

Samuel Lorenzo Adams



Emma Jackson

Mary Ann Morgan

Almira Lucinda Jackson

Clara Goates Beus

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## INTRODUCTION

My interest in the life of Great-Great-Grandfather Samuel Lorenzo Adams and his family began when I was enrolled in a genealogy class at Brigham Young University in the early 1960's. This interest was greatly heightened in 1970 when my parents presented me with a copy of Eleanor McAllister Hall's book, *Samuel Lorenzo Adams - Stories of His Life and of His Ancestry*.

In 2003 my husband and I began serving a mission in the St. George Regional Family History Training Center and within a short time decided to call Washington County home. I was anxious to study and learn as much as I could about the early history of southern Utah, and of particular interest to me was the study of how my ancestors contributed to the establishment of the area.

Sometime in 2013, in preparation for the upcoming Samuel Lorenzo Adams family reunion, I was asked to research and write histories for Samuel's three wives, Emma Jackson, Mary Ann Morgan, and Almira Lucinda Jackson. With the advent of the Internet, and access to several well written documents and histories, I became quite well acquainted with these dear women. Then early in 2014, I was asked to research and validate historical events in Samuel Lorenzo's life story. Fortunately, Samuel L. Adams was a gifted and prolific writer and recorded details of several important episodes and events in his own life.

You may question why I've duplicated information in both Samuel's and his wives' histories. I felt a need for the histories to be presented as stand-alone documents—repeating only what seemed absolutely necessary to tell the individual's story.

Clara Goates Beus  
May, 2014

# SAMUEL LORENZO ADAMS

## 1833 – 1910

### Apprenticeship & Early Association with the Church 1833 to 1850



Samuel Adams, the son of John Adams and Eleanor Danks, was born at Tipton, Staffordshire, England, 22 January 1833. Tipton in the early 1840's was part of an area called the Black Country. It is believed that it got its name

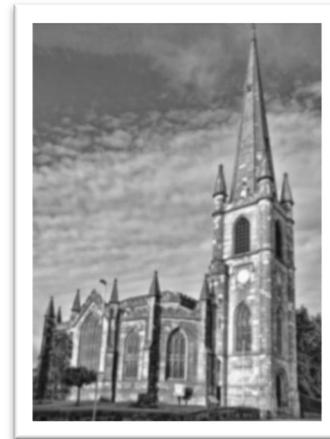
because of black soot from heavy industries that covered the area. During the Industrial Revolution, this area became one of the most industrialized parts of Britain.

Samuel's christening was performed 5 May 1833 at the Church of Saint Thomas, a parish church in the town of Dudley located a little less than two miles from the Adams' home in Tipton.

Samuel's parents, while not wealthy, were in very comfortable circumstances. His father was a carpenter, and more notably, a cabinet worker who created the most intricate work in wood. Unfortunately, Samuel's mother died when he was just eight years old.

Samuel's brother John, the first born son, joined his father in the carpenters' trade. According to English custom at the time, younger sons might learn a trade through apprenticeship, being bound by indenture to serve a master for a certain term and receiving in return instruction in the master's profession, art, or occupation.

At twelve years of age, Samuel was indentured to a silversmith for a term of ten years. His father made this arrangement and collected his entire weekly wage. The silversmith clothed and fed him. He never had a farthing (1/4 cent) of his own. He put up with this for four or five years, but being very unhappy, he ran away. Leaving an apprenticeship without finishing the term was a serious offence in England and automatically placed his name on the list of the wanted. This action also brought intense displeasure from his father who disinherited him.



Church of St. Thomas,  
Dudley, West Midlands, England  
*Courtesy of Brian Clift*

While still serving at his apprenticeship, Samuel heard the gospel of Jesus Christ as the missionaries from the Church of Jesus Christ of Latter-day Saints preached it and he embraced it. Richard Ramsell performed the baptismal ordinance for Samuel 16 May 1849.<sup>1</sup>

Samuel related one of his early experiences with the Church in a report submitted to the editor of

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<sup>1</sup> Utah, FamilySearch, Early LDS Church Information File, 1830-1900. "Index or Index and Images or Images." <https://familysearch.org/search/collection/2078505>, (image #4671).

the *Improvement Era*,<sup>2</sup> entitled "Gifts of the Gospel."

I united myself with the Church at the age of fifteen and from that time to this I have witnessed the hand of God moving everywhere. I was told that if I would embrace the gospel with an honest heart, I should know the truth of the doctrine myself. This I surely sought to do. I was baptized in a river, as Christ our Savior was, and came up out of the water, and hands were laid upon me for the Gift of the Holy Ghost; and I bear record that that gift came upon me. My eyes were opened to see the things of God; my tongue to speak forth His praise. I sought the gifts of the Spirit, and the gift of faith came upon me. When I was sick, I would call for the Elders of the church, and was healed by the power of God.

I will relate one special circumstance. I took a severe cold in my eyes, (bear in mind I was an apprentice boy) and my eyes were both blood-shot, and for several days I was compelled to give up my work. I became totally blind in one eye, and the other was so nearly blind that I had to be led wherever I went. This brought me to receive abuse and taunts from my shop mates. I was the youngest of three apprentices. It was my duty to listen to the morning bell, and go down and open the doors to let the men in to work; this I failed to do for several days.

One Thursday evening I asked my bed-fellow to lead me to a Mormon "night meeting." He did so, and on my return I called at the home of Brother and Sister Stokes, two members of the Church, where two Elders were going to sleep for the night. When I arrived at the house, my guide left me at the door, as he thought it

was getting very late. (Bear in mind my eyes were two balls of blood in appearance, and felt as though a handful of sand had been thrown into them.) I was suffering greatly, and it was near 11 o'clock. I, trembling, said to those Elders, will you anoint my eyes and pray for me? They cheerfully consented. Elder Clark anointed me, and Elder Hodgert was mouth in prayer. While their hands were upon my head, the sore, sandy feeling all left my eyes. Being late, I just thanked them and left for home. I had a joyful heart, I could see the gas lights in the street lamps, but I did not realize my true condition till half past five the next morning.

That night I got my ears boxed by the mistress of the house where I lived who was waiting at the door for my coming home. She followed me through the hallway to the foot of the stairs, telling me of my conduct, being unable to work and being out at this late hour, and it raining and damp. I did not say a word but made for bed. Morning came, the bell rang, and I went down to answer the door; the first man I saw said,

"Hello! Sam, are you better?"

I said, "I feel so."

I went back into the house and struck a light in front of a large mirror, when to my joy I saw a pair of eyes as clear of blood as they ever were in my life. I went into the shop to my vise, lit my gas and started to work.

At 8 o'clock, a man that worked two vises from me came in to work, and putting his right hand upon my left shoulder he pulled me around, and looking me full in the face, said:

"Hello! Those Elders of Beelzebub have been performing a miracle upon you, have they?"

