

JOHN HARDISON AND ELIZABETH HANCOCK REDD

by Lura Redd

John Hardison Redd was born of goodly parents, viz. Whitaker and Elizabeth Hardison Redd. He was born 27 Dec. 1799 on Stump Sound, Onslow County, North Carolina. Stump Sound is a small arm of the ocean reaching inland, between the mainland and the row of sandy islands off the shore. Another account talks of Snead's Ferry, which is a little town probably on the same Sound. I can find no reference to Stump Sound in the atlas nor on the map. The name seems to have disappeared and at that time was merely the area along the Sound. One account I read recently says his son Lemuel was born near the courthouse. The courthouse now is in Jacksonville between fifteen and twenty miles inland. At one time it was, I think, much closer to the shore because it was washed away by a tidal wave.

We know very little about him as a child, but from a few things we do know, can do a bit of guessing. His father's first wife, Nancy Cary, died and left a little girl, Mary, born 27 Sept. 1792. She was a lonely little girl, probably the only white child in the home, reared and cared for by a negro mammy. Then Whitaker married Elizabeth Hardison and had John when Mary was seven years old. Elizabeth died and left little John. Now they were both cared for by this mammy, but Mary was no longer lonely. She now had a little brother, and I think she must have mothered him as no other baby was ever mothered by a sister. They were never separated for long in their whole lives. From North Carolina they went to Tennessee and from there to Utah, and both died in Spanish Fork.

A third mother came to the home, and their first sister was born 30 Apr. 1804 when John was five. But they didn't need these other children, and these others didn't need them as they had a mother. So I think Mary and John continued to be the best of pals in spite of the difference in their ages.

All people living in a maritime locale became expert in boating, swimming and fishing. They probably ranged up and down the coast in their boats and canoes. John D. Lee says that John H. Redd was a sea captain. That would be before he was thirty-nine, at which age he left the coast and moved inland. If he were expert enough to become captain or master of a vessel, he started young. He may have owned his own vessel and captained that. Many did. There are suggestions that he traded with the Barbadoes. The Barbadoes, off the north coast of South America, a little north and east of Trinidad, seem to have been a half-way station between England and America, in sailing vessel days, probably because of prevailing winds. When Lord Baltimore sent his first two ships to Maryland, they stopped at the Barbadoes on the way, which practise seems to have been the custom.

To become a captain in that day, he came up from the ranks. He started as a tot to learn the simple things about it and then went on to the more intricate tasks. We read very little about their activities, but we do know that his grandfather Whitaker owned a canoe at the time of his death, as his son William says "Uncle John Hardison got it from his father's estate 27 April 1789." Too, he brought with him to Utah a sword which likely was his emblem of authority on his vessel. That sword was in our home all during my childhood in New Harmony, but when we went back to the old home, we could find nothing of it. I remember it had a long blade, a bit curved, with the cutting edge on the outside of the curve. It was contained in a long metal-trimmed scabbard. Some of you others may remember it. Aunt Ellen had a pair of eyeglasses he wore at sea. They were similar to our regular glasses, but had an additional pair of lenses that were of blue glass, hinged so that he could fasten them to the temples, or if needed he could switch them around over the regular lenses to use as we use sunglasses. These would be very helpful out on a shiny sea.

So I can imagine John H. as a mere tot going out with his father or other members of the family deep-sea fishing, boating or maybe swimming. He may even have served as an apprentice on a vessel. This was the usual way of getting an education in any trade or profession in that day, as there were no regular schools to do the job. It was so taken for granted that he may never have mentioned it to any of the family. Swimming was imperative for those who went to sea, or even boating on the sounds and rivers. At times their lives depended upon their ability to swim well. It would seem foolhardy to go to sea and not be able to swim if the necessity arose.

Of course we can take it for granted that he was well-versed in the "art and mystery" of a planter. In his day everything was as primitive as it was in the Middle Ages, no inventions, no machinery, no labor-saving devices, no short-cuts. Everything that was done on the plantation had to be done the hard way, and always by hand. Cleve Redd in Snead's Ferry when I was down there, told me they had to grub up small pine trees all the time out of their gardens, otherwise the gardens would go back to heavy pine forest in a few years. Always grubbing and clearing to break even and keep what they had.

They took me out to an old Redd Cemetery which was no longer in use, headboards were all rotted away and gone. I only saw one stone piece. On the way we went over a corduroy road made of logs six or seven feet long laid side by side crossways of the road. It was bumpy. They said, "This is the road that Sigley Redd made before the war with his slave labor. It ran from his plantation up to his sawmill. See how he ditched it to keep it dry." A ditch ran along just under the ends of the logs on one side of the road. The ditch, clogged with vegetation, had seepage water in it, and probably always did have on account of the wet climate there at sea level. Sigley was John H's first cousin, but fourteen years older. He was the son of Whitaker's brother William. So John H's relatives knew how to build saw mills, and he had the

same know-how. He had all the other know-how that he passed on to his son Lemuel H. about farming and building, that he had learned at home.

