache County, Commodore P. Owens, who is famous for his work in blotting out much of the lawlessness of those early days in and about Holbrook.

In these later years John Bushman did much to foster the family allegiance by holding reunions at regular intervals. A lively interest was aroused in genealogical work among his children.

His wife Lois died, following a stroke of paralysis, in September of 1921, and was buried in the Joseph City cemetery.

From that time on, John Bushman spent most of his time as a regular temple worker, giving his entire time and energy to the work.

There is a joy in doing unselfish work for others. Hard lines of care in the faces of those who have endured hardship and privation soften and lose their sharpness. A feeling of peace and good will toward men makes them congenial companions. They are pleased with themselves and then and only then are they pleased with the Almighty, singing his praises in their daily actions and in their public and secret prayers.

Happy were the last years of the life of John Bushman, marred only at short intervals by the loneliness of life after the departure of his companion. Yet he had no time to complain but worked for those about him and for those dead who were in the clutch of the ages.

Ever a lover of travel and knowledge, in his declining years of peace he journeyed into Alberta, Canada. There he enjoyed the hospitality of good people, noted with pleasure the achievements of those in more fruitful country than the one in which he had spent his life.

On this excursion as on others which he took earlier in life he found opportunity to teach the word by precept and example.

His association with the Lamanite Society showed his respect and hope for that down-trodden people.

In the five years following the death of his wife he worked regularly in the Salt Lake Temple. He was used in many important ordinances of his church and became an important figure among the temple workers, going on their short recreational excursions and joining in the social and religious life of his ward.

Friends and companion workers of his earlier life faded and passed beyond the golden horizon while he attended them and looked patiently forward to his own passing into a new sphere of labor and associations with his loved ones.

He completed the journal of his life's work in May 1926. Within a month he, too, had closed the covers of the golden book of a life

of noble deeds and thoughts.

According to his desires, his remains were placed beside those of his wives, Mary and Lois, in the little cemetery at Joseph City, Arizona. No spoken words could pay just tribute to the life work of this pioneer bishop of a permanent and thriving settlement.

His example to the world led one man to say of him, "If you follow in the footsteps of this great man, you will inherit life eternal."

LIFE OF  
JOSEPH FISH

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By  
J. Morris Richards

Written at  
Snowflake, Arizona  
1927 - 1928

## THE LIFE OF JOSEPH FISH

By J. Morris Richards

History is important only when it is made to live and serve the succeeding generation. History of this kind was written by Joseph Fish, pioneer of Snowflake, of Arizona and its communities, and of the West.

As a youth and young man he spent his life as a surveyor, clerk, lawyer, and religious worker.

His parents were Canadians who joined the L. D. S. church in time to share the trials of Missouri and Illinois. Later, in 1850, they moved to Salt Lake Valley.

When close friends of the parents of Joseph Fish were called to Parowan to aid in the settlement there, Horace Fish took his family there.

Joseph was born June 27, 1840, and had gone with his parents through the terrors of the 40's, had moved with them to Utah and then to Parowan at the age of twelve.

Here at Parowan he grew up on the farm, working at times in a saw-mill and a store.

At the age of seventeen he was called for missionary work at home, in teaching school. This he did for about seven years, at the same time carrying on various types of work on the farm.

Being close to the Navajo Indian country the settlements of southern Utah, of which Parowan was one, were constantly losing horses and other stock to the unfriendly tribe.

In order to cope with the situation and recover their stock the people in this section sent out exploring parties to find the best crossings along the Colorado River and to become familiar with the country in general. On many of the expeditions Joseph Fish was a member of the exploring parties and on one occasion he was the leader of the company. On this expedition he made a map of the country which was valuable for information to future parties.

When a boy of ten, Joseph had met Jesse N. and Silas S. Smith at Centerville. A friendship developed between the boys which lasted a lifetime.

It was probably because of this old friend-

ship that when Jesse N. Smith was called to preside over the Eastern Arizona Stake, Joseph Fish joined and accompanied him to the Northern Arizona settlements.

When the religious organization was established with Jesse N. Smith as president of the Eastern Arizona Stake, Joseph Fish was made Stake recorder. He had served as chaplain of the company enroute to Arizona while John R. Hulet had been historian.

June 27, 1881, the cooperative store came into being with Charles Jarvis and Joseph Fish as clerks. The latter was also book-keeper and later superintendent.

A year later Fish was admitted to the Bar in Arizona, as he had previously been in Utah. In his legal capacity he was instrumental in helping preserve the political rights and privileges of the "Mormons", during a time when the anti-Mormon feeling ran exceedingly high.

When, in 1884 and 1885, the feeling was so bitter against the practice of polygamy, Joseph

Fish, with many others, went to Mexico, where he spent nearly a year.

While there he surveyed for both natives and whites and was the surveyor of the first site of Juarez.

During all this time, through all his experiences, he was absorbing material which he was later to put into his historical writings for future generations.

Upon his return to Snowflake in 1886, he again took work with the Arizona Cooperative Mercantile Institution. He became superintendent of the institution again in 1888.

In order to be with his family more he gave up his position in Holbrook and went southward to Layton, in Graham County.

He spent a number of years there and was elected to the Eighteenth Arizona Territorial Legislature from that county in 1894. He was instrumental in getting legislation through which materially benefitted the poorer counties of the state.

Chief among the bills he was instrumental in getting passed was the Classification Bill.

In the lower altitude and warmer climate of the Gila Valley, his health was not very good. As a consequence he returned at the request of the board of directors of the Arizona Cooperative Mercantile Institution, to take over the book work of that company again. From 1896 to 1910 he worked in their employ.

It was during this last period in Holbrook, that he began to study history in the systematic manner. It was through this study that he gathered a fine library of books, magazines and data pertaining to Arizona and the West.

He made use of the records he kept during the early years of the Northern Arizona settlements, and had also collected much material about other parts of the state.

Joseph Fish is mentioned by James H. McClintock as the author of "the first consecutive history of Arizona intended to be complete in its narration."

This history of Arizona was typewritten and was about 700 pages long, and although it was never published, copies are in the State Historian's office and in a private library.

He wrote western history also, including "The Pioneers of the Rocky Mountains."