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<sup>2</sup> *Improvement Era* (often shortened to the *Era*) was an official magazine of The Church of Jesus Christ of Latter-day Saints (LDS Church) between 1897 and 1970.

With that he kicked and cuffed me till my friend and bed-fellow stepped up with a rod of steel in his hands, and declared he would protect me.

"And are you a Mormon, too?" he asked.

"No," replied my friend, "but if I could learn as much in six years as he has learned in six months, I would be baptized tonight."

And that night he was baptized.

Now, my friend, this was the beginning of outward signs and miracles to me; and I bear record before God, that mine has been a life of miraculous events, from that day to this. The evidences to prove Joseph Smith a Prophet of God are not few, but legion.

I am only one of many thousands in many countries, who are able to tell such things, and bear record from whence they come. And in the language of the Savior, I say to you, "If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Trusting this will find a lodgment in your heart, I will close, praying God that you may never rest at ease till you have obtained the forgiveness of your sins, and the Holy Ghost, the Comforter, for your guide.

I am yours truly,  
Samuel L. Adams<sup>3</sup>

Because of his admiration and respect for Apostle Lorenzo Snow, sometime soon after he became affiliated with the Church of Jesus Christ of Latter-day Saints, Samuel began including the name of Lorenzo as his middle name.

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<sup>3</sup> Samuel L. Adams, "Gifts of the Gospel." *Improvement Era* (December 1898): 97-99.

Eleanor McAllister Hall in her book, *Samuel Lorenzo Adams: Stories of His Life and of His Ancestry*, published in 1970, relied heavily on segments of Samuel's history written by his granddaughter Melita McAllister Fenton and granddaughter-in-law Elizabeth "D" Hatch McAllister, wife of Arthur Dee McAllister. We too, will rely on their history from time-to-time as we continue telling Samuel's life story.

### **First British Mission 1850 to 1852**

While yet in his mid-teens, Samuel was set apart to assist the missionaries in tracting and teaching, and in the spring of 1850 was ordained an elder and set-apart for a mission by G. B. Wallace and W. S. Cutler at Birmingham, England. He was assigned to the Pilling and Fleetwood District of the Preston Conference where he experienced many missionary miracles. Samuel entitled the story of one of his missionary miracle experiences, "Thou Shalt Not Be confounded."

Brother Adams first heard the Gospel when a Youth in his native country, England. He was soon convinced of its truth, was baptized at the age of seventeen and immediately after his baptism was ordained an Elder, and sent forth to preach the Gospel.

He was an unlettered, unsophisticated, bashful youth, one of the last, it would have been thought, to be selected to preach the Gospel. He started forth and arrived at a strange village, where at a late hour, and after some interesting adventures, he was taken in by a kind hearted man and his wife, who made him very comfortable. On the next day he conversed with them upon the Gospel. They thought it remarkable to see such a boy as he was out as a missionary of a new religion. They became interested, and asked him to hold a meeting in their house. He had never preached in

public, but he said he would do the best he could.

The appointment was spread, and the house was full at the appointed hour. The young Elder astonished himself at the ease with which he preached a long discourse on the first principles of the Gospel.

Among those who had come to meeting was a hardened infidel, who was a very cunning reasoner, and who made it a practice for many years to argue against the divinity of the scriptures. Nothing pleased him more than to draw some minister into a debate, and then to present some of his "unanswerable" arguments against the Bible. He had vanquished every minister in the village, and every itinerant preacher who had held meetings there for years, whom he could succeed in drawing into a debate.

When the young missionary had ceased preaching, some of the audience commenced to ask him questions. Presently the infidel, evidently thinking to easily vanquish so weak an adversary, commenced with his usual routine of questions, and at length asked,

"So, you believe the flood actually drowned all the animals in the world except those in the ark?"

"Yes, sir," answered the Elder.

"We know that, not very long after the flood, many kinds of animals were found in various parts of the world at a great distance from where the ark landed, and even upon islands of the sea, far from the mainland, and under such circumstances how did these animals come to exist in the different and distant islands and continents?"

This question was the infidel's trump card. At the right juncture in his debates he always asked it, and had never yet met a minister, or any other Bible believer, who could satisfactorily answer it.

The young missionary felt his utter inability to answer this question. In trying to form a reply, he sat gazing at the ceiling of the room. The audience who remained knew that this was the great argument of the infidel, and did not, for a moment suppose the boyish preacher could meet it.

Suddenly, there appeared before the young missionary's eyes, as if it were suspended in the air, a scroll. On the scroll appeared in brilliant golden letters these words, "In the days of Peleg the earth was divided" (Gen. X, 25). Instantly an explanation of the infidel's problem burst upon his mind. He calmly and deliberately proceeded to explain that prior to the days of Peleg, this whole earth was one vast continent, inhabited in its various portions, with different kinds of animals; that in the days of Peleg this vast continent was broken up into smaller divisions of land, islands, etc., and that in this manner, the animals upon its surface accompanied the land in its divisions.

The Infidel was confounded, the multitude astonished, and the young, illiterate missionary triumphant. Several remembered the passage of scripture, and none could gainsay the missionary's explanation. The latter, however, had no knowledge of any such a passage in the Bible, as he had read very little of it. Had the answer not come to him by revelation, he would have been confounded.

The scroll was so plainly visible to him that it seemed as though others could see it, but they did not.<sup>4</sup>

Another missionary miracle experience Samuel recorded and submitted to the *Instructor* magazine<sup>5</sup> for publication, he entitled

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<sup>4</sup> Eleanor M. Hall, *Samuel Lorenzo Adam: Stories of His Life and of His Ancestry* (Salt Lake City: Hiller Bookbinding Company, 1970), 8-9.

<sup>5</sup> The *Instructor* magazine was an official periodical of The Church of Jesus Christ of Latter-day Saints between

"Missionary Incidents." Finding his words as he wrote them, we read:

Years ago an incident that occurred during my first mission was related in the *Instructor*, under the heading, "Thou Shalt Not Be Confounded." The article stated how I received divine aid when an infidel sought to confound me with questions, while preaching upon a certain occasion. I would like you to allow me to relate what preceded this circumstance, and what followed after.

I was set apart under the hands of Elders G. B. Wallace and W. S. Cutler, in Birmingham, England, in the spring of 1850. G. B. Wallace being mouth, I listened to his words, and hoped he would say some good things upon my head. My joy was full, he made statements upon my head that I did not fail to remember. He said,

"Brother Adams, go forth in the fear of the Lord, and warn the people, preaching the gospel, and the Lord shall go with you. He shall show you, and shall feed and comfort you, and by your testimony they shall receive the gospel and become identified with the people of God. The Lord shall show you unto them in dreams of the night. Your path will be strewn with opposition from those who claim Christ as their Savior; but the Lord will bring you out in triumph, and good shall be the result of your labors. In your darkest moments the Lord shall make bare His arm in your behalf."