He was a much better writer than any of the others, and may have had some private tutoring. His sister Mary couldn't even sign her name, it wasn't essential for a girl to learn to write. Her business was housekeeping and homemaking, with all the arts that go with them, weaving, sewing, cooking, cleaning, and all the other skills for the comfort and happiness of her husband and children. If she were proficient in that, she was a pillar of society.

On Oct. 17, 1820, John H. bought 50 acres of land for ten dollars from William Hancock. How near his family lived to the Hancocks we don't know, but this was his future wife's brother. He was nearly twenty-one, and it was something over five years before he married William's sister Elizabeth.

That is the first transaction I have of his. However he had land before this, as he received four hundred acres from his grandfather John Hardison's estates. His father was still alive, and he probably lived at home when he wasn't at sea. It is likely that when he was at home, he helped his father and his two younger brothers, William, eleven, and Alexander, nine, farm the home place. When he bought this land, he may have decided not to go to sea any more.

He married Elizabeth Hancock 2 March 1826. She was the only daughter of Zebedee Hancock and had two brothers, William and Anson. She, I guess, had always had a negro maid to wait on her, and just five months before John H bought the land from her brother, her father had willed her a negro maid named Venus, to be her very own forever. Venus stayed with Elizabeth all the rest of her life, so that Elizabeth always had somebody to wait on her just like a princess or a queen. At this time her mother was dead and she had a step-mother. Zebedee, in his will, left four negroes as a loan to this step-mother, but at her death Elizabeth was to get one-third of them. She got one named Chaney, so then she had two maids to wait on her and do all her hard work. Still there was plenty to keep her busy, as there were no labor-saving devices known then, and all the clothing and bedding had to be raised and made by hand, as well as everything in the home. At least she had time to do as much of that as she wanted to do. Just because the hard dirty work was done by a maid, didn't mean that she was ever idle. That was never thought of for a lady, or even a queen. Life would have been very boring with nothing to do, and that would make her very unhappy. We know so little of her activities, but we can assume that they were confined to the house, as were those of all women of her day.

John H. Redd began as early as most to take his place in the community where he lived. We find that his sister married John Holt about 1814 or 1815, and of course left home, and John remained. At this time he had four little brothers and sisters, Nancy,

William, Alexander and Catherine who was a tiny baby.

We get most of our information from legal documents from various court records. I found that he witnessed the will of Jephtha Cary, probably a close relative of his sister, Mary, as her mother's maiden name was Cary. He was appointed by his sister Mary and John Holt to be their true and lawful attorney when their father Whitaker died. Mary and John were living at this time in Rutherford county, Tennessee. His duty was to sell the land and any other property she received from her father's estate. John H. was also attorney for Anson Hancock, his brother-in-law, who now lived in Gadsden county, Florida. In this case he sold a Negro slave named Elias for \$400.00. Then in August 1830 he bought three hundred acres of land from George Hazzard for \$1005.00, also this August he sold land for his sister Mary who was now in the state of Alabama. It seems that Mary and John were having difficulty making up their minds about a new settling place. He sold his own rights to his father's land to John Wilkins. He bought 200 acres from Thomas Hazzard. He at one time held some note of John Wilkins for which Wilkins paid him \$200.00. He sold half the land he received from his grandfather, John Hardison by heirship, that was 200 acres. He was appointed on a commission to help divide the land of Alice Dulany, deceased, among her heirs.

John H. and his wife, Elizabeth sold 75 and 50 acres that she received from her father, Zebedee Hancock, to Daniel Harper for \$250.00. One thing different about this was that Elizabeth signed the deed. Few women of that day could write their names, or anything else. Now Daniel Harper was a bit sceptical about this deed, he thought maybe John H. was doing it on his own without her free consent. He questioned it in court, so the court, because Elizabeth was too infirm to travel to the court, commanded that two go to her alone and apart from her husband and get her consent. They brought back to the court the following document:

"In obedience to a commission to us directed from the county court of this county at the August term 1832, we have proceeded to take the private examination of Elizabeth Redd, wife of John H. Redd, at the house of said Redd, respecting her signing a deed with her husband to Daniel Harper, and upon her being examined separate and apart from her said husband and privately touching the execution thereof by her, and thereupon she acknowledged that she did execute the foregoing deed freely, voluntarily and without the control of compulsions of her husband. Given under our hands and sealed this August 12, 1832 — Edward Ward and D. W. Simmons."

This Edward Ward was some relation of his, as his grandmother was named Sarah Ward, the mother of Zebedee Hancock.