It will possibly be for these historical writings that he will be remembered longest but as a merchant and religious worker his memory will ever remain dear to the people of Northern Arizona.

When John W. Young was contractor during the construction of the Atlantic and Pacific Railroad in 1879 and 1880 Joseph Fish was in charge of the commissary department for them, and from that position he followed the mercantile business when the A. C. M. I. was organized in 1881 and in fact earned a livelihood for himself and large family as a merchant.

His law practice and surveying were incidental and only in keeping with that almost universal idea that a pioneer should be prepared

for any and all kinds of work.

During the years from 1910 to 1916 he made his home at Woodruff, where he was a civic and religious leader in that community. It was partly through his influence that the few families kept heart against the continuous destruction of their dams, until now they are beginning to thrive in their protected valley.

In the year 1916 he moved to Beaver, Utah, where he lived a year before moving to Enterprise, same state.

At this latter place, at the age of 79, he built himself a house and demonstrated that he was nearly as strong and active as the young men who assisted him. His ever active ambition often led him to do more than his strength would allow, and consequently, at times, his health was not the best.

At the advanced age of 86, in December 1926, he died of paralysis at his home at Enterprise, Utah.

Thus peacefully ceased the worthy life of

a true pioneer.

Historian, merchant, lawyer, legislator, surveyor, builder, he was in addition to the truly great office of being a parent of twenty children, among whom are some of the prominent citizens of Arizona.

His life was hard, but golden is the grain it bears - Sacred be his memory.

LIFE OF  
WILLIAM J. FLAKE

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By  
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## LIFE OF WILLIAM JARDON FLAKE

By J. Morris Richards

There was born on July 3, 1839, to James Madison and Agnes Love Flake a son who was to become a pioneer builder, and founder of a city many miles from his boyhood home. This boy's name was William Jardon Flake, and his birth-place was a plantation in Anson County, North Carolina. His ancestors came from England. According to family tradition, his great grandfather received a grant of land from the English king in 1771. Although members of his family were not office holders, they were comfortably fixed financially as they owned a number of slaves and some land.

When William was but three years old, his parents moved into Mississippi. It was while there that the family heard of the Church of Jesus Christ of Latter Day Saints which they joined in May of 1844. The next year they left Mississippi and joined the body of Mormons at Nauvoo, Illinois. The Flakes remained with the

Saints until the exodus westward, but even then did not go with the first company. However, one of the negroes who had been brought from Mississippi was sent with the first party and was the driver of President Brigham Young's carriage when the Great Salt Lake Valley was first sighted.

The Flakes had given freedom to their slaves but two wished to remain with them, and did so for many years. One of these was called Green Flake, and it was he who was driving the carriage of Brigham Young. The other was Lizz Flake, and she stayed with the family even until after both of the parents had died.

In 1848 little William Jardon walked from Winter Quarters to Salt Lake Valley, driving cows all the way. He spent two more summers herding cows, and it was during these two years that his father accidentally lost his life while on a trip into California. This left a widow, who was called, in 1851, to go to California with Charles C. Rich, Amassa Lyman, and others

to establish a resting place for Saints who were landing on the Pacific coast and endeavoring to reach Salt Lake Valley.

The journey was a hard one for William, as he was forced to walk most of the way. On one occasion the company was lost for four days on the Kingston Desert and nearly perished for want of water. They finally arrived and settled at Cahoon Pass, and later helped to buy the San Bernardino Ranch. Here William and his younger brother Charles, with the aid of neighbors, succeeded in building the first adobe house in the valley. Later he worked on the road and did some farming.

In 1855 his mother died, leaving him an orphan, but the old negro servant, Lizz, looked after them for a time. In the fall, however, they went to live with Amassa Lyman, and here a friendship was made which lasted as long as life itself, between William J. Flake and Francis M. Lyman.

In 1857 the San Bernardino settlement

broke up and the people sold what property they had. Most of them returned to their friends and homes in Utah. William spent some of his time looking after horses to keep them from being stolen by the Navajo and the Ute Indians.

In 1858, on December 30th, he was married to Lucy White, of Cedar City. At this time he was still living with the Lymans and continued to do so for about a year. Later he moved to Beaver and did some farming but found it more profitable to haul freight for the church between Beaver and Salt Lake City. He also worked for the Pony Express on the Western Mail Line.

During the next few years he freighted to and from California; made a trip to the Missouri River for Saints; took part in Indian wars; tended sheep for the people of Pine Creek; and helped to establish woolen mills in Greenville.

In 1868, in the fall of the year, he married Prudence Jane Kartchner, adding to his

family responsibilities, and during the next few years spent his time in building up his farm and trying to fix for his families.

In 1873 he was one of those who were called to go to Arizona on an exploring expedition. Captain Roundy was in charge of the group, and the report they took back was not very favorable.

In 1875 he first went into the United Order at Beaver, putting in all his worldly goods for the benefit of the community. He was assigned to be superintendent of the stock for the entire Order. Later in the year, however, the Order was changed into a Cooperative Institution and he was paid a thousand dollars for his year's work.

The following winter, 1876-1877, he again worked for the company for another thousand dollars. It was during this winter, on one of his trips to St. George with steers for the workers on the temple there, that he decided to stay and work. However, owing to the ill-

ness of his wife Lucy, he was forced to return home.

In April 1877 he attended the conference and dedication of the St. George Temple. While there he was called by Brigham Young to take his families and go into Arizona to remain there permanently and assist in building up the settlements along the Little Colorado River and its tributaries. He was asked to sell all his possessions in Utah so that there would be nothing to take him back to his old home. Consequently, he sold his farm for two hundred forty head of cattle, purchased some wild horses, secured a contract to haul some lumber, and in other ways set about getting money and supplies for his mission into Arizona.

Early in November of 1877, William J. Flake, with his families and a number of others, among whom were Reidhead, Gale and Turley, started for Arizona.

After many weeks of hard travel they arrived at Sunset. This was a small settle-

ment on the Little Colorado River under the direction and supervision of Lot Smith. Since Lot Smith was president of the mission and in charge of the settlement of the territory, they asked him for an assignment and were taken to a place some fifteen miles to the eastward and there they started a settlement known as Taylor.