I was assigned to the Pilling and Fleetwood District of the Preston Conference. I went, and for three weeks worked with all my might in the village of Pilling. No one seemed interested in the message I bore, but all were kind to me, and I was

prospered. One day I thought I would extend my field of action, so I started to Fleetwood. I stopped overnight at Notend [Knott End], having to cross an arm of the sea in a ferryboat at sunrise next morning. When I stepped on the boat I was the possessor of an only sixpence. Two pence was my fare, thus, you see, that it was close quarters for me in a strange place where I knew no one. My friend in my pocket would not furnish me a bed, and it seemed that a close time was approaching me. But I was not daunted.

As I landed upon the beach a man whose clothing indicated a baker or a grocer, bid me good morning. I think he saw I was an entire stranger. The sun was just rising, and was scarcely full out of the ocean behind me. He remarked how beautiful the sight was. I turned and looked, and was lead to quote that scripture which says, "The sun shall be darkened, and the moon turned into blood, before the great and terrible day of the Lord cometh." I added, "What an immense change there will be then."

He asked, "Do you believe what you repeat?"

I replied that God's holy book said so, and Christ spoke as no other man spoke, and guile was never found in His mouth, and I was bound to believe it.

"I perceive you are a religious man, to what church do you belong?" he asked.

"The Church of Christ," I replied.

He asked me many questions, and I took pains not to mention the names of Brigham Young and Joseph Smith, or anything that might check my present hope of getting an opening in a new place. When he was leaving me he invited me to come to his house at eight o'clock that evening. He would have me a good congregation, for he

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1930 and 1970, during which time it was the official organ of the LDS Church's Sunday School auxiliary.

wanted all men to hear the glad tidings I bore to him.

With this opening I felt that I would pass the day without saying more, lest I may become conspicuous and thereby blight my evening's prospect. I walked along the sands and offered up several silent prayers for my success.

Eight o'clock came. I repaired to the house designated and went in. My host was a class leader in the Methodist Church. He had told the glad news to some of his class, and through them, he learned that I was a Latter-day Saint—a Mormon—a follower of Joseph Smith and Brigham Young. The seeds of bitterness were sown in his heart. Instead of bringing up his religious friends to meet me, he went to the dock yards and got about thirty-five of the most hardened infidels he could find, and these were the persons I had to meet. I saw my fate, and prayed inwardly. I opened the meeting and labored so hard that I became fatigued with my exertions to break down the spell that bound me. But all to no purpose.

I told the people I was without purse or script, and that I depended upon the Lord opening the hearts of those among whom I traveled to furnish me a bed and the comforts of life. I asked if there was anyone among them that would favor me with a night's lodging. Only one man spoke, and that was my supposed friend. He said, "Young man, the door is open, go into the street."

It was now near eleven o'clock. My first thought was to walk the street till morning, and I did walk till the town clock rang out the quarter to twelve. I walked into the dark shade of a house, and there I raised my hat and plead with my Father in Heaven to

befriend me. When through praying I walked away from that spot as unconcernedly as possible. I went up one side of the street, crossed at the end and down the other side. When I came opposite a door with two steps up to it, I felt this was my journey's end, for the spirit that was upon me said so. I was impressed to knock. What could I expect at this late hour? The clock had struck twelve. My knock was answered by a lady who asked what was wanted. I told her I was a stranger and needed lodging.

She replied, "Do you see the gas lamp down the street? You go and knock there and you will be treated with kindness."

At this moment who should come to the rescue but her husband. "Who is it? What does he want? Invite him in," he said.

He stepped back through the hall to the back room, set down his candle, and turned to face me. As soon as he caught a fair look at me, he came forward with right hand extended and said, "I know you! Maw, this is the young man who awoke me out of my sleep six weeks ago!"

"Yes," she said, "Young man, you are the person. Unbutton your coat and you have on a beautiful silk-velvet vest, and a curiously made steel watch guard, and a plaided necktie."

I was only too pleased to expose the things she referred to, for they were there.

"Now," said my host. "Young man, you stood by my bedside and said while pressing your hand upon my head, 'Arise.' It woke me and I slept no more that night, but I described you to my wife."

I then said, "Allow me to finish the sentence, 'Arise and be baptized, putting away thy sins, calling upon the name of the Lord.'"

"Sit down, and we will talk it over," he replied.

I told him my errand to that town. I told him of what had passed that day and night.

He remarked, "Here is a place you can preach in, and all the devils in Fleetwood can't drive you out. Here is your home, and while we have a piece of bread that will break in two, you shall share it."

At three o'clock we retired, and I assure you that the Lord learned before I slept that I was truly thankful. My friend had three men at work for him. The four made it their business to scatter the news, and a meeting was held in his large back room. I judge there were sixty persons present. The news spread from the docks that day of what had occurred the night previously, so the house was crowded.

I did my own singing, and opened with prayer, and had commenced to speak when I was interrupted by a rather hard looking and hard spirited infidel. He was determined to ply me with questions. After several attempts I got him quieted by saying, "If you will wait till I am through, I will answer you any question." He was satisfied with this remark and remained still till I was through. Then happened the incident referred to as related in this magazine several years ago.

Three days after this meeting my host said he desired to be baptized. Late in the evening we went out upon the beach and prepared for the work. The tide was in and the rushing waves unnerved me. I asked my host if there was no place along the beach that we could protect ourselves, as the waves could carry us away.

He replied there was none. I felt impressed to walk along in search of something. At last I came to a row of crude stakes driven down in the beach and running down in the sea. Around, for quite a space there were a lot of cobble stones.

Said Reese Walters, for that was the name of my companion, "I never saw these stakes and stones on this beach before."

I watched the motion of the waves and started cautiously to stay myself by holding onto the pickets. When I had satisfied myself, I fixed my right heel between two, and called to my candidate for baptism to come to me. He did so, and being a small man he was very easily handled. I repeated the words of the ceremony and waited the swell of the wave in which I buried him completely.

During the night I lay pondering over the previous evening's labors. I remembered that I had wandered over the same ground before on the day of my arrival in the town. I could not bring to my mind ever seeing the picket fence and the bed of cobble stones that appeared on the beach. At daybreak I determined to view the place where I had performed the ordinance of baptism the night before. To my astonishment I could see no cobble rocks nor fence. All was one vast sheet of sand and the waves rolled on as they had done before.

I will add that Brother Walters made a trip to the same ground without my knowledge, and could not see any signs of fence or cobble rocks.<sup>6</sup>

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<sup>6</sup> Hall, 9-11.