The last sale made by John that I have record of, was on 11 August 1838, when grandfather was two years old, when his parents moved out to Tennessee. At this time,

he sold the plantation he called, "The Bluff," of 300 acres and two other tracts of 200 acres and 75 acres respectively. This seems to be his sell-out to go to Tennessee. He received \$1650.00 for the lot from John Lloyd. His sister, Mary, was by this time back in Rutherford county, and that is where headed. He bought a plantation near Murfreesboro, Rutherford County, Tennessee. What an address! He lived here for about twelve years and built a home and farmed there. Henry Pace once went back there and saw it, and says it was a very fine old place. It was here in 1842 that something happened that changed their whole lives. We never have known much about it, but not long ago I found a good account in the missionary journal of John D. Lee, who converted him and his family to the gospel. John D. Lee writes:

1843, May 16 – "We then returned in company with Mr. Nichols to fill an appointment at the home of Br. Pace. But in consequence of the day being rainy and disagreeable, few persons turned out, however I preached to them. Among the number that composed the audience were two gentlemen who had ridden 17 miles to hear a Mormon preach, Mr. John H. Redd and John Holt. After meeting, Mr. Redd bought some books of me, and requested me to visit his neighborhood and lecture to them. Accordingly I set an appointment by them for the Sunday."

May 20 – "Now being left alone, I determined to confine my labors to as small a compass as would enable me to do the cause justice. Casting myself upon the pure mercies of God, I again pursued my way, being conveyed over Stone's river on horseback, I felt much relieved and expressed my gratitude to my benefactors for the favor shown to me. Directly after I crossed this stream, Mr. John H. Redd rode up and kindly offered to carry my valise, also to ride and tie with me. I cheerfully accepted his proposals and went to his house and spent the night."

May 21 – "Monday morning after breakfast I walked over to Mr. Redd's in company with several others, and before I left, I exhorted them to obedience to the mandates of Heaven."

June 6 – "I assisted to make a dam across a stream in order to prepare or collect sufficient quantity of water to baptise, and at 2 o'clock I baptised John Holt and Mary his wife. Returned to his house and confirmed, and under the same administration ordained him an Elder, for thus I was commanded in a vision to do. At the same time, three more acknowledged the truth and offered themselves for baptism. I walked to Mr. Redd's and spent the evening reasoning with them."

June 7 – "In the morning before I left them, Mrs. Redd gave me her hand as a token of her sincerity in the cause of truth, but was not prepared to be immersed at that time."

June 14 – "Went to Mr. Pace's, took breakfast. Then baptised the following persons and confirmed them there by the water-side: Wilson D. Pace and Harvey A.

Pace."

June 15 — "Spent the night with Mr. Redd —"

June 17 — "At 8 a.m. we repaired to first convenience and after making such remarks as was necessary to proceed the ordinance of baptism, I administered or inducted the following persons into the Kingdom or Church Militant on Earth: John H. Redd, a sea captain, Elizabeth Redd, Venice and China, two servants belonging to Mr. J. Redd."

"The confirmation was attended to at the house of Mr. Redd. A considerable portion of the Spirit of the Most High was present and manifested itself on this occasion. From thence we repaired to the Mormon stand where two short discourses were delivered, the first by Elder Holt, which was interesting indeed, although it was the first attempt made by him since his ordination or call to the ministry. I followed with such observations as was appropriate under existing circumstances. Closed the meeting, promising to meet them at eleven the following morning."

June 19 — "I spent the day at Br. Redd's and posted my journal. Br. Redd and Sister Holt between, gave me a pair of drawers worth 50 c."

June 28 — Rode to Br. Redd's, took dinner."

June 29 — "I attended a reaping made by Br. Redd, and assisted him in cutting and saving his wheat."

July 17 — "I remained at Br. Redd's. Occupied the time in reading and writing, also instructing such as came with inquiring minds."

Aug. 6, Sunday — "At 4 p.m. called the members together. Partook of the Lord's supper and organized them into a branch, and called it the Friendship Branch of Rutherford. Set apart and ordained the following officers — Brother John Holt, an Elder; Wm. Holt, lesser Priest; Brother John H. Redd, Teacher and Clerk. I also taught them their several duties. The Spirit of the Lord was with us and we had quite a pleasant time. From thence I walked to Thomases in company with Br. Redd and Mr. Holt." (Spelling is Br. Lee's)

It is surprising how quickly they accepted the gospel when they had never been church-goers before. When I was down in North Carolina the first time, and found so little in the court records, I asked where they went to church as I might get information there. They said "Church! The Redds never went to church. You won't find anything there." But when the truth came to them, they recognized it and accepted it.

Early the next spring they journeyed to Nauvoo. Undoubtedly they were getting the spirit of gathering and were going to look into the situation. While there they each received their patriarchal blessings under the hands of Hyrum Smith, Church Patriarch. I will give them here.

"PATRIARCHAL BLESSING OF JOHN HARDISON REDD, son of Whitaker and Elizabeth Hardison Redd, born in Onslow county, in the state of North Carolina, Dec. 27, A.D. 1799.