Work was soon commenced on a diversion dam on the stream, but for five months they met with no success, constructing on an average of one dam each month.

They were living in the United Order, having all things in common; but due to selfishness and working at cross purposes some became dissatisfied. It was suggested by some that they look for a more suitable location, possibly at Bluewater in New Mexico, or along the mountains to the east and south.

A. Z. Palmer and William J. Flake, consequently, left Taylor and traveled eastward, but finding that Bluewater had already been bought they turned southward into the Apache

country and followed down Showlow and Silver Creeks to Stinson's Ranch. They arrived on July 5, 1878. Stinson told them that he would sell the ranch to them for \$11,000 or 550 head of cattle.

This price seemed a little more than possible to raise but after conferring with his family and certain of the others, Mr. Flake decided to take the ranch and pay two hundred head of cattle down, and the rest in two equal amounts in the next two years.

On July 21, 1878, he moved his families to the ranch and was accompanied by fourteen families of southerners who had been living at Taylor on the Little Colorado River.

Mr. Stinson had three hundred sixty acres of grain planted and offered Mr. Flake a dollar an acre if he would harvest the crop. The men of Flake's company had nothing to do so they advised him that they would do the work of cutting, threshing and sacking. He also took the corn crop to harvest and care for.

For this he was to receive one half of the crop.

When the corn was ready to eat, he went to Stinson and told him to divide the corn into halves, as they wished to be using some while it was still green. However, Stinson told them to use what they wished and when the remainder was ripe it would be divided into halves according to agreement.

There was no lack of food that winter, but clothes were scarce. Wagon covers had been cut up and made into clothes for those in sorest need.

In the fall, William J. went into Utah for some cattle and when he returned with about four hundred head, he also brought about \$500 worth of clothing. Enroute he met Apostle Erastus Snow, accompanied by Jesse N. Smith and others. Upon being summoned by Apostle Snow to make a report of his work since arriving in Arizona, he confessed that he had withdrawn from the United Order at Taylor, and that some

classed him as an apostate. Notwithstanding these things, he had bought a valley and had fourteen families depending upon him for food, clothing and shelter, He also stated that in a dream his action had been sanctioned by President Brigham Young and he felt that he was helping to build up the country.

Upon being asked what could be done for him and his people, he told the apostle that he wished to have his valley surveyed and a branch of the church organized. Accordingly, they secured the services of Mr. Ladd of St. Joseph to survey the valley. On September 27, 1878, the townsite, which had been formed, was named Snowflake in honor of the founder and the visiting church official.

Shortly after the naming of the settlement, there was a branch of the church organized here with William J. as the first counsellor to the bishop. This office he held for about thirty years.

The stake of the church which was organ-

ized was also called Snowflake and the headquarters were located at that Settlement.

The poverty of the families in his valley made Mr. Flake very unhappy and he did all in his power to relieve them. During the next few years from 1878 to 1884 he bought a part of the settlement of Concho, a large tract in Springerville, Nutrioso, Sholow, and other ranches and farms, and sold them to the brothers who came to him for aid. He gave them their own time in which to pay for the places and charged them no interest.

By taking stock, sheep, cattle, and horses on shares, he was able in seven years time to pay off all his debts both to Stinson and his other creditors.

In 1884, together with many others of the Latter Day Saints, he was tried in the territorial courts for the practice of polygamy. Although the charge, as brought against him, was false, he was sentenced on an altered charge to six months in the state prison and fined five

hundred dollars.

After being released from his sentence, he paid the bond of one of his friends for whom he had signed. For this act, and many others like it, he won a name for honesty, friendliness and kindness throughout the territory. Whenever a man was in need of food, clothing, land, or help of any kind, he knew that his wants would be supplied by William J. Flake.

A story is told by his family of a man who came to him one night and asked for food and shelter. Receiving such kindness as he was not accustomed to having from anyone, he confessed that he had money with which to pay his way. His money was refused and his wants supplied for some weeks, and when he left to continue his journeyings he willingly left some gold where it would be found by the family. He vowed that his treatment had been entirely contrary to expectations, since he had heard that Mormons were rather a rough class of people and even murdered for money. This kind hos-

pitabile spirit of Mr. Flake was shown throughout his entire life, and even to this day he likes to share with one and all.

He was ever progressive and anxious to have all his neighbors and friends progress with him. His mind was always on the alert for opportunities and occasions to be of assistance to all who came in contact with him.

In the matter of education, he had little opportunity to get book learning, but was always making use of his past experiences and his knowledge of human nature. His sense of values was well developed and although he entered transactions in which hundreds and thousands of dollars were involved, and in which even human life and welfare were at stake, he never failed to meet his obligations, moral and financial.

In those early days in Arizona, as in other sections of the west, when cows and calves were found that bore no brands (mavericks) they were given to the man whose ranch was

nearest. It so happened that on one occasion the day's work netted six of these animals, and being nearest the home of Mr. Flake, all agreed that they should be given to him. However, he did not claim them, so other nearby ranchers put in their claims. To settle the issue, Mr. Flake suggested that the animals be sold to the highest bidder, and the funds be used to start a school for the children of the valley.

Accordingly, this was done, and the six animals were sold to Mr. Flake himself, who was the highest bidder. The price paid was ten dollars each. The sixty dollars were taken to Della Fish, daughter of the historian Joseph Fish, and she was asked to teach the children of the settlement of Snowflake for sixty days. So far as any record goes, this was the first free school in Snowflake.

William J. Flake was ever giving of his worldly wealth to his fellow men. From the very first he believed in holding earthly wealth in

common with his brothers of the flesh.

However, often times his unlimited energy led him beyond the capacity of the body of his associates and he did many worth while things without their aid.

He was never a man to back down in face of difficulties and did not hesitate to attack a weighty problem if he felt he was in the right in doing so.

He still lives at his home in Snowflake, is in good health and spirits. He loves the association of his children and grandchildren and is even beginning to count great grandchildren.

He was among his closest friends some of the leading officials of the Mormon church. No man remains long within the borders of the little valley who does not hear some of the many stories attached to the founding of Snowflake and how it came to have such an oddname.

It is not often that the founder of a settlement lives to see his grandchildren take

up the positions of public responsibilities and carry on the work which took so much toil and strife to commence.

In Mr. Flake is found the unusual combination of pioneer, colonizer, financier, cattleman, churchman, and gentleman.

Spring, 1928.

LIFE OF  
JOHN HUNT

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By  
J. Morris Richards

Written at  
Snowflake, Arizona  
1927 - 1928

## LIFE OF JOHN HUNT

By J. Morris Richards

Just as there comes the robin to announce the coming of spring, as comes nature's paint brush to announce the autumn, so there goes before civilization messengers to announce its coming. There must be fearless courage and a will to endure extreme hardship on the part of a few who make the way for permanent colonists.

There was need for such men during the 70's when the great Mormon colonizer and leader, Brigham Young, was finishing his work of settling the valleys of the great West, from Idaho to Old Mexico.

When men were being called to settle the arid valley of the Little Colorado in northeastern Arizona, they were chosen because of sturdy qualities which would lead them to success. They were chosen from settled districts both north and south of Salt Lake City.

From Beaver County was called the peace officer, who had served the people for twelve

years. He was John Hunt, son of Jefferson and Celia Mounts Hunt.

He came west with the Mormon Battalion and when that company reached Santa Fe he was sent to Pueblo, Colorado, with the wounded soldiers and women. Here he stayed for a short time with his mother and family but moved into Salt Lake Valley in July 1847.

His boyhood in Utah was spent much the same as other boys of the time, principally in herding cows along the river bottom or helping with the building of shelters and raising of crops. He helped to build the first house in the valley for his mother.

In his fourteenth year he undertook a dangerous journey to California in company with his father, who had returned from California where he had been released from the "Battalion."<sup>8</sup> There was a number of other men on this trip for provisions and cattle for the church. It was on this journey that John first realized the true hardships of pioneer trail breaking.

The party would have perished but for the flesh of their horses. After many days of want they reached a ranch now known as Chino and were able to make the remainder of their journey. They began their journey with about two hundred and thirty head of stock and seed grain for the church. When they arrived in Salt Lake City they had less than one hundred head of the stock. The rest had been stolen by hostile Indians or had perished from want of food and water.

Accompanying his father and family in the settlement of Provo, John Hunt went through the experiences of Indian warfare in both the Walker and Black Hawk wars.

When Apostles Rich and Lyman were sent to San Bernardino, California, to make a settlement for foreign emigrants who were joining the church, Captain Jefferson Hunt and his family, together with William J. Flake and others, accompanied to help establish the colony.

It was probably at this time that the close friendship developed between William J.

Flake and John Hunt.

Some of his most thrilling experiences happened when John was mail carrier between Salt Lake City and Los Angeles. He would make the entire trip through the dangerous Indian territory and over trackless desert waste in about a month. As a general rule, he was accompanied from point to point through the most dangerous sections by some man as a guard, to see that no accident befell him. During his two years at this employment he had many close escapes.

In 1857, during the days of Johnson's army in Utah, John Hunt was married to Lois B. Pratt on July 4th. The following year they visited Utah, but not until some years later did they leave their California home permanently and settle at Beaver, Utah.

It was at Beaver that he earned a reputation as peace officer and fearless gentleman. He had many bad characters with which to deal, but at all times, during his twelve years in

office, he was merciful and kind. It was only his removal from Beaver that prevented him from serving in that capacity longer.

Unlike many who were called to Arizona he was not assigned to any special locality but was told to locate where he most desired.

After he had tried one of the Little Colorado colonies and found it unsatisfactory, he moved his family to Cebolla (Sevovia) in New Mexico, near the present site of Ramah. The family arrived at the new home in May, 1877. Here their time was employed in dry-farming and freighting. There was a small amount of freighting between Zuni and Albuquerque.

It was due to this government work that times and conditions were made easier for many of the early settlers in the western valleys.

In later years John Hunt had opportunity to receive aid for his people at Snowflake in freighting for the army post at Fort Apache.

The settlement of Cebolla was near the Navajo Indian country, but at no time did those

savage~~d~~ harm the whites in that section. The Hunt family prospered well in that location, but a greater and more important call came during September, 1878.

Apostle Erastus Snow had been called to visit the Arizona settlements. After stopping for short visits on the Little Colorado colonies he proceeded to Silver Creek where Wm. J. Flake had bought a large valley ranch from James Stinson. Flake had taken about fourteen families of southern converts from an unsuccessful attempt on the Little Colorado and had settled at the Stinson claim. He had helped the people get through a hard winter and was beginning to see the way clear for a prosperous future when Apostle Snow visited him.

Flake asked to have a religious organization established in the valley with a bishop to lead and keep the people united.

When asked whom he should like for this leader, he said, "Give me Jesse N. Smith or John Hunt."

As a result, in September, 1878, John Hunt received word from Apostle Snow that he had been chosen to act as bishop of Snowflake ward. Jesse N. Smith was to have a calling to a higher leadership but no more responsibility.

The life of a Mormon bishop is one of constant sacrificing service. All the religious affairs of his ward are responsible to him and he is responsible for them. From birth to the grave he is constant friend and comforter. It is the bishop who attends to the blessings of the babes, to the development, at least spiritually, in some degree, of the growing boys and girls. When death creeps in among his saints, he is ever present to comfort with kind words and to attend the many details which sorrowing parents and kinsfolk find so hard. In civic affairs, especially in the infancy of many of the Mormon colonies of fifty years ago, he was leader. It was through his direction and influence that irrigation projects succeeded; that trees formed avenues of shade along the

streets of the village; and flowers made otherwise barren abodes beautiful.

Ever ready and willing to give all his energy for the good of his people, John Hunt was such a bishop in Snowflake for thirty-one years.

If at times his patience seemed to reach its limit, it must be remembered that humans cannot endlessly endure sacrifice. Let him be praised that he bore the burden of his fellow-men so many years uncomplainingly, and let him be forgiven, if in the fulfillment of his official duty, he was forced to make some men his temporary enemies.

Let him be remembered as the father and forefather of some of the best families of the Arizona settlement.

Leaders are leaders and strong men are strong men, no matter the clime or conditions. Men who can lead in ecclesiastical affairs guiding in spiritual and temporal religion can, as a general rule, lead in any phase of life's

work.

When one of the most serious problems of Arizona was being considered, that of obtaining statehood, John Hunt was chosen to help represent Apache County in the framing of a constitution. That was in the year 1891. The convention was held but nothing came of it.

He was a supervisor of Apache County shortly after its creation, and won the respect of everyone by his staunch support of law and order. In his support of education he stood above his fellows. His daughters were among the first teachers in this section. His sons and grandsons are carrying on the results of his progressive character.

Following the religious principles of his sect, he took a second wife, Sarah Jane Crosby, whom he married at St. George, Utah, March 18, 1885. Four years later and two years after the death of his wife Lois, he married Happylyona Langford. By his first wife he had eight children; by his wife, Sarah, nine; and by his wife Happylyona, none.

If, in his long and useful life, he lived certain principles with his brethren, which found no favor in the eyes of many, it must be said he lived them sincerely and honorably. Ever a steadfast supporter of the truth, he well earned the titles given him by an old friend: "Bishop, guide, officer, and gentleman."

His life ceased peacefully at the age of four score and four at his Snowflake home, June 1, 1917.

LIFE OF  
JOSEPH H. RICHARDS

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By  
J. Morris Richards

Written at  
Snowflake, Arizona  
1927 - 1928

## THE LIFE OF JOSEPH H. RICHARDS

By J. Morris Richards

Patience is one of the true virtues of mankind. Patient men, though not always outstanding executives, generally attain their desired goals.

True horsemen are patient with their animals, leading, guiding, and attaining desired ends in the training and handling of the intelligent beasts. A man who loves a horse or a dog, will be one to love and respect his fellowmen, being ever patient with faults and ever recognizing progress and worthy behavior.

Character may come through a strong line of ancestors, or spring from an unknown and seemingly common line.

It may be to his credit that Joseph Hill Richards was a direct descendant of Sargeant-Major John Richards of the British Royal Artillery, or that his family boasted of one John Wilson, founder of Glasgow Infirmary. As to his fortune in having such ancestors we can only

conjecture, but as to his strength of character and his worth to the human family we have definite information and proof.

Born at Toscoronto, Ontario, Canada, December 5, 1841, he moved with his parents who were emigrating to the "Mormon" colonies in the United States, to Nauvoo, Illinois. He was not yet a year old so was unaware of the importance in his life of such an undertaking.

He was only a small boy when the saints started their migration westward and due to lack of means, his family could not begin the journey until 1851.

Mill Creek was chosen as the family home. Later, however, Cache Valley was being settled so that Joseph H. with his brothers John and Hyrum went to Mendon, in 1859, to help start a settlement there.

His life then for many years was one of pioneering in a new country, hostile with Indians, and of unproven agricultural worth. He became a surveyor, a farmer, an Indian fighter, a religious worker, peace officer, and made one trip

to the Missouri River for emigrating saints.

At the age of 26 he married Mary Willie of Mendon.

"Responsibilities gravitate to the shoulders that can carry them." In 1876, when Brigham Young wanted men to settle the arid wastes of northern Arizona, he selected young men whose pioneer characters had been proven and who knew not how to fail. He preferred young married men who would take their families with them for permanent settlement.

Joseph H. Richards had three sons in his rapidly growing family, when he received the call to help colonize Arizona.

He was assigned to the company of George Lake, whose camp was called Obed, south of the Little Colorado near the present site of Joseph City. Here he became a counsellor to Captain Lake and assisted in the work of building dams, erecting rock houses, exploring, surveying, and farming.

"Power flows to the man who knows how."

His pioneer training in all branches soon came to the forefront.

His proficiency in so many lines of endeavor made him a valuable addition to the little company, through the period of discouragement brought on by the constant destruction of their dams and the chills and fever of the marshes and swamps.



The Brook-farm experiment was not so successful as the same idea in operation among the pioneers of the west.

Property and labor in common, with the efforts of each in his chosen line of work, being directed for common good makes for general prosperity and community betterment.

One element enters into any such experiment which in all cases thus far have been the cause of their failure. It seems to be impossible for individuals in any group to continuously sacrifice their personal aims and ambitions for the good of all. There have been a few who have gone through all these experiments and still

were as happy and contented as at the beginning with the possible exception that their confidence had been destroyed in others with whom they associated.

Nor will such an experiment become practice until all members of the group develop self-control and sacrifice to the point that they can live continuously as a family, and submerge self for community.

The United Order of the Latter Day Saints when they settled certain districts of Utah and Arizona was the saving factor of many permanent colonies. Through united effort, under direction of able leaders, dams were built as often as they were washed away; protection and shelters were built for all by those prepared to do that work while others worked at the work for which they were fitted.

Of course, the order had its officers to keep each member functioning in his or haer capacity. It was as an officer in the St. Joseph (Joseph City) order that Joseph H. Richards gave

his efforts and talents for the upbuilding of a permanent home for the Arizona Saints.

Four years of the time the "United Order" operated successfully in the Little Colorado Colonies, Joseph H. Richards was president in the St. Joseph organization.

When appraisement was made and the goods of the order divided it was found that everyone who had worked and saved for the common good received a liberal increase over the amount originally placed in the enterprise.



Men sometimes meet death violently, other times with ease, and many times, they are snatched from death by miraculous events which seem to be in the hands of Deity.

When in 1891 Joseph H. Richards was enroute to Scotland, the Absenia took fire in mid-ocean with no hope of rescue to the passengers. When all was confusion and despair, and there seemed no hope, a steamship was sighted some four miles distant. In answer to the distress signal

it was soon near at hand and all passengers of the doomed ship were saved. Fate surely ruled in preserving the lives of these people from death 1300 miles from their home land.

Completing the voyage in safety, Joseph H. Richards arrived in Scotland as a missionary and presided over the Scottish mission.

He returned home to spend over thirty years in useful endeavor for his fellowmen.

Carrying out his activities in many lines, he served as postmaster in St. Joseph for nearly twenty-nine years; captain in Arizona Territorial Militia; county commissioner two years; county treasurer, surveyor and notary public.

Nearly ten years were spent as first bishop of St. Joseph, and for nearly twenty years he served as counsellor to Jesse N. Smith in the presidency of the Snowflake Stake. The last thirteen years of his life he was a Patriarch in the Church of Jesus Christ of Latter Day Saints.

Horsemen, in the true sense of the word, are scarce in any country. To be one a man must first love horses; love them for their splendid intelligence and fine physical qualities. It is for this reason that horsemen are forever looking for the best points in all the animals they see, and trying to breed one with as many of the finer qualities as possible.

A good teamster drives a good team, and for that reason, the teams of Joseph H. Richards were known throughout the northern Arizona colonies for their beauty and strength. His carriage horses held the best records for speed and endurance between the settlements and his work teams earned like reputations on construction and farm work.

Good teamsters are ever patient with kindness and persistence in the training and handling of animals. It was due to this virtue of patience, probably, that Joseph H. Richards was so successful with his horses. He was not content to let his animals to those whose tempers

could not be controlled. He realized, as all great teachers and leaders do, that to win battles it is sometimes necessary to appear as the loser.

He was the leader in importing thoroughbred horses into the Little Colorado country. Even yet there are strains of the blood animals to be seen among the teams in that section.

When the Grand Canyon Railroad was being built, J. H. Richards and his sons had the contract for part of the grading.

Although the venture was not very successful financially, it was good experience for the boys of the family, the oldest of whom became a road-builder by trade and helped to construct some of the finest roads in northern and central Arizona.

From the advent of the "Mormons" into Northern Arizona they were stockmen as well as tillers of the soil. It was probably for this reason that many of the first new generation took up the raising of sheep and cattle as occupations.

The country was well adapted to certain classes of sheep, as well as cattle, and much of the prosperity of the eastern Arizona and Little Colorado settlements was due to the stock raising industry. Joseph H. Richards and his sons were leaders in this line and earned reputations as competent stockmen.

Joseph H. Richards, although widely known for his abilities in many lines of temporal endeavor, was probably most influential spiritually.

His early religious training as President of Mendon Elders Quorum and as counsellor to George Lake in Obed Camp prepared him to take the office of Bishop in St. Joseph when that ward was organized on January 12, 1879.

It also had prepared him, by 1867, to be a counsellor to Jesse N. Smith in Snowflake Stake presidency, where his influence was felt, especially among the younger people in all the wards of the stake.

At the passing of the pioneer president in 1906, the stake was reorganized and sometime

later Joseph H. Richards was ordained a patriarch, which religious office he held until his death.

D During the last fifteen or more years of his life he was crippled with rheumatism which made it difficult for him to be about actively, but even with that handicap he was a regular attender at religious and political gatherings, where his counsel and advice were sought in all matters.

He attended to daily tasks about the little farm, and blacksmith shop, having one of the best equipped shops in that section of Arizona.

For many years he kept bees and worked with them much of the time during the season. He was especially useful in doctoring all kinds of livestock and when any animal in the vicinity became sick his advice and remedies were solicited.

Some of his time was spent with legal matters, he being Justice of the Peace for many years, as well as Notary Public.

He wrote to many people in many places in search of genealogical information and was instrumental in gaining information and having much work done for his relatives.

In May 1919 he assisted in the organization of his mother's family known as the Hill Family Organization. He was made president both in Mendon and Salt Lake City and held this office in the family until his death.

His last years were spent peacefully in his Joseph City home, with his wife Mary Willie, surrounded by the families of four sons and a community of friends.

He died July 3, 1924, after several weeks of illness.

LIFE OF  
J E S S E N . S M I T H

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By  
J. Morris Richards

Written at  
Snowflake, Arizona  
1927 - 1928

## THE LIFE OF JESSE N. SMITH

By J. Morris Richards

Calamities often come in groups. There seems to be cycles in nearly every phase of nature.

Calamity came upon Mary Aikens Smith in just such a way. She left a comfortable home in Stockholm, New York, to accompany her husband who had accepted the doctrine of a sect known as "Mormons". He was moving westward to Kirkland, Ohio, the first meeting place of those people. That was early in 1836.

Two years later the family moved to Illinois and immediately were confronted with persecution and the hardships of being driven from place to place with other "Mormons" (Latter Day Saints).

In the fall of that year her son, John, aged 6, died at Far West, Missouri, and was buried there. Moving into Illinois during the following winter the father, Silas Smith and his family of wife and two small sons, were subjected to the lot of many of their fellows in being in constant danger of mobs and faced with starvation.

Just as things began to look a little brighter the father took ill and died, leaving the poor woman with two small sons, Silas, age 9, and Jesse, age 5.

Immediately following this, Silas had his thigh broken and was confined to his bed for weeks, needing utmost care. The little lady was having her share of life's sorrow. Then, by accident, she scalded her hand. That finished things. A dear brother whose name was Chandler Rogers, took the family in and assisted them until the boys could go to work.

During the next few years life was hard. However, the Prophet Joseph Smith Jr. was a cousin to Silas Smith and so took up some of the burden of caring for and providing shelter for the family thus left in poverty.

Since our story is to deal with the life of the younger of the two sons of the widow Mary Aikens Smith, we shall proceed with his part in this great adventure.

His mother believed in teaching her boys to

work, and early hired them out to farmers who were not always lenient. This early training to endure hardships was to be of much value later in life for the young Jesse N.

Long was the line of wagons, horses, oxen, men, women and children who trudged their way westward toward the distant Rockies during the summer of 1847. Day after day, week after week, through hostile Indian country, past huge herds of buffalo and antelope, to the eastern slopes of America's backbone, they made their way.

In "Parley's Company" known as such because of the presence of Parley P. Pratt and family, was a small boy, only a little past 12 years of age, who drove two yoke of oxen on his uncle John Smith's wagon.

It was rather a relief to drive oxen instead of herd them. As long as Jesse N. Smith could remember he had herded cows and oxen. Of the four months that it took his company to make the trip he could remember the times when his only food was fresh or dried buffalo meat to go with coarse flour; when

the company was forced to halt to let the huge herds of buffalo pass; when they met a company of their own brethren returning eastward after having gone into the Great Basin and located on the shore of the Great Salt Lake; of the stories they told of the new country; of many details that cannot be told here, including the stop at Fort Bridger; and last of all the joyous arrival in Great Salt Lake Valley on September 28, 1847.

There followed weeks of short rations, seasons when the crickets took the crops, more herding of oxen.

For four years the struggle for existance continued--sometimes with decided success and often not so well. In the fall of 1851, young Jesse N. and his brother Silas were asked to go to Parowan in Iron county to assist in making permanent colonies in that section.

It was in Parowan that life--productive, earnest, and constructive--began for Jesse N. Smith, seventeen year old son of fighting stock. Here, like his ancestors, he took part in military life. Like his two grandfathers who fought in the Ameri-

can Revolution and his father who fought for his country in the struggle for commercial independence in 1812, he took up arms in defense of his people in the Indian wars of Utah.

Here it was that he took a wife before he had hardly reached the age of maturity and became county clerk before he was twenty-one years of age.

In church and civic duties he became a prominent figure in Iron County. As early as 1855 he had been made second counselor in the Stake Presidency of Parowan Stake; had been elected representative to the legislature from Iron County; had been appointed district attorney for his district; and had served as second sergeant in the militia during an Indian outbreak.

During the early days in Parowan, as in most of the other settlements, the spirit of cooperation prevailed. Neighbor helped neighbor in the harvesting of crops, repair of fences and general community development.

Jesse N. was one of those progressive citizens whose foresight and industry together with

-6- careful cooperation,

gave valuable help in placing Parowan on a permanent foundation for future development.

As Indian affairs became dangerous from time to time he was promoted in rank, becoming a captain in 1856.

Between Indian scares and his farming he found time to accompany some of the church leaders on their visits to the different sections.

In 1857 he accompanied George A. Smith to the Santa Clara Valley where they visited with Jacob Hamblin, making suggestions and giving counsel to the settlers in that section.

Shortly after, he accompanied a party into the Virgin Valley exploring for suitable cotton farming land.

When Johnson's army threatened to take possession of the territory of Utah his military experience gave him an opportunity to take a leading part in the preparation for defense.

Later he was called with his stake president to explore and attempt farming in Meadow and Clover Valleys. They met with partial success

in this venture but returned home after one season.

In 1859 he was elected Mayor of Parowan and in the same year on September 6, his oldest son, Joseph W., was born.

On September 12, 1860, he received a call to go on a mission to Denmark and immediately dropped all business to fulfill this duty.

On his trip east he saw first hand the work of the Pony Express, and took his first ride on a train at St. Joseph, Missouri.

Arriving in England, he spent some time visiting places of interest before taking up his labors under President Van Cott of the Danish Mission.

Two years later, after many interesting experiences, he was selected to preside over this mission when Pres. Van Cott. was released. In this capacity he labored until April 13, 1864, when he was released to return home, there having been a death in his family.

On his return to the United States he was in charge of the emigration of a number of con-

verts to "Mormonism".

In returning across the States he had occasion to see some of the Civil War soldiers and ruffians who kept Illinois and Missouri in an uproar for so many months.

As he crossed the plains states, he found most of the ranches deserted, and people fleeing from the Indians.

Passing safely through these dangers he arrived home early in October, and was greeted with "Please stay with us. No one dies when you are here."

Two members of his own family and three of his brother's family had passed away during his absence.

His missionary experiences had been, for Jesse N. Smith, very valuable. His leadership in the Danish mission and the part he played in getting emigrants to the United States gave him experience which proved of extreme value after he had returned to his western home.

For a few months following his return he

tasted of real poverty. Fortunately his brother Silas was willing to assist in caring for the family while Jesse N. was abroad. By renting a farm and doing some hard work for a few seasons, he was able, with the aid of his brother, to again put his family on a plane of comfortable living.

His knowledge of the Danish language gave him opportunity to accompany leading church officials on their visits to settlements of Scandinavian emigrants who had accepted the "Mormon" doctrine and had come to Utah to live. Among his many friends found among the emigrants, one of his most valued was Anthon H. Lund.

In December of 1864 he was officially appointed Regimental Adjutant in charge of the Iron County military district.

When harvest time arrived in 1865 the crop was one of the best that had been raised in that section.

By 1875 Jesse N. Smith had been Probate Judge of Iron County; Colonel in charge of the newly formed Piute Military District; had filled

a second mission to Europe; had married in the old country; had returned home to Parowan and was looked upon as a leader in his section of the territory of Utah.

According to the customs and beliefs of the Latter Day Saints, he had taken plural wives and his marriage in Europe was his fourth wife, although the loss of one during his first mission gave him the responsibility of only three families at one time.

By the marriage of his children he became kin to Z. B. Decker, Sr., Joseph Fish, John R. Hulet, and Smith D. Rogers, who are known throughout north-eastern Arizona as fellow pioneers in the settlement and growth of Snowflake and the surrounding country.

On August 16, 1878, he was asked by Apostle Erastus Snow to accompany him to visit the colonies recently planted in Arizona. After necessary preparations were made they started their journey over the same route taken by the first settlers of the Little Colorado Valley.

On September 20 they arrived at Brigham City, near the present city of Winslow where they found a small company toiling to control the ever changing stream sufficiently to irrigate their crops of wheat and vorn. Warren Tenney had built a grist mill and the conditions as a whole were considered favorable if the water could be taken successfully from the treacherous Little Colorado.

Continuing to St. Joseph (Joseph City) they met with people there and helped to complete a church organization.

The following day they drove to Stinson's Ranch where they met with William J. Flake, owner of the valley, holding a meeting with the saints in the valley at the camp of W. D. Kartchner.

On September 27, 1878, Erastus Snow chose a townsite, which was called Snowflake in honor of the owner and founder and of the visiting church official.

After a visit to Bagley (Taylor) and Cooley's Ranch, they continued over the mountains on the south into the Gila Valley where they visited

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most of the Mormon settlements in that section.

Going by the way of the San Carlos Indian Agency to Tucson, they returned through Tonto Basin, Sunset colony, and retraced their way to Lee's Ferry and home, arriving in Parowan on November 3.

During the trip Apostle Snow told Jesse N. that it was considered advisable to send him to Arizona to take charge of the colonists in northeastern Arizona.

Accordingly, as soon as they arrived in Parowan he made known to his families the nature of the call and began at once to prepare for this mission.

December 3, 1878, found Jesse N. Smith, his wife Janet with her five children, Joseph Fish and family, Silas S. Smith, John A. Smith, John R. Hulet, Amos Rogers, and a few others on their way to Arizona to locate at Snowflake. They followed the same route as before and reached Snowflake on January 25, 1879. Here he was welcomed by John Hunt and William J. Flake. There were but

half a dozen log houses and an adobe house in the valley. Until shelter could be provided Jesse N. Smith was invited to share John Hunt's house.

After a visit and consultation with Jacob Hamblin and others at St. Johns, it was decided to plot the land in the valley, part being set aside and surveyed for the townsite and the remainder for fields. A temporary valuation of \$8 an acre for farming land and \$18 each for the lots was set.

Jesse N. purchased four lots in the southwestern part of the townsite.

Lumber for their houses was obtained from St. Joseph having been brought from the little mill near Mormon Dairy. Logs were cut in the forests to the south and transported to the townsite which, at the time Jesse N. arrived, contained about half a dozen log cabins and one of adobe.

In a short time the town began to take form and by June 1879 there were in the Eastern Arizona Stake of Zion 664 souls. By December of the same year the population had reached 748.

In the spring of 1880 he moved his other families to Snowflake, having by that time, through the law of polygamy, married four wives, three of which were living, these being Janet Johnson, Emma West, and Augusta Outzen. His wife Margaret died while he was away on his first mission.

During that summer provisions became short and money unavailable. Taking a few of the men, Jesse N. went into New Mexico and obtained work with the Atlantic and Pacific Railroad, where they worked for some time.

When John Young visited Eastern Arizona in the spring of 1880 he advised that the men organize a cooperative store and let as many as possible have an interest in it.

It was not until June of 1881, however, that such an organization was effected. At that time a mercantile establishment came into being at Holbrook, with clerks Charles Jarvis and Joseph Fish. D. K. Udall was sent to Kansas City to buy a stock of goods.

In 1881 and 1882 the Apache Indians were

on the warpath and a number of people lost their lives and property as a result of their raids. Families from the settlements father to the south moved into Snowflake for protection. President Smith worked unceasingly for the welfare of the endangered people and did all in his power to aid officials in recapturing the marauding Indian bands.

Shortly after these troubles, when conditions became more peaceful, the Taylor and Snowflake Irrigation Company was organized and allotments were made. The organization of this company was one of the outstanding events in the history of these towns, because it is a permanent organization which carries on the development of agriculture in this section.

In 1885, with a number of the leading officials of the church, Jesse N. went to Mexico where he assisted in getting a number of the colonies of the Mormon people located.

During the next few years, after returning to Snowflake in December 1885, Jesse N. spent much time and effort for the upbuilding of the northeastern section of Arizona.

He assisted in putting the sawmill and grist mill on a paying foundation. He encouraged friendly relations with the Indians whenever possible. He continually visited the various settlements and gave advise and counsel in regard to crops, trade, social functions, and development of musical talent.

In the political field he took an active interest and at all times kept in mind the measures and undertakings which would most benefit the majority of his people.

He continually spoke against loafing and idleness, believing that more trouble and discontent resulted from that than from anything else.

In 1887 the stakes of northeastern Arizona were reorganized. David K. Udall was made president of St. Johns Stake with St. Johns as headquarters. The organization of Snowflake Stake was delayed by the death of President John Taylor, but in December of that year the organization was completed with Jesse N. Smith as president and Lorenzo Hatch and Joseph H. Richards as coun-

sellors.

When the first board of education was organized in Snowflake Jesse N. was made chairman, and it was under the supervision of this board of education that the Snowflake Stake Academy was opened on January 21, 1889.

Between his busy visits to the wards of Snowflake Stake, his trips to church headquarters and his journeys eastward to Albuquerque, N. Mex., and even to Washington D. C. and New York City, where he went on business, he continually encouraged industry and discouraged idleness, especially among the young people.

He firmly believed that business ability for men and home training for the women were indispensable qualities.

He unceasingly urged improvements in the school system and encouraged education for all.

Oftimes he chastized the people for their narrowness and lack of vision. He pointed out that their limited vision stood in the way of spiritual progress.

His business ability was shown in the fact that the Arizona Cooperative Mercantile Institution paid a twenty per cent dividend for the year 1889. He was successful also in getting a certificate of Incorporation for the Taylor and Snowflake Irrigation Company for the land in and about Snowflake.

Jesse N. Smith was a leader in all branches of endeavor. He kept a strict journal of his life and encouraged others to do likewise.

When Andrew Jensen came in 1894 to collect historical data, Pres. Smith assisted to his utmost in securing and giving authentic information.

He served a term in the House of Representatives in the nineteenth legislature of the Territory of Arizona, and also took part in the Irrigational Congress of 1896.

In 1899 President Wilford Woodruff of the L. D. S. church called a solemn Assembly of the stake presidents and bishops of the church and president Jesse N. and his bishops attended. The instructions received in regard to the law of

tithing were supported unanimously by them.

Through the drouth of 1904 he was at work continually, encouraging and cheering those who suffered misfortune.

For his never-tiring helpfulness, his deep study of religion, business, and politics, and for his utmost courtesy to all it has been said of him: "He was a gentleman, a scholar, and a saint."

By 1906 Jesse N. Smith had an envious record of achievement to his credit. He had been a producer, a builder and a leader from childhood; had accepted responsibilities and had shouldered them.

From his boyhood days at herding, through the days of want in Northern Utah and his work in helping to settle Parowan, he was a hard worker and wise leader.

His activities were governed by a far seeing vision of the many possibilities about him.

His qualities of leadership made it possible for him to be placed in charge of the Danish Mission only two years after arriving there to com-

mence his missionary labors. These same qualities led President John Taylor to choose him to preside over the newly settled colonies in northeastern Arizona in 1878, and carried him through a successful career of colonizer, organizer, and producer during his years in Arizona.

His long and fruitful life ended peacefully at his home in Snowflake, Arizona, June 5, 1906.