## Marriage, Emigration & Home in Salt Lake Valley 1852 to 1855

In 1852, at the age of 19 years, Samuel gathered with the Saints at Liverpool and let it be known that he was a candidate for the first ship accepting passengers with passage provided by the Church Perpetual Emigrating Fund.<sup>7</sup> Among the members of the branch at Liverpool, and also awaiting emigration opportunity, was Samuel's sweetheart, Emma Jackson, from Milnthorpe, Westmorland, England, who Samuel wanted "to come with him."<sup>8</sup> Knowing that a ship carrying emigrating PEF passengers, the *Ellen Maria*, was about ready to leave port, the church emigration authority told Samuel his chance of gaining passage on this vessel would be greatly enhanced if he were a married man. Emma Jackson passed the emigration office



Emma Jackson

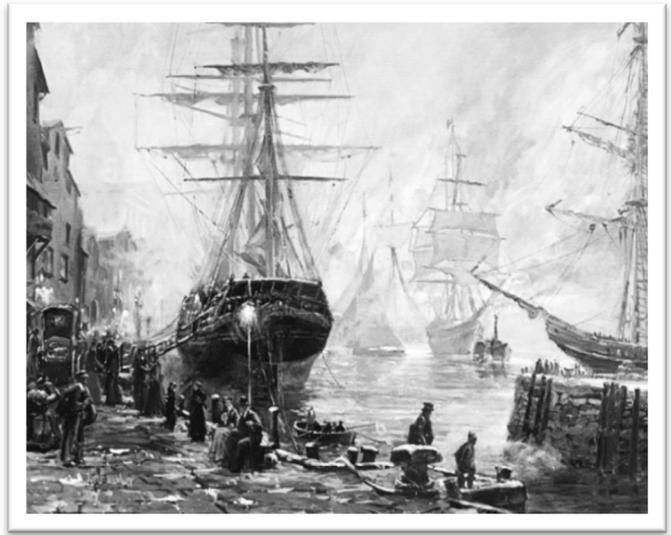
each day on her way home from work, and as she passed that day she was called into the office where a proposal was made and a marriage performed, 5 February 1852. Samuel and Emma obtained a berth on the ship *Ellen Maria*.

The *Ellen Maria* cleared government inspection on 7 February 1852, but owing to adverse winds did not put to sea until the tenth of February. Her entire complement was made up of the Saints' company, consisting of 369 souls. The *Ellen Maria* arrived at New Orleans

<sup>7</sup> Church President Brigham Young created the Perpetual Emigrating Fund (PEF) Company in October 1849 to financially assist members of the Church to emigrate from Europe to Utah. The plan required immigrants to repay the fund after they settled in America.

<sup>8</sup> Elizabeth Jane Adams Macfarlane, *Samuel L. Adams 1852 and Emma Jackson Adams*, unpublished paper in author's possession.

on the 7<sup>th</sup> of April, after what could be reported as a "pleasant and prosperous voyage."<sup>9</sup>



*Embarkation of the Saints at Liverpool*  
Painting of the ship *Ellen Maria*, By Ken Baxter

From New Orleans the journey was continued by river steamer up the Mississippi and Missouri Rivers to Kansas City, Kansas, where Samuel and Emma became part of Abraham O. Smoot's wagon company, the first British company of Perpetual Emigrating Fund emigrants to cross the plains.

Crossing the plains, Samuel had charge of a company of ten and drove oxen a large part of the way, but he and his wife did their share of walking too. During their journey, cholera broke out and Samuel went about caring for and administering to the sick. He was so protected and blessed that he escaped the dread disease.

Samuel and Emma were three months on the trail, leaving Kansas City 1 June 1852 and arriving in the Salt Lake Valley 3 September 1852. Their entire journey from Liverpool took seven months. "Upon reaching the Salt Lake Valley, Capt. A. O. Smoot's company, of 31

<sup>9</sup> Mormon Migration, *Liverpool to New Orleans on the Ellen Maria: A compilation of General Voyage Notes*, [http://mormonmigration.lib.byu.edu/Search/showDetails/db:MM\\_MII/t:account/id:332/keywords:John+J+Boyd](http://mormonmigration.lib.byu.edu/Search/showDetails/db:MM_MII/t:account/id:332/keywords:John+J+Boyd), accessed 9 May 2014.

wagons, was escorted into this city, by the First Presidency of the Church, some of the twelve Apostles, and many of the citizens on horseback, and in carriages."<sup>10</sup>

Reaching their destination, Samuel Lorenzo and Emma settled in the present day Sugar House area, southeast of downtown Salt Lake City. Samuel tells this part of his story. ...

"Early Day Reminiscences"

By Samuel L. Adams

*Juvenile Instructor*<sup>11</sup>

Dear Brother,

In these days when early reminiscences are being brought to light, I have thought a word or two from your humble servant would not come amiss. "However did you get along in the early days of Utah, when there seemed nothing for a poor family to get at in times of need?" has been the question put to me scores of times.

To answer the above I wish to tell of a few circumstances attending me and mine in the summer of 1853.

My wife and I crossed the sea and plains in 1852, arriving in Salt Lake on the 3rd of September. About the middle of November we became settled for the winter on Canyon Creek near the bridge on the County Road, Salt Lake Valley. I obtained a job as a helper in a blacksmith's shop. We were now down to bed-rock; our clothing was nearly all upon our backs, and no chance to get any more. There was not a dollar that a green, raw Englishman knew how to put his hand upon. One dollar and

fifty cents per day in trade such as I could catch was our only and best chance.

To take up our income we concluded to try and build an adobe room 12 x 14 feet. This done we were happy under a roof made of a double tier of slabs covered with soil. One door and one window. We were proud, though there was not a chair or table. Our rude cot was made of poles with a raw hide bed cord. Our feathers were from the threshing floor. To keep my clothes respectable my wife shortened the bed-tick one foot. She was in a little better condition for clothes than I was, but at last her clothes had to have a draw made upon them. We were soon to be favored with an heir or heiress. Heaven knows my wife made the best of everything.

At last the hour arrived. Who can paint the scene? The mother had done the best she could to meet the wants of coming events. We expected a son or a daughter, and we were partially prepared for either, when to our great surprise two daughters came to bless our little home. This was a stumper, but they were made welcome to all we had. And it took all we had to clothe them once, and nothing left.

Our nearest neighbors were all anxious to learn of our fate.

The proud father strolled off to borrow the steel-yards<sup>12</sup> when a young lass came running toward me and said,

"Brother Adams, how is Sister Adams?"

"Oh, she is feeling first class."

"Is she over her troubles?"

"Yes," I said.

"What is it, a boy?" she asked.

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<sup>10</sup> "Arrival from England, by the 'Perpetual Emigrating Fund,'" *Deseret News* [Weekly], 18 September 1852.

<sup>11</sup> The *Juvenile Instructor* was an official periodical of The Church of Jesus Christ of Latter-day Saints (LDS Church) between 1901 and 1929, although the magazine had begun in 1866 as a private publication. In 1930, the LDS Church replaced it with *The Instructor*.

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<sup>12</sup> Styliards—a scale for weighing sacks of grain, flour, and new-born babies wrapped in diapers.

"No, it is two girls."

This ended our conversation. She turned and ran for her home.

Now comes the part of the scene I can never forget. In less than an hour an old lady over sixty, on the back of Widow Smith's old grey horse, with a basket on her arm, came riding to my door. I took the basket from her, and then lifted the old lady down.<sup>13</sup>

The basket contained two fine rolls of butter, a cooked chicken, and a large pan of buttermilk biscuits. This was our first roll of butter in that home. The first pan of white flour biscuits I had seen for months, as shorts, in those days, were our breadstuff. The old lady stayed but a short time. She tried to pump my wife for an explanation of how we were situated, but could not get the information of how we were situated. She took the nurse outside and quizzed her, and learned the facts in the case. She then called me to assist her upon the horse. I did so, and she bid me goodbye and God's Blessings upon my home.

She returned home and called around her the three daughters, and related to them what she had learned.

"Well, Auntie," said Sarah, "We can take the skirt of my white dress. I have only worn it five or six times, also my new flannel petticoat."

"Yes," said Jerusha, "and you can do the same with mine."

"Then," said Martha Ann, "that piece of white flannel that just came from the loom can be used."

"Yes," said Aunty, "We can take such and such sheets that we brought from home" (meaning Nauvoo).

All were agreed, and the scissors were put to work and the needles flew at lightning speed.

At nine o'clock next morning two of the daughters of our murdered patriarch, with a fine clothes basket full of clothes, all in fine shape to meet the needs of the newcomers, came to our house. The other girl carried another basket with a rich supply of well-prepared provisions for those of riper years.

The girls walked in, one saying, "Sister Adams, we have come to see your prize and ask the privilege of washing and dressing them both."

The mother had not seen the basket, and said, "I should be much pleased to have you do so at some future time as matters are not now as convenient as I should like them."

"We cannot be put off that way," said one of the girls, "we realize how matters are and have come prepared to carry out our wish."

She pulled a basket into sight. "We have worked nearly all night from the time Aunty got home yesterday. We are going to dress those children," and they did.

God has been thanked scores of times for the kind hand extended by the family of one who was martyred for the cause of truth. This was the course pursued by the sisters of John and Joseph F. Smith, when all were one family together, under the care of "Aunty."

I will further say that it was customary, in those days, to a very great extent to think that our neighbor was our brother and sister. We carried out that scripture to a great extent, that says, "And from him that would borrow, turn thou not away."

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<sup>13</sup> The lady was Hannah Woodstock Grinnell, a woman who lived with the Hyrum and Mary Fielding Smith family. Mary had died the previous year, in September 1852.

The children grew and did well until about twelve months old, when one took sick with whooping cough, of which she died at thirteen months of age.<sup>14</sup> The other was spared to us.<sup>15</sup> She is now the mother of ten [nine] children and the grandmother of ten more. And this is only the beginning, as my children, grandchildren and great grand-children number eighty-seven. Forty-three of them have set for one picture, the balance being too badly scattered to get there.

Samuel L. Adams, St. George, Utah.  
May 10th, 1897.<sup>16</sup>

When the babies were three months old, Samuel L. was called to Green River, Wyoming, to assist the many immigrants who were on their way to Utah. There was need for a blacksmith to repair their wagons, shoe their oxen, horses, and mules so they could travel over the rough mountain roads ahead. While on this call of duty a gun fell from a wagon and discharged. The shot passed through the knee of Samuel. This accident required him to go on crutches for some time, but he was promised by the Elders that he would recover and never limp because of the wound. That promise was fulfilled. While he was away, Emma, with the little girls went to live with Isabella Horne, who later was to be known for her great work in the Relief Society.<sup>17</sup>

Samuel Lorenzo wrote a letter to President Joseph F. Smith in September of 1907 wherein he tells how in 1853 President Heber C. Kimball instructed him to organize and begin a weekly meeting for young men who lived near the

Church Farm, Mill Creek and Canyon Creek [renamed Parley's Creek]. President Smith recognized Samuel's organization as a forerunner to the organization of the Young Men's Mutual Improvement Association that Church President Brigham Young officially organized in 1875.

St. George, September 1, 1907

President Joseph F. Smith:

Dear Brother,

This morning I took to reading "Early Reminiscences" from your pen, and while doing so my mind has been carried back to 1853 on Canyon Creek, Salt Lake Valley. I sometimes see matters which I think are placed to the credit of those to whom they do not belong. I propose to write of something that has never yet been published, to my knowledge. I read of the first Female Relief Society being organized in Nauvoo, and then of its being continued in Salt Lake City. I also read of the first Mutual Improvement Society being started in Salt Lake City, the date I do not remember, but I well remember the year when it did really take place, and some of those who took part in it, in the fall of 1853.

President Heber C. Kimball called upon a brother by the name of George Gardner, a blacksmith, who lived near Mill Creek, and asked him if the log school house on Canyon Creek was in a condition to be used. He said it was. "Well, then," said President Kimball, "I want you to take the lead, and call to your assistance the best help you can find. Then I want you to hunt up all the young men in and around the Church Farm, Mill Creek and Canyon Creek, and get them together at least once a week, and get them on their feet bearing testimony to the truth of the gospel. We want these young men for the harness. There is young John Smith, and Joseph (F.) Smith, John (R.) Young and his brothers,

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<sup>14</sup> Emma Jennett Adams died 9 September 1854. Utah Division of State History Burial Record: Salt Lake City Cemetery grave location, A\_3\_22\_3W.

<sup>15</sup> Eleanor Jackson Adams

<sup>16</sup> Hall, 14-16.

<sup>17</sup> Hall, 17.

young Charlie Griffin and the Fisher boys, D. M Merrick, the Eldredge and Knight boys, Leroy Beebe and Nephi Packard." There were others, the names of whom have gone from me now.

"Now," said President Kimball, "get some who are older, and who are confirmed in the faith to set the example in bearing testimony to the gospel, in praying in public, and in singing the songs of Zion."

All of the foregoing was attended to. The winter came and passed. The improvement meetings went on, and when April came, in 1854, half a dozen or more of the boys of that association were called to go on missions, one of whom was yourself. I was called to Nephi to help strengthen up and guard that town against Walker and his braves. Sometime in May, 1854 [1855?], I remember a young man driving up to the front of my cabin in Nephi, the door being a blanket, in a heavy storm, and said, "Brother Samuel, we want to find shelter under your roof, for we think it is partly through your efforts to make missionaries of us that we are here."

I said, "Come in, boys, the more the merrier, you can share the 'ground floor' with us till fair weather gives you a chance to travel, and then you can go on with God's blessings and fill your missions."

Now, Brother Joseph, I think ours was the first M. I A. started in these mountains. I do know that Brother Gardner called upon your humble servant to sing, to pray, to bear testimony of the truth, time and time again, to the inspiring of the class of some fifteen or twenty boys and girls that gathered on Thursday evenings of each week. I well remember telling for the first time in Utah how the Lord made manifest to me that he was ever nigh to those who sought his help in time of need. I told of the scroll rolling down on the wall, and of my reading the answer to the infidel's

question which was uttered to confound me, and would have done so had not the Lord intervened. This circumstance has since been published in *A String of Pearls*, under the heading, "Thou shalt not be confounded."