"Brother John, I lay my hands upon your head in the name of Jesus Christ to place and seal a blessing upon you, touching the more important points of your present and future condition.

"Behold I say unto you, John, you are of the lineage and tribe of Levi, or in other words, you are of that descent, and that origin, and from that lineage cometh your blessings, from that lineage cometh your priesthood and rights of priesthood, and from that lineage cometh inheritance and rights of inheritance as well as all other tribes of the House of Israel.

"All these things are in accordance with the covenants made with the Fathers, and in answer to their faith it cometh unto the children in the last days. Therefore in these things thou art blessed when you know them, and the children are called unto a restoration and to the ministry, and to the administration of the law of God, then you can be blessed spiritually and temporally if you are faithful in the calling wherewith you are called, for it is written, if you seek first the kingdom of God and its righteousness, all other things shall be added.

"Now, therefore, I say unto you, John, you shall be blessed with the priesthood and it shall be a blessing unto you and your house, and your name shall be perpetuated from generation to generation, and you shall be blessed in your house and habitation, and in the covenant of Grace, and shall have an inheritance in the lineage of your fathers, and honor shall crown your head, notwithstanding the wickedness of the world.

"And you shall retire to your grave in peace, but many years shall be multiplied upon your head if your faith fails not. These blessings I seal upon your head according to the tenor thereof. Even so, Amen and Amen."

Given by Hyrum Smith, Patriarch of the Church of Jesus Christ of Latter-day Saints. April 3, 1844. Recorded in book C, page 258.

"PATRIARCHAL BLESSING OF ELIZABETH HANCOCK REDD, daughter of Zebedee and Abigail Hancock, born Jan. 25, 1798 in Onslow County, North Carolina."

"Sister Elizabeth, I lay my hands upon your head and by virtue of the priesthood, I seal the blessings of the Father. Thy heart shall be comforted for thou wilt be numbered with the seed of Abraham and hast become legitimate heir for the promised blessings. Thou shalt be blessed with the spirit of meekness, uprightness and integrity, and through the knowledge of thy heirship, the spirit of peace shall ever rest upon thy mind to comfort thy heart and to make known to thy mind that thou art a daughter of the Highest.

"In all of thy trials and chastenings, let thy mind be staid upon the promises, for they are there and thou shalt share in blessings and promises, and partake of them in common with thy Father and shall share with him in blessings of the everlasting priesthood, both in time and throughout eternity.

"Thy children shall bless thee and revere thy name for the kindness of a mother toward them. Thy posterity shall share in blessings of the everlasting priesthood and thou shalt advance in knowledge or principles and theory upon things pertaining to the kingdom of God. Through thy faithfulness and diligence the Lord will reveal unto the mind, in visions and dreams upon thy bed, the duty of a mother due to her offspring, that thou mayest have virtue to bring them up in the fear and admonition of the Lord.

"Remember that thou art a descendant from Ephraim and the desire of thy heart is to know and to do the will of the Lord. In all things thy table shall be crowned with the blessings of the earth, for it has been thy desire to comfort and console the oppressed, to feed the needy and comfort the fatherless. Remember it will be thy gift and blessing to become a mother and instruct in Israel, to teach thy sex the principles pertaining to the domestic circle.

"This is thy Father's seal and blessing upon thy head. Through thy faithfulness and diligence thou shalt have part in the first resurrection and shalt enter into the mansions of thy Father, prepared for thee from the foundation of the world."

"I seal these blessings upon thy head in the name of the Father and of the Son and of the Holy Ghost. Amen."

After this visit to Nauvoo, John H. and Elizabeth Redd went back to their home in Tennessee, and must have begun preparations to go with the Saints. In 1847, John H. came back to the headquarters of the Church, with his neighbor, Isham Gilliam. The saints had been driven from Nauvoo and their temporary headquarters were in Winter Quarters. There was a place about thirty miles away called Summer Quarters where Brigham Young had his family. John D. Lee was there also, and John H. went there. John D. Lee writes in his journal "Summer Quarters, July 1, 1847 — About 6 p.m. Brother John H. Redd and Isham Gilliam, both Rutherford County (Tenn.) men arrived in camp. (Note: John H. Redd, an old sea captain, formerly from So. Carolina, had protected Lee when Mormon missionaries in Rutherford County, Tennessee had been

attacked by a mob. He later became converted and the prefix "Bro" indicates he was a Mormon at this time.)

"July 4 – Left Brother John H. Redd considerably diffculted in his mind with reference to removing west. After meeting, Brother Redd, I. Gilliam and Caroline and several others dined with J.D. Lee.

"July 5 – Clear wind S.W. About 8 Friend Gilliam, Sister Caroline (Gilliam's wife) and J. H. Redd started for Tennessee, their native land."

I can find very little about them in Tennessee records, but was glad to find this: In a list of taxable property as taken and returned by Miles P. Murphy Esq. in district 8 of Rutherford County, Tennessee for the year 1849 – "John H. Redd, 175 acres of land valued at \$1250.00, tax \$1.44, 4 slaves valued at \$1600.00 tax \$1.84, other property valued at \$915.00 tax \$1.04. Polls 1 tax \$.15, State tax \$4.47. State and county tax \$7.45."

Since he paid tax on only 4 slaves, it indicated that they had already freed some of them. Six came out to Utah with them, and at least two came out later. Maybe some never came. However the six that come with them didn't belong to John H., they belonged to his wife, Elizabeth.

They had been freed, and were free to go or stay. Aunt Lou says they desired to come, and even begged to come. To take care of Elizabeth had been their life-long concern, they had no other, and no place to go, and wished to remain with Missy. "Missy couldn't do this or that. Missy needed them for this or that," so they were permitted to stay with their own family, as it were. I guess they were right? Aunt Lou says her grandmother couldn't even mould out a batch of bread or do any of the common ordinary things that women learned to do when very young.

So they planned to come to Utah, and did so in 1850, just three years after the first company came, and without question, found things much more primitive than they had ever experienced before.

I don't know.....(one line missing here)

of the excerpts from it. It was originally written in a sort of notebook he made himself. He took sheets of paper about eight or nine inches by about fourteen inches. These he placed together and sewed them across the middle with a coarse thread, probably homemade. Then he folded them where he had sewn them with long stitches. The outside sheet or sheets had worn away, so that the beginning and the end were lost when I copied it. His account is strictly impersonal, as he doesn't mention one of his own family. It's merely a minute of their travels. It begins –

"Tuesday morning June 18th, 1850. Fine weather with the wind still to the south.

We are encamped on the west bank of the Weeping Water, and Capt. Bennett with the second 50 encamped on the opposite bank. We have accounts of one death more amongst them vz. Perry Kees. Their health seems a little improving this morning. We are still blessed with tolerable health in our camps.

"Wednesday morning June 10th. We had quite a rain last night and this morning it looks quite rainy. We are encamped on Salt Creek. Captain Bennett's company passed us this morning in travelling condition under animating hopes of the cholera subsiding amongst them.

"Thursday morning June 20th. A prospect of good weather this morning. Capt. Bennett's company is still in advance of us about three miles, and this is according to the wish of Capt. Pace, as he wishes to strictly attend both companies. We fell in with two emigrating wagons yesterday who wished to be admitted into our camps, and they had the appearance of friendly civil men who seemed willing to do their part in herding or guarding. Captain Sessions proposed to the camps that, if it was consistent with their wishes, that he would have no objection, and I believe it met the approbation of the camps, so they were admitted in. Their names were as follows vz Cyus Collins who represents six persons, one wagon and five horses, and the other by the name of I. W. Sands who represents 2 persons, 1 wagon and 3 horses.

"Friday morning June 21st. Fine weather this morning and our camps in tolerable health and condition. We passed Captain Bennett's company yesterday about 1 o'clock. We suppose them at this time to be in our rear about 5 mi.

"Wednesday morning June 26th. We had quite a rain last night. We have the rain to the northwest this morning. Captain Bennett's camp (the 2nd 50) arrived yesterday and are encamped near us. All seem to be in tolerable spirits. The camps were called together this morning to establish rules and regulations for the safety, progress and welfare of the camps. Captain Pace and Captain Sessions very appropriately addressed the camps, and it seemed to meet the approbations of the brethren as they all seemed to meet with good feelings and unanimously agreed to said rules and regulations. I have this morning read a correct statement of the deaths which have occurred in Capt. Bennett's company (I will not give them all.) All supposed to die of cholera and east of the Weeping Water. Capt. Bennett's company have lost two horses, supposed to be stolen by Indians. We have sent a letter back this morning to Kanesville addressed to Elder O. Hide.

"Saturday morning June 29th. It looks quite sqally this morning after a very heavy rain and wind last night. We passed Capt. Evans company yesterday. They have lost some 3 or 4 of their number with cholera. They passed us last night and are in advance of us 1/2 mile encamped. We met the mail from Salt Lake Valley yesterday about 10 o'clock. Supposed to be about 60 miles below Fort Carney. Capt. Bennett is

still in our rear about 15 miles and news has come in this morning that they have lost 4 more of their number with cholera. Our two emigrating wagons (Mr. Collins and Mr. Sands) left us this morning by common consent, as we expected this day to lay by and they wished to make better progress by travelling.

"Friday morning July 5th. Good weather and consequently we have better roads. Our camps seem a little improving in health this morning for which we feel very thankful to our Heavenly Father --for His mercies --

"Monday morning July 15th. Cool and pleasant weather this morning and our camps in tolerable health and condition. We lay by yesterday being the Sabbath and in hopes of the arrival of Capt. Bennett's company. But they were laying at the same time. We learn that they have lost one more of their no.

"Wednesday morning July 17th. This is a beautiful morning with the wind to the east. We are this morning, through the blessings of divine providence, all safe on the north bank of the South fork of the Platt. We had quite a pleasant time for crossing yesterday. The government train also got safe over last evening and are encamped near us. Capt. Bennett with the 2nd 50 also drove up last evening and are ready this morning for crossing. Sister Webb lost her little girl last night. She died with the canker and whooping cough, and is buried at this place. Her name is Phoebe Arabella Webb. She was about three years old.

"Wednesday morning July 24th. Fine weather and pleasant this morning with the wind to the north. We are encamped on the south bank of the Platt about 5 miles east of Chimney Rock, and about 75 miles east of Fort Laramie. We have received intelligence from Capt. Bennett's company by Samuel Johnston. He stated that they are still in good condition and are travelling on. He also states that they lost in all 14 of their number, and most of cholera.

"Tuesday morning July 25th. We are still encamped at the same place. We lay by yesterday, it being 24th of July, to celebrate the day in commemoration of the entering of the pioneers that day three years ago into the valley of the Great Salt Lake. Our opportunities of celebrating the day were very limited on this almost barren prairie, but we rested our teams as we thought it a righteous act, and were well entertained in the evening by an interesting discourse, both from Capt. Pace and Capt. Sessions admonishing the brethren to faithfulness in the discharge of their several duties. The brethren all seemed to meet and part with good feelings. We have fine weather but very warm in the afternoon. We are enjoying good health through the blessings of divine Providence.

"Wednesday morning July 31st. We are encamped this morning about three miles below a trading post and about 23 miles below Fort Laramie. We had

considerable hail yesterday, but beautiful weather this morning. Capt. Evans camp is a little in advance of us, and Capt. Bennett's company still in our rear. We have tolerable health in our camps this morning.

"Wednesday morning July 31st. We are encamped this morning ten miles below Fort Laramie on a beautiful bottom. The weather continues good. We had a birth in our camp last night. Sister Elizabeth Ann Rabel, wife of Henry Rabel, was delivered of a fine daughter and is doing well this morning. We have many Indians and Indian traders around us.

"Wednesday August 7th. We are encamped this morning on the La Boute where we have plenty of creek water. We have had it very rough and rocky the most of the way through the Black Hills. Nothing of importance this morning.

"Sunday morning Aug. 11th. We are encamped this morning on the bank of the north fork of the Platt near where we descended out of the Black Hills. We had considerable hail yesterday. Our camp is in tolerable health except the whooping cough amongst the children. We have fine weather.

"Sunday morning Aug. 18th. We are encamped on the bank of the Platt near the upper ford and ferry. Capt. Bennett's company crossed last evening and are encamped on the opposite bank. Our camps are in tolerable health and condition, and ready this morning for crossing. We had a meeting last night to give some instructions and to settle some little controversy between Capt. Pace and Capt. Sessions, as there had been some little misunderstanding between them a few days previous. After some reasoning on both sides, I thought the matter seemed settled satisfactorily on both sides. We met the express from the valley yesterday about 10 o'clock 5 miles below this place. It is quite cloudy and likely for rain.

"Monday morning Aug. 19th. We are safe over the Platt and encamped on the river about two miles above the ferry where we have but little feed for our cattle and have a severe storm of cold wind and rain ever since last evening, and still continues. We have lost in all up this time 14 head of cattle. (Then he names the losers.)

This is the last entry, but it gives a bit about how they fared on the way across the plains. There is an entry for every day. Always you notice he writes in the morning. Probably because it would be late in the evening before he could get at it, then it would be too dark. In his party there would be himself, wife, six children ranging from eight to nineteen, and six colored servants, fourteen to forty. That would make fourteen, and they would have to carry all their provisions, bedding, clothing, etc. He gives no thought to his family in these minutes. Maybe he listed them in the beginning and that has been lost. He is said to have arrived in Salt Lake City in October.

I have a bit of his other writing that is interesting, that I will give here. Maybe I should have done it before from the date on it, 26 Aug. 1846.

BALLAD written for Mary Catherine Redd, from an old manuscript of John Hardison Redd.

"While Nature was sinking in stillness to rest,
The last beams of daylight shone dim in the west.
O'er fields by the moonlight, with wandering feet,
Sought in quietude's hour a place of retreat.
While passing a garden I heard, then drew near,
A voice of a sufferer affected my heart,
In agony pleading the poor sinner's part.
In offering to Heaven his pitying prayer,
He spoke of the.....
His life for a ransom He offered to give,
That sinners redeemed in glory might live.
So deep were his sorrows, so fervent his prayers
That down on his bosom rolled sweat, blood and tears.
I wept to behold Him. I asked Him His name,
He answered, "Tis Jesus, from Heaven I came.
"I am thy Redeemer, for thee I must die;
This cup is most bitter, but cannot pass by.
Thy sins like a mountain are laid upon Me,
And all this deep anguish I suffer for thee."

I heard with deep anguish the tale of His woe,
While tears like a fountain of water did flow,
The cause of His sorrow to hear Him repeat,
Affected my heart and I fell at His feet.
I trembled with horror and loudly did cry.
"Lord, save a poor sinner, O save, or I die."
He smiled when He saw me, and said to me, "live,"
"Thy sins which are many, I freely forgive."
How sweet was that moment; He bade me "Rejoice."
His smile, O how sweet, How charming His voice.
I flew from the garden, I spread it abroad,
I shouted, "Salvation, and Glory to God."
I'm now on my journey to mansions above
My soul's full of glory, of light, peace and love.
I think of the garden, the prayer and the tears,
Of that loving Savior who banished my fears.
The day of bright glory is rolling around,
When Gabriel descending, the trumpet shall sound,
My soul then in raptures of glory shall rise
To gaze on my Savior with unclouded eyes."

Here are some axioms he prized.

"Idleness always brings disgrace."

"Knowledge enlarges our pleasures."

"Never lament and weep for the loss of what you cannot keep."

"Remember the benevolent acts of your neighbor."

"Tempt not your friend with evil communications."

"Usurp not authority where it does not belong."

"Virtuous love produces peace and happiness."

"Work hard to excell in learning."

"Avoid whatever is unbecoming."

"Grandeur cannot purchase peace."

"Learning improves human nature."

"Overcome obstacles by perseverance."

"Quit vicious and disorderly company."

"Reputation is obtained by merit."

"Shame accompanies mean actions."

"Triumph not over the unfortunate."

"Pride indicates great want of sense."

"Vanity excites ridicule and contempt."

"Boast not of the favor you bestow."

"Deceit discovers a little mind."

"Enlarge your mind to receive wisdom."

"To be good is to be wise and happy."

"We were not made for ourselves only."

"Modesty is one of the chief ornaments of youth."

"No confidence can be placed in those who are in the habit of lying."

"Neglect no opportunity of doing good."

"Idleness is the parent of vice and misery."

"Cleanliness promotes health of body and delicacy of mind."

What a man is interested in shows what kind of man he is, so these bits of what he thought about are enlightening.

As you know from grandfather's history, they settled in Spanish Fork, when it was a little above where it is now, and was called Palmyra. Soon the name was changed to Spanish Fork. His home was built of squared logs brought down from the mountain. It had an attic, with a door in the end, which they went up to from the outside by way of a narrow flight of stairs. Here the family settled and became part of the community. The 1850 census of Utah county gives the following:

John H. Redd 51 born in North Carolina

Elizabeth 52 "

Ann M. 19 "

Ann E. 18 "

Mary C. 15 "

Lemuel H. 14 "

John H. 13 "

Benjamin J. 8 born in Tennessee

The birth place of the following was not given:

Vinus, 40 black; Chancey, 38 black; Luke 19 yellow; Marinda 18 yellow; Anna 14 yellow; Sam 17 yellow.

His brother-in-law came out with the same company he did, but his sister Mary didn't come for a year and a half later. Two other colored people came later, and I think they must have come at the same time that she did. Their names were Fred and Amy.

Fred married Marinda. I don't think they had any children. He died soon. This census record is printed in "First Families of Utah," by Burns and Miller p. 84.

When Mary came out, she found that John Holt had married a second wife, and she quit him. He took the other wife to California and spent the rest of his life there. She, of course, stayed with her family in Spanish Fork.

Spanish Fork City, May the 7th 1855.

A true list of votes taken at the above-mentioned place with the respective names of voters for Mayor, Aldermen and councillors for said City –

- | | |
|---------------------|----------------------|
| 1. Mathew Caldwell | 13. John L. Butler * |
| 2. Joseph B. Hawks | 14. John H. Red * |
| 3. Geo. W. Sevy * | 15. John W. Snell |
| 4. H.A. Pace * | 16. Daniel R. Mott |
| 5. H.B.N. Jolley | 17. John McKinley |
| 6. Philo Allen * | 18. Wm. F. Pace * |
| 7. Zebedee Coltrin | 19. George McKinley |
| 8. John W. Mott | 20. Lemuel H. Red * |
| 9. Wilson D. Pace | 21. Joshua Hawks * |
| 10. Cyrus Snell | 22. John Walton |
| 11. Wm. Pace * | 23. George D. Snell |
| 12. Orrawell Simons | |

For Mayor: Mathew Coltrin 17 votes; John McKinley 6 votes

For Aldermen: John H. Redd 23; Henry B.N. Jolley 23;

Cyrus Snell 23; Orrawell Simons 23.

For Councillors: Wm. Pace 23; John L. Butler 23; Joseph B. Hawks 23; Zebedee Coltrin 23; John H. Mott 23; Philo Allen 23; Wilson D. Pace 23; Harvey A. Pace 23; George W. Sevy 23.

We the undersigned clerks and judges do certify that this is a true statement of the votes taken at the above place — given under our hands and seals: John H. Redd, Zebedee Coltrin, William Pace, Orrawell Simons, John L. Butler.

The starred names are relatives or relatives-in-law of our family, except the two Wm. Paces. They are brother and father of Wilson and Harvey. There were only 23 men in the community then.

Life in this new home wasn't so hot in a lot of ways. They had been here only five months when their daughter, Mary Catherine took sick suddenly and died the 5 of May 1851. They said the change of climate was hard on many. That was the first sorrow they were called on to endure. A little over two years later, Thursday morning, 25th of Nov. 1853, their son, John Holt was thrown from a horse and killed. This was such a blow to the mother that she went to bed and never ate, she couldn't, and she died the next Sunday morning, Nov. 28, 1853. Aunt Lou said she turned yellow before she died. Something must have been preying upon her system and this shock brought it to a head so to speak. I guess we'll never know.

Ann Marian was married at this time, and was home with her father. Ann Elizabeth married two years later, then he was rather lonesome.

In Feb. 1856 John H. Redd received a call to go to Las Vegas, Nevada to help open up some lead mines but did not go. He fitted out his son, Lemuel H., who, with his wife went in contemplation of having his father follow in the fall.

I have written much about that in Lemuel H.'s story, so will at this time only give a letter that John. wrote to Lemuel during this time.

"Spanish Fork City, Utah County and Utah Territory, August 1, 1856.

"Dear Son and Daughter — With pleasure and interest I embrace the opportunity of advising you with a few lines. My reasons for not writing sooner, I was waiting for you to write that I might know what to communicate. I received your letter of 9 June last Sunday night, the contents of which has been noticed with no small interest. I am very happy to hear that you both are well, but truly sorry to learn that you are not satisfied. I do not wish you to remain there any longer than you can help if you are not satisfied.

I have done the very best in my power to take care of what you left behind. I have let nothing go except your table and two pigs. I let Sister Butler have one, and I gave one pig and one bushel of wheat for harvesting your fall wheat. The man who took the job had rather a hard bargain, it took him about five days faithful work with a hook to save it amongst the sunflowers. The grasshoppers injured your wheat some, but the sunflowers have been most destructive. They have destroyed much of my fall

wheat. I have had to hire all the time. We are just through with our fall wheat and oats, and will have to commence on our spring wheat about Monday. Our crops are quite light and it is thought that bread stuff will be remarkable scarce. It has been one of the most trying times that this people ever had to pass through, and we fear that it will be no better the ensuing year if the people do not begin to save in time. The words of salvation are taught from every stand, which fully means a saving principle – without that there is no salvation. Remember this my dear children, and be wise and economical as your father has been before you, and you may rely, my son and daughter, with confidence that your Father will take the best care in his power for your temporal and eternal welfare.

"I wish to hear from you often that I may know how to manage your concerns and keep things in readiness for your return, which I hope will be before very long, unless you become better satisfied, for I do not wish you to stay there against your will. If you have a wish to return, you had better by the first safe opportunity, as I am making arrangements to start in the fall. I should like to have you here to give you some instructions in regard to what I leave behind. You can arrange your business there to the best advantage to remain until I get there. Get liberty from the authorities of that place to come, and do not come until you know that you are safe in travelling. I should like to know about what time you expect to start, that I may know what time to look for you.

"I expect to leave my houses and land, and a part of my stock as the range there are not very good. The tobacco worm in places has been very destructive to potato crops. They have destroyed nearly all of the Pace's potatoes and nearly ruined yours. We wormed them over 3 or 4 times. They were not quite so bad on our black land. We have had a pretty hard trial to make what we have made. Stock, grasshoppers and worms have given us some trouble.

"I have not much news at this time, there has been very few changes except what are common. We had a frost about the 15th of July, which injured our vines very much. We have had it very windy all through the spring and summer, but it is very dry and hot at this time.

"There has been two marriages since you left. John W. Berry is married to Emily Davis, and myself to Miss Mary Lewis of Salt Lake City, a fine-looking girl of about 16 years of age. This leaves us all well at present, truly hoping it finds you both in the enjoyments of life, health and prosperity. Miss Charity wishes to be remembered to you both in love as she had not the opportunity of writing in the letter sent by her people. She is well and doing well, and we hope a very fair prospect of her still doing better. We all have a desire to see you both white and black, and our ardent desires are for your temporal and eternal welfare, and truly hope the Lord may bless and prosper you in your travels and return.

"So, ever remaining your affectionate father, people and friends.

John H. Redd and family and people.

To Lemuel H. Redd and wife.

This sounds like the blacks were living near. In the south they always had separate little houses out at the back for the slaves, and I suppose it was still the same out here.