

UTAH

- 1850 June 11. Redd household left Kaneshville, Iowa (now Council Bluffs) for the Rocky Mountains. The family group consisted of John Hardison Redd and wife Elizabeth Hancock Redd, their children, Ann Moriah, Ann Elizabeth, Mary Catherine, Lemuel Hardison, John Holt, and Benjamin Jones, five enslaved servants, Venus, Chaney, Luke, Marinda, Amy, and one indentured servant Sam Franklin. They traveled in the James Pace Company.¹ John H. Redd kept a travel journal. He and Lemuel contracted cholera, but he didn't mention that detail in his journal, just wrote about the improving health of the camp and gave thanks for the "blessings of Divine providence."²
- 1850 September 20-23. The Redd family arrived in Great Salt Lake City.³
- 1850 John H. Redd cobbled shoes and repaired boots for members of the community.⁴
- 1850 Fall or Winter. John and Elizabeth Redd joined William Pace and a few other newly arrived immigrants as they left Great Salt Lake City and traveled on to the southeast part of Utah Valley where they would establish a new Mormon community on the Wasatch Front, "John Holt, John H. Redd, William Pace and two other men...settled in the river bottoms...above the present site of the city of Spanish Fork. In the spring of

¹ "James Pace Company [1850], "Mormon Pioneer Overland Travel 1847-1868," Church History Library, accessed 13 Jan 2021,

<https://history.churchofjesuschrist.org/overlandtravel/companies/230/james-pace-company-1850>.

² John Hardison Redd, *John H. Redd Diary, 1850 June-August*, MS 1524, Church History Library, Salt Lake City, Utah.

³ James Pace Company [1850], "Mormon Pioneer Overland Travel 1847-1868," Church History Library, accessed 13 Jan 2021,

<https://history.churchofjesuschrist.org/overlandtravel/companies/230/james-pace-company-1850>.

⁴ John Hardison Redd, "Notebook 1850-1858," photomechanical reproduction in Lura Redd, *The Utah Redds and Their Progenitors*, edited by Amasa Jay Redd (Salt Lake City: privately published, 1973), 236-249.

1851 these early settlers broke land and during the following summer were successful in raising crops.”⁵

They built a “primitive” irrigation system that included the “South Ditch” to bring water to the newly broken farm acreage.⁶

These Tennessee farmers made up the Upper Settlement. Another group of families lived about four miles west in the Lower Settlement. At this time the whole area was called, “Palmyra.” They may have camped in tents or wagon boxes as they tried to build more permanent homes.

1851 January 10. John H. Redd and Enoch Reese formed a partnership, The Reese and Redd Company, and began to build a sawmill on the Spanish Fork River which runs from the canyon east of the valley. In his notebook, Redd kept a record of expenses for materials and man hours used to build the mill. Labor credited to John H. Redd usually consisted of work done by “three hands.” This might refer to himself, Luke, and Sam.⁷

Reese, a wealthy merchant and legislator, sold his share of the company to John Holt’s son-in-law, Samuel Thompson, and the venture continued with Redd, Thompson, Holt, and William Pace.⁸

1851 March. A ford had previously been built over the Spanish Fork River, but after visiting Utah Valley, George A. Smith petitioned territorial officials for \$500 to construct a bridge over the Spanish Fork River and improve the road. The low lying land of Palmyra was swampy and hard to cross in heavy wagons. He was successful and a new bridge and road were built on higher ground to the east of the old one.

⁵ Elisha Warner, *The History of Spanish Fork* (Spanish Fork, Utah: The Press Publishing Company, 1930), 31.

⁶ William G. Hartley, *My Best for the Kingdom: History and Autobiography of John Lowe Butler, a Mormon Frontiersman* (Salt Lake City: Aspen Books, 1993), 257.

⁷ Redd, “Notebook,” in Redd, *Utah Redds*, 240-241.

⁸ *Ibid.*, 242-244.

- 1851 Seventh United States Census, Utah County, Utah Territory, Redd Household.⁹ The LDS Church Historical Department retained a copy of the slave schedule originally written for various counties, but sent a different enumeration to the federal government. This original document lists the Redd's black and biracial (yellow) servants as other than free inhabitants. The word "Slave" was crossed out and "Colored" written in, but Schedule 2 is intended for slave enumeration. Sam is listed with a last name, "Franklin," and he is set apart from the others by a manumission date--the year he turns twenty-one. It is unknown if Sam was related to the Redds or how he came to be indentured to John H. Redd.
- 1851 May 5. Mary Catherine Redd died from a sudden illness.¹⁰ She was sixteen. Her burial was in the Spanish Fork Pioneer Heritage Cemetery, originally called the "Redd Cemetery" located on the bluff above the River Road.
- 1851 December 21. By the end of 1851 there were about 100 people living in Palmyra, therefore a branch of the Church was created.¹¹ According to William G. Hartley, Stephen Markham, who was called as the presiding Elder acted in the capacity of stake president. John Holt and John H. Redd were his counselors. William Pace was called to be Palmyra's first bishop with John W. Berry and Lorin Roundy as his counselors.¹²
- 1852 February. Utah Territorial Legislature enacted "An Act in Relation to Service" legalizing and outlining legal guidance for slavery in the territory.¹³

⁹ Utah Territorial Census, 1851, Schedule 2, Church History Library, MS 2672, folder 6, Salt Lake City, Utah.

¹⁰ Church of Jesus Christ of Latter-day Saints, Spanish Fork Ward Records 1851-1899, microfilm number 0027309, Family History Library, Salt Lake City, Utah.

¹¹ "Palmyra," Andrew Jensen, *Encyclopedic History of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Deseret News Publishing Company, 1941),

¹² Hartley, *Best for The Kingdom*, 257-258. Also see: William G. Hartley, "Organization of Wards and Stakes: A Historical Approach," *Church Education System Church History Symposium Proceedings*, 53-55, Provo, Utah: Church Education Systems, 1977.

¹³ Utah Territorial Legislature, "An Act in Relation to Service," 1852, Acts, *Resolutions, and Memorials, Passed by the First Annual and Special Sessions, of the Legislative Assembly, of the Territory of Utah*, Great Salt Lake City, Utah, Brigham H. Young, 80-82. See Christopher B. Rich, Jr., "The True Policy for Utah:

The law required slaveholders to register their slaves in probate court, but there is no evidence the Redds did so. Many other Utahns who brought slaves into the territory also neglected to register their enslaved servants. The law remained in force until Congress declared slaves in the territories free on June 19, 1862.

- 1852 June 13. John H. Redd, Elizabeth Redd, Ann Moriah, Ann Elizabeth, Venus, and Chaney were rebaptized for remission of sins. Lemuel, John Holt, Benjamin, Marinda, and Amy were baptized for the first time-- "added to the church." Lemuel and John Holt were ordained to the office of priest. John H. Redd was ordained to the office of high priest.¹⁴
- 1852 John H. Redd received his endowment.¹⁵
- 1852 August 22. Ann Moriah Redd married Wilson Daniel Pace, son of William Pace.¹⁶
- 1852 November 1. John H. Redd kept a running tally of lumber and windows for a schoolhouse under construction.¹⁷
- 1853 March 22. Stephen Markham became bishop of the Palmyra Ward and William Pace is made bishop of the Upper Settlement.¹⁸ The position of

Servitude, Slavery, and 'An Act in Relation to Service,'" *Utah Historical Quarterly* 80, no. 1 (Winter 2012): 54-74.

¹⁴ Church of Jesus Christ of Latter-day Saints, Record of Members Collection, Spanish Fork Ward, 1852-1891, CR 375 8, box 6609, folder 1, image 6, Church History Library, Salt Lake City, Utah.

¹⁵ "John Hardison Redd," FamilySearch, Ordinances, <https://www.familysearch.org/tree/person/ordinances/KWJC-FG5>, (accessed 15 Jan 2021).

¹⁶ Redd, *The Utah Redds*, 254.

¹⁷ Redd, Notebook in Redd, *Utah Redds*, 244.

¹⁸ Ephraim and Verena Hatch, "Redd and Butler Families and Other Early Settlers of Spanish Fork, Utah, 1850-1860." The John Hardison Redd and Elizabeth Hancock Family Organization: Utah, <http://www.reddfamil.org/ancestral-roots/places/utah>, (accessed 15 Jan 2021).

president was eliminated.¹⁹

- 1853 April 20. John H. Redd wrote to a friend, B. Pollard of Onslow County, North Carolina. In his return letter, Pollard mentions Redd's good health, prosperity and satisfaction in life.²⁰
- 1853 May 17. John H. Redd wrote in his notebook, "Commencement to work on the saw mill for the second time."²¹
- 1853 July 17-May 11, 1854. Walker War. The Redd sawmill was burned by the Utes.²² The loss was estimated at \$6000 to the community.²³ By fall, 404 Palmyra residents of both the Upper and Lower Settlements built the Palmyra Fort and moved into it for protection during the war. The fort was 40 rods or 660 feet square with 12 foot high walls. The back wall of cabins formed the walls. The cabin doors opened into the interior courtyard. The people who didn't have cabins in the fort, lived in dugouts in the interior.²⁴
- 1853 November 25. Thursday morning. John Holt Redd thrown from a horse, died at the age of fifteen and buried in the Spanish Fork Pioneer Cemetery.²⁵
- 1853 November 28. Sunday morning. Elizabeth Hancock Redd died and is

¹⁹ Hartley, *Best for The Kingdom*, 260.

²⁰ Letter from B. Pollard, Onslow, North Carolina to John H. Redd, Utah Territory, 25 Sept 1855, Farozine R. Bryner Collection, 1847-1956, MS 8865, Church History Library, Salt Lake City, Utah.

²¹ Redd, "Notebook" in Redd, *Utah Redds*. 244.

²² Andrew Jenson, *Latter-Day Saint Biographical Encyclopedia*, vol. 2, 117.

²³ Unclear what this really means.

²⁴ Hartley, *Best for The Kingdom*, 261.

²⁵ Church of Jesus Christ of Latter-day Saints, Spanish Fork Ward Records 1851-1899, microfilm number 0027309, Family History Library, Salt Lake City, Utah.

buried in the Spanish Fork Pioneer Heritage Cemetery with her son and daughter.²⁶ Family tradition says when John Holt Redd died, unable to eat, Elizabeth took to her bed and died of a broken heart three days later.²⁷ With her death, John lost his wife of twenty-seven years, a woman who had established three households with him, in North Carolina, Tennessee, and again in Utah Territory. She joined the Church with him. Together they suffered the loss of four children and the depredations of life on the frontier.

At some time before her death, Elizabeth received a patriarchal blessing given by Patriarch Isaac Morley. It is undated, but it is possible that she received it after the Redds' arrival in Utah. In the Family Record book by Lemuel H. Redd someone records it was given in Provo, Utah. In the blessing she is told "Thy children & thy children's children shall bless thee & revere thy name for the kindness of a mother...the desire of thy heart is to know and 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 & console the oppressed to feed the needy & comfort the fatherless.

1854 October 17. Henry Hall, a doubting member of the LDS Church who was living in Missouri wrote to John H. Redd and attempts to console Redd about his "troubles and trials." He ends his letter with, "my people all join me in love to you and family, both White & Black."²⁸

Another friend of the Redd family, B. Pollard wrote to John H. Redd when he received word of the deaths in the family he mentioned John's "losses and distresses." He goes on to say, "But Dear Friend we are Born to see Trials & tribulations while in this World. I truly hope your loss in your Dear Family, will be Their gain in a better World. May the Lord Help you to meet Them."²⁹

1854 November. The Walker War had ended and John H. Redd, among others Wanted a fort that was closer to the Upper Settlement. Redd asked Apostle

²⁶ Ibid.

²⁷ Redd, *Utah Redds*, 215.

²⁸ Letter from Henry B. Hall and People, Atchison, Missouri to John H. Redd, 17 Oct 1853, MS 8865, CHL.

²⁹ Letter from B. Pollard, Onslow County, NC to John H. Redd, 25 Sept 1855, MS 8865, CHL.

George A. Smith for permission to build a new fort east of Fort Palmyra. Smith rebuked Redd, but the settlers appealed to President Brigham Young who approved Redd's idea and site. Young said, "This is where the city should have been in the first place." The land was less swampy near the Upper Settlement. They built Fort Saint Luke near the center of present day Spanish Fork.³⁰

- 1854 November 4. Saturday morning. Amy, teen-aged daughter of Chaney died and is buried with other Redd household members at the Spanish Fork Pioneer Heritage Cemetery.³¹
- 1854 December. Stephen Markham paid John H. Redd \$132.90 for his house in the Palmyra Fort.³²
- 1855 January 19. The Territorial Legislature granted Fort St. Luke, the Upper Settlement a city charter, renaming it Spanish Fork.³³
- 1855 March 1. Venus received a patriarchal blessing from Isaac Morley in which he told her she had been faithful in her stewardship and through the "Merits of Christ's blood" she was made free and a partaker of the promised seed of Abraham. No lineage was given.
- 1855 Spring. After a survey was completed, a few Spanish Fork settlers began to

³⁰ George Hicks, "A History of Spanish Fork," typescript, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah, 11-12 and Elisha Warner, *The History of Spanish Fork* (Utah: Press Publishing Company, 1930), 51-55.

³¹ Church of Jesus Christ of Latter-day Saints, Spanish Fork Ward Records 1851-1899, microfilm number 0027309, Family History Library, Salt Lake City, Utah.

³² Redd, "Notebook" in Redd. *Utah Redds*, 246.

³³ Hartley, *Best for the Kingdom*, 274-276.

build permanent homes outside Fort St. Luke. Many others built dugouts as they had in the earliest days of settlement in Palmyra.³⁴

Dugouts “were pits four to five feet deep, with steps leading down into the room from one end, and a roof usually made of willows and mud.”³⁵

Because so many people lived in dugouts, the settlement of Spanish Fork was dubbed “Gopher Town.”³⁶

1855 May 7. John H. Redd was elected as an Alderman for Spanish Fork.³⁷ He had been active in civic affairs since coming to Utah Valley. He recorded resolutions and other community affairs in his notebook and on the back of letters. He acted as a Justice of the Peace for a period. From accounts in his notebook, it is evident he acted for John Holt in settling accounts and he was wealthy enough to invest in the community. In 1851, the settlement paid back a loan he had made in the amount of \$118.96.

1855 Spring-Winter 1856. A dry spring and summer damaged the crops. The Draught coincided with the worst grasshopper invasion of the nineteenth century in Utah. Utahns lost 70% of their cereal, vegetable, and fruit crop. A bitter winter followed with a measles epidemic.³⁸

Settlers suffered with hunger and sickness. A descendant of Spanish Fork resident, Zebedee Coltrin remembered that his family was unable to find bread and had to subsist on pigweed greens. John H. Redd’s family was better off and they charitably shared their food with the Coltrin family.³⁹

1856 January 2. Lemuel Hardison Redd married Keziah Butler. They were Sealed in the Endowment House February 16, 1858.⁴⁰

³⁴ Hartley, *Best for the Kingdom*, 272.

³⁵ L. Duffin quoted in Hartley, *Best for the Kingdom*, 259.

³⁶ D. Robert Carter, “‘Gopher Town’ on the Spanish Fork River,” *Daily Herald*, 16 Jan 2005.

³⁷ “History of Spanish Fork,” *Tullidge’s Quarterly Magazine*, vol. 3, 141.

³⁸ Hartley, *Best for the Kingdom*, 274-276.

³⁹ Stephens, “*Zebedee Coltrin*,” 77-78.

⁴⁰ Redd, *Utah Redds*, 36.

- 1856 Winter. Lemuel and Keziah Redd contracted the measles while living in the fort.⁴¹
- 1856 February. John H. Redd called to open lead mines in Las Vegas. He sent Lemuel and Keziah instead. They returned very soon.⁴²
- February. Brigham Young decided the Upper and Lower Settlements should be merged into the town of Spanish Fork.
- 1856 March 2. John Hardison Redd married sixteen-year-old Welsh immigrant, Mary Lewis.⁴³
- 1856 April 3. Henry Hall wrote again to John H. Redd. He had written earlier of his waning faith in the LDS doctrine. We don't have Redd's letters to him, but in this letter Hall writes, "I was glad to learn that your mind was settled in regard to Religious matters, for an Unsettled mind on any subject, and especially on Religion, is a very Distressing condition."⁴⁴
- 1856 August 1. John H. Redd sent a letter to Lemuel and Keziah casually mentioning his remarriage and expressing his household's love and good wishes for them, "There has been two

⁴¹ Hartley, *Best for the Kingdom*, 280.

⁴² *Ibid.*, 216-217.

⁴³ Letter from John H. Redd, Spanish Fork, Utah Territory, to Lemuel H. and Keziah Redd, 1 August 1856, photomechanical reproduction in Redd, *Utah Redds*, 219-220.

⁴⁴ Letter from Henry B. Hall and People, Atchison, Missouri to John H. Redd, Spanish Fork, Utah Territory, 15 Apr 1856, MS 8865, CHL.

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...We all have a desire to see you, both white and black and our ardent desires are for your temporal and eternal welfare and return.” He signed the letter, “John H. Redd and family and people.”⁴⁵

1856 Utah Territory Census. This census is unreliable. Utah officials wanted statehood and padded the census to give the impression that there were enough residents to make that viable. There are many Redds listed that were probably non-existent. However Chaney was listed, so was still in Utah County with the family.⁴⁶

Biracial indentured servant Sam Franklin might be the Samuel Redd who was living in Payson, Utah County.⁴⁷ He would have been free. He was not listed with the other Redd family members in Spanish Fork.

1857 August 28. Mary Ann Redd was born to John H. and Mary Lewis Redd in Utah County at five minutes to 11:00 pm.⁴⁸

1857 September 14. Spanish Fork formed three Relief Societies “to help with Militia needs for the Utah War.”⁴⁹ Marinda paid \$.50 “By Sundries.”⁵⁰

John R. Redd supplied horses to outfit militiamen in preparation for the Utah War.⁵¹

⁴⁵ Redd, *Utah Redds*, 217-220.

⁴⁶ Ron V. Jackson and Accelerated Indexing Systems, comp., Utah Census, 1856 [database on-line]. Provo, Utah: Ancestry.com Operations Inc., 1999.

⁴⁷ Utah 1856 Statehood Census Index. Ancestry.com Utah, Compiled Census and Census Substitutes Index 1850-1890 [database on-line], Provo, UT, USA: Ancestry.com Operations Inc., 1999, 1080.

⁴⁸ Redd, “Notebook” in Redd, *Utah Redds*, 248.

⁴⁹ Hartley, *Best for the Kingdom*, 324. (Courtesy of Amy Tanner Thiriot.)

⁵⁰ Church of Jesus Christ of Latter-day Saints, Spanish Fork Relief Society Minutes, LR 8611 15, Church History Library, Salt Lake City, Utah. (Courtesy of Amy Tanner Thiriot.)

⁵¹ Hartley, *Best for the Kingdom*, 313.

- 1858 January 5. John H. Redd deeded twenty acres of his farm lot to Lemuel.⁵²
- 1858 January 12. John H. Redd made his Deed of Consecration with property totaling \$2350.⁵³ Unlike some other Mormon slaveholders, for example, William T. Dennis and John Brown, he did not list any of his slaves. No property was actually transferred to the LDS Church and Brigham Young. The Redds did not enter the United Order, instead, consecrating property came on the heels of the Mormon Reformation and was used to demonstrate a member's commitment to the Church.⁵⁴
- 1858 June 15. John Hardison Redd died after being kicked by a horse. He was buried in the Spanish Fork Pioneer Heritage Cemetery.
- Ca. 1859 Between June 15, 1858 and December 21, 1859. Mary Lewis Redd and Lemuel Hardison Redd distributed the property in John Hardison Redd's estate.⁵⁵ They gave land, livestock, and goods to Venus, Luke, and Marinda. (Chaney had, apparently, left Spanish Fork by this time.) Their portions were similar to those given to John H. Redd's legal heirs. With this extraordinary act, Lemuel and Mary essentially freed these three enslaved household members and gave them an inheritance that allowed them to start life as free members of the community. With the exception of President Brigham Young, no other Utah slaveholders emancipated their enslaved servants before Congress declared them free in 1862.

⁵² Utah County Recorder, Deed Book E, 237, Provo, Utah. The deed is reproduced in Redd, *Utah Redds*, 222.

⁵³ John H. Redd Deed of Consecration, Utah County Records, Book H, 132-133, L. Tom Perry Special Collections, Brigham Young University, Provo, Utah. Reproduced and transcribed in Redd, *Utah Redds*, 224-228.

⁵⁴ See Leonard J. Arrington, *Great Basin Kingdom; and economic history of the Latter-day Saints, 1830-1900* (Cambridge: Harvard University Press, 1958) 146-148.

⁵⁵ Lemuel Redd and Mary Lewis Redd, "Distribution of John H. Redd's Property," Farozine R. Bryner Collection, 1847-1956, MS 8865, Church History Library, Salt Lake City, Utah

1859 December 21 Mary Lewis Redd married Joshua Hawkes who adopted Mary Ann Redd and had her sealed to him.