I remember telling of my sight being restored by the ordinance of anointing with oil and the prayer of faith; also of the man, Reuben Brinkworth, who was deaf and dumb five years, two months and six days, and who went into the water in that condition and came out with his hearing and speech. These with many others were talked over during our winter's work.

And I am proud to know that good was the result of our winter's labors, as most of that band of young men was valiant and true, and some of them still are bearing record of the truth.

Now, Brother Joseph, look this over, when you have time, and see if I am not about right in my conclusions, that the first M. I. A. was organized in the fall of 1853, in what was afterwards organized into Sugar House Ward.

Ever praying for the right, I am still the same old man, very respectfully,

Samuel L. Adams, Sen.<sup>18</sup>

During December 1854 and January 1855, just previous to a call to move to Nephi, Samuel designed and made a nail cutting machine, said to be the first machine of its kind in Utah.

Samuel L. Adams built and operated the first nail cutting machine in Utah, and when the big wagons that Johnston's Army brought in were destroyed by fire and the metal parts thrown into Utah Lake, he lead

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<sup>18</sup> Samuel L. Adams, "Editor's Table: Origin of Mutual Improvement—letter to President Joseph F. Smith," *Improvement Era*, Vol. X, October 1907, No. 12.

a posse to retrieve the iron, which he used in making nails, plows, etc. to fill the needs of the community. Many of the public buildings and the old homes in Nephi, Sanpete County and Salt Lake City still hold some of the nails he made. Later in life he made an exact model of his first nail cutting machine. It is now with cherished articles on display in the McQuarrie Memorial Building in St. George, Utah.<sup>19</sup>



### Home at Nephi, Citizenship & A Second Mission 1855-1862

"In March 1855, Samuel was called by President Brigham Young to Nephi, Juab County, to help strengthen that settlement."<sup>20</sup> To protect themselves against Indian hostilities, a fort made of mud and straw walls twelve feet high, six feet thick at the base and two feet thick at the top was constructed around nine blocks of their city. Samuel's and Emma's home was located on the southeast corner of the intersection of First East and First South Streets.

<sup>19</sup> Hall, 17 – Parts of the original machine are missing.

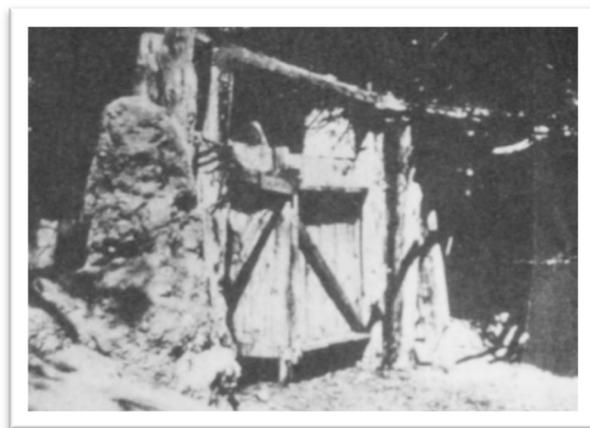
<sup>20</sup> Hall, 17.

Authors of the book, *They Left A Record: A Comprehensive History of Nephi, Utah 1851-1978*, describe the events of 18 November 1854—the day the Nephi city wall was completed.

The gates were hung, and had been locked on the night of the 18<sup>th</sup>, and the guards had been dismissed.

... The only cash expended [for the fort wall construction] was in buying the metal parts necessary to hang the two gates which permitted the Old California Trail to pass through the Main Street of the fort. Abraham Boswell, who had been a member of the Mormon Battalion, supplied the cash for these.<sup>21</sup>

Samuel Adams is reported to have, "made the large hinges that were used on the heavy gates."<sup>22</sup>



Gates of the early Nephi Fort

<sup>21</sup> Keith N. Worthington, Sadie H. Greenhalgh, and Fred J. Chapman, *They Left A Record: A Comprehensive History of Nephi, Utah 1851-1978*. (Provo, Utah: Community Press, 1979), 10.

<sup>22</sup> Hall, 17

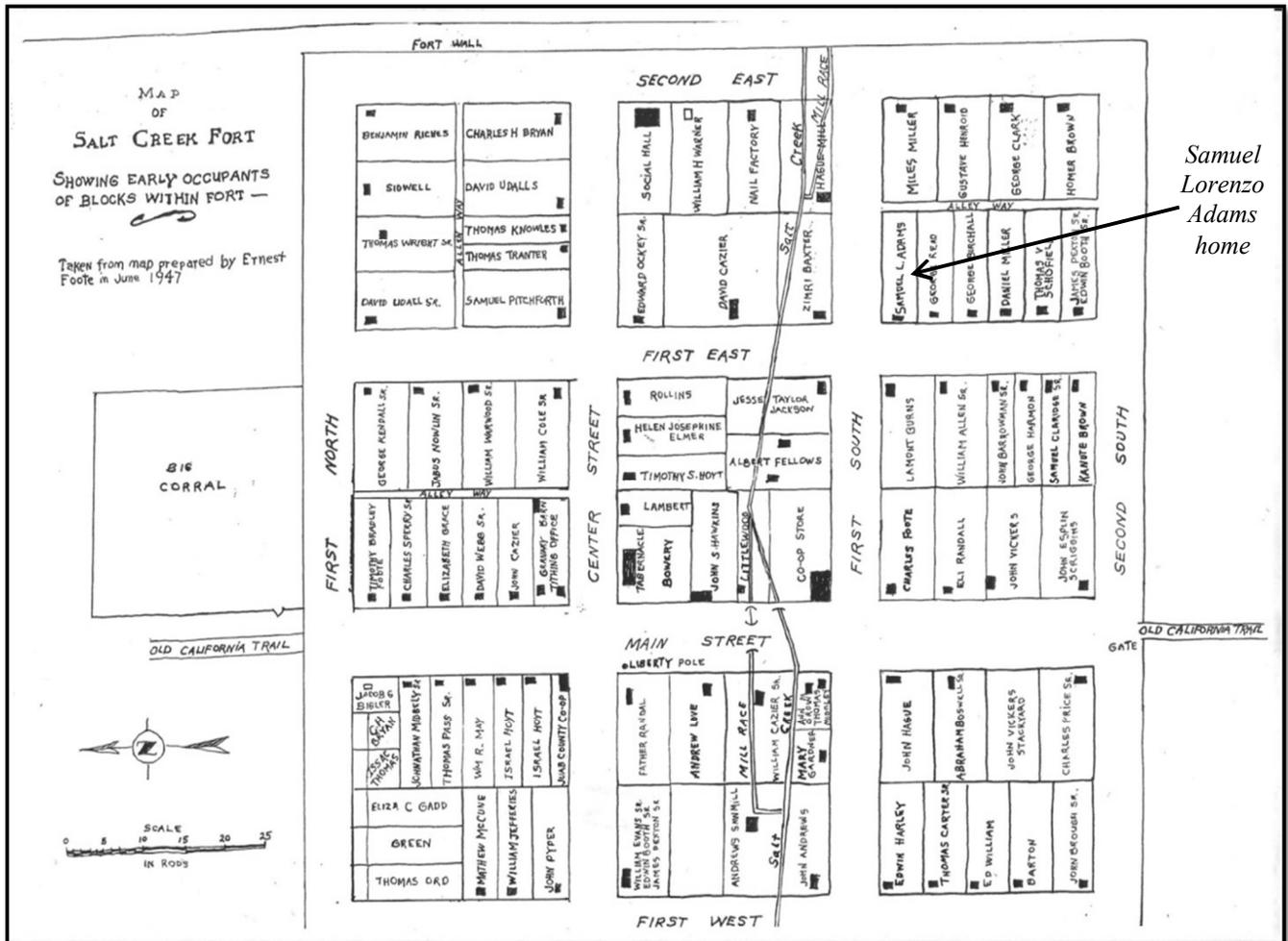
An article published in the May 3, 1897, *Deseret Evening News* reports on Samuel's nail making business at Nephi.

My machine cut nails in the early spring of 1855, in Nephi city, Juab county, Utah, from iron prepared by plating scraps upon the anvil; in 1857 I plated iron and cut tens of thousands of nails to make boxes to box flour, to lay up for time of need; in 1858 I built a rolling mill to roll out plate iron for cut nails, hoop iron for barrels; the latter was rolled out of the large chain links from the army freight teams and wagons. I also cut and sold tons of nails to Gilbert & Gerrish; Moore & Street, and Mitchell & Guthrie, all going to build up Camp Floyd quarters.<sup>23</sup>

Another newspaper article, appearing in the September 28, 1859 issue of the *Deseret News*, reports that ...

Adams, Grace, and Baxter, nail manufacturers, erected extensive buildings and put in new machinery. They own the most extensive manufacturing business in the county, rolling out hoop iron, nail rods, and nails of all kinds.<sup>24</sup>

Earnest Foote's map of the Salt Creek [Nephi] Fort places the location of the nail factory on the west side of 2nd East Street between Center and 1st South Streets. Samuel's home property was located at the corner of 1st South and 1st East.



<sup>23</sup> "First Nails Made in Utah, *Deseret Evening News*, 3 May 1897.

<sup>24</sup> Worthington, Greenhalgh, and Chapman, 11.

During their years in Nephi, Samuel and Emma would have enjoyed the company of Emma's sister Ann and her husband Zimri H. Baxter. Ann and her daughter (from a previous marriage) Angelina Hallowell emigrated from England in the year 1854. Zimri H. Baxter and Ann Jackson were married in December 1856.

March 9<sup>th</sup>, 1857, was an important day for Samuel, the day he received his final and full papers of citizenship. An account of this event is found in the Juab County Court Minute Book A.

Be it hereby ordered by the Court that ...

Whereas the following named persons came into open Court and produced their papers declaratory of their intentions of becoming citizens of the United States of America and produced all necessary evidence of their loyalty to the United States, they are entitled to their full Papers of Citizenship; and that the same be made a matter of record.<sup>25</sup>

Samuel's name is found among the fifteen individuals who received their full citizenship that day.

The Early Church Information File records reveal Samuel's ordination as a Seventy 28 May 1857 by A. P. Rockwood, an early Latter-day Saint leader and member of the First Seven Presidents of the Seventy.<sup>26</sup>

Children born to Emma and Samuel at Nephi were Samuel Lorenzo Jr., 5 November 1856; Elizabeth Jane, 8 February 1858; and Henrietta, 3 November 1859.

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<sup>25</sup> Alice Paxman McCune, *History of Juab County*, (Springville, Utah: Art City Publishing Company, 1947), 30.

<sup>26</sup> Utah, FamilySearch, Early LDS Church Information File, image 4671.

April 25, 1860, Samuel was called to serve a mission in his native land, England, leaving Emma alone with the small children for a period of two years. Samuel would return in September of 1862.

He and other Elders left with very little money. At Florence, Nebraska, they met a great number of emigrants who desired help in preparing their wagons, and making and fitting shoes to their oxen, mules, and horses. They pitched in, and soon had money enough to pay all the expense of the trip for all the Elders.<sup>27</sup>

Joseph F. Smith's review of his July 1860 travel arrangement includes the names of missionaries traveling together onboard the steamship *City of Edinburgh*. Samuel Lorenzo is listed as one of the missionaries. He would have enjoyed this opportunity, crossing the Atlantic Ocean with his friend of former years, Joseph F. Smith.

July 14<sup>th</sup>, we set sail for Liverpool on board the ocean steamer, *City of Edinburgh*, and we arrived in Liverpool July 27<sup>th</sup>. Our company consisted of the following brethren: A. M. Lyman and son (Francis Marion), C. C. Rich and son (Jos. C.), David M. Stuart, Stuart H. B. Smith, R. A. McBride, John Brown, John S. Gleason, Samuel L. Adams, John Tobin, James Brown, and Wm. H. Dame.<sup>28</sup>

Elder Amasa M. Lyman in a letter written 24 July 1861 shares details from his mission—details that Samuel Lorenzo also experienced.

About the middle of July we enjoyed a feast of fat things on the occasion of a visit to our London Conference of Presidents Lyman, Rich and Cannon and Elders James S. Brown, Jos. C. Rich, Joseph Bull, Samuel L. Adams and Wm. Bramall. The doctrines of the Gospel were presented in great power to large and attentive

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<sup>27</sup> Hall, 17.

<sup>28</sup> Andrew Jensen, *The Historical Record; a Monthly Periodical* (Salt Lake City, 1886), 190.

gatherings of Saints and strangers in St. George's Hall, where we usually held our conferences. Through the Apostles we had a time of refreshing from the Lord. Elder Wm. C. Staines made an able president of the London Conference after the emigration of President John Cook. Elder John Brown was our pastor or district president.

Our meeting houses were not always the best. We did all we could in that matter. One of the most peculiar places of meeting we had was in Deptford [district of south east London, on the south bank of the River Thames]. It was a railway arch fitted up for a temperance hall. We dedicated it for our use on Sunday, July 21, 1861. We were quite comfortable in it, but it took some time to get used to the trains running over our heads every fifteen minutes, which made us tremble in every limb. Many strangers came in among us there and heard us preach the Gospel.

On Monday, the 22<sup>nd</sup> of July, in company with Elders John Brown, James S. Brown, Joseph Bull, Joseph C. Rich, Sam'l L. Adams, George J. Taylor and Edward Grovis, the tailor, I ran out into the country and spent the day at Windsor Castle. The scenery about us for over twenty miles was charming. Quite a relief to get out of smoky London. Windsor is one of the most noted relics of olden times. It was undergoing much needed repairs. We were admitted to the State apartments. We also visited Eton College and the regatta. The castle grounds and forests were delightful. The huge old elms set by hand of man centuries ago run out in rows in different directions across the grounds. It made us an outing long to be remembered.<sup>29</sup>

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<sup>29</sup> Amasa M. Lyman. "My First Mission." *The Contributor*, Volume 17, No. 7 (May 1896): 414-415. <https://archive.org/stream/contributor1707eng#page/414/mode/2up>.

Samuel must have been thinking about his family and home in Utah when at Willenhall, Warwickshire, England, 15 November 1861, he wrote a poem he entitled "Utah."

#### UTAH

Oh land of the west to me thou art dear,  
Thou'rt enjoying thy plenty as we daily hear.  
All the honest that toil on thee are well fed  
And none of their children are starving for bread.

Yes, that land that's despised and treated with scorn  
Now yields for its tenants an abundance of corn.  
The poor from all lands which on it now treads  
Can say to the scorner, "We have plenty of bread."

Yes, happy are those that found the wheat  
Where there's plenty for all of bread and meat,  
Where a man meets a man as a brother and friend  
And right unto might is ne're known to bend.

All honor and praise to our fathers and God  
Who has blessed the streams, the timber and sod.  
Who has caused the earth to yield in its power,  
Life's comforts for saints in the world's trying hour.

Like Joseph in Egypt the despised ones can now stand,  
And say to the oppressor there's famine at hand.  
And through God's revealing the truth unto me,  
I shall purchase my thousands, from famine to flee.

Fair Zion has got her thousand in store,  
But no thanks to the rich it's the work of the poor,  
They were driven despised by all but their God.  
But they enjoyed pleasure, while the nations the rod.

And now let me say to the honest on earth,  
Where there's plenty of food there's plenty of mirth,  
So take my advice to the valley repair  
Where there's music and dancing and singing and prayer.<sup>30</sup>

Sam was able to visit his kinfolk who were builders and contractors. His brother, John, had a large school house to build. To prepare for the foundation there was a large

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<sup>30</sup> Copy of poem in author's possession.

amount of ashes and dirt to move. Samuel made a "tongue scraper" (a Mormon Pioneer invention) to be drawn by his brother's carriage horses. When this new tool was put into operation, the workers who had come with shovels and wheelbarrows to remove the earth, complained about the "Damned-Yankee" doing the work so fast and well. Brother John was thrilled with the saving of time and energy. He was enthused with other ways of improving building work that Sam had learned in America.<sup>31</sup>

Time spent in his brother John's Tipton, Staffordshire home is attested to, for in 1861, when the census taker took his tally of residents at John's home, Samuel was a visitor there.

Part of Samuel's time in England was spent in the Coventry Branch, Warwickshire, England. The records of the branch indicate that Samuel L. Adams baptized several people just prior to the departure of the ship, *John J. Boyd*, May 3, 1862. Samuel assisted a Jacques family along with thirty-five other persons from the Coventry Branch in their emigration arrangements.<sup>32</sup>

Upon release from his mission in April 1862, Samuel departed from Liverpool on the 6<sup>th</sup> of May aboard the ship *Manchester* under the command of Captain Trask. There "were three hundred and seventy-six Saints under the presidency of Elder John D. T. McAllister, with Elders Samuel L. Adams and Mark Barnes as his counselors."<sup>33</sup> They arrived at New York 12 June 1862, but yet had to travel over two thousand miles to reach their destination—part of the distance by wagon train. Samuel arrived home in September.

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<sup>31</sup> Hall, 17.

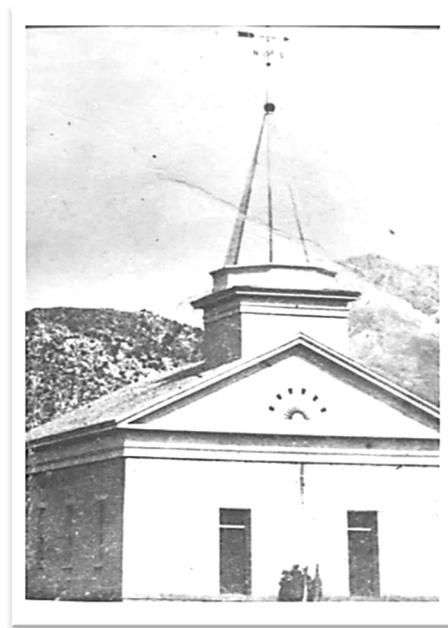
<sup>32</sup> Sarah Clewer history, [http://www.jacksonfamilyhistory.com/wp-content/histories/H003\\_Sarah-Clewer-by-Hurst.pdf](http://www.jacksonfamilyhistory.com/wp-content/histories/H003_Sarah-Clewer-by-Hurst.pdf), page 4, accessed 9 May 2014.

<sup>33</sup> "The Emigrating Saints," *Deseret News*, 2 July 1862.

## Second Mission Completed & A Second Marriage 1862 - 1863

After an absence of two years, what a wonderful reunion Samuel would have experienced—what joy to once again be with his wife and children in his own home. We can only imagine the excitement the family experienced as Samuel shared the events of his past two years.

After he came home he prospered and did well. In 1860 work was started on the Stake Tabernacle in Nephi, and Samuel's talents, energy and donations were used to help with the accomplishment of that edifice.<sup>34</sup>



Nephi Stake Tabernacle, completed in 1860

At the time the building was first made, a tower was constructed on the top large enough to accommodate a band of thirty pieces. One evening soon after the tower was built, Sam Adams, one of the pioneers, sang from the tower, "Grasp the Sword, Gird on Thy Armour." It made a great

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<sup>34</sup> Hall, 18

impression on the Saints at that time and is well remembered by those who heard it.<sup>35</sup>

We are told that Samuel hand crafted the chandeliers used in the first church built in Nephi.

A tradition told and retold by Samuel's descendants credits Samuel with singing "... the dedicational solo at the celebration for the State Capitol at Fillmore, when it was dedicated."<sup>36</sup>

Contrary to the story, Samuel's name was not included in the list of Church leaders who participated in the very private dedication service, and there was no celebration at that time. The *Journal History of the Church* entry for 11 December 1855 tells us:

At 2 o'clock p.m. the two houses of the Utah Legislature met in joint session in the Representatives Hall at Fillmore, when Gov. B. Young delivered his annual message to the Assembly. ... At dark Pres. Brigham Young and Heber C. Kimball, Elders Parley P. Pratt, Orson Pratt, Wilford Woodruff, Geo. A. Smith, Ezra T. Benson, Lorenzo Snow, Thos. Bullock, Daniel H. Wells, Edwin D. Woolley and Lorin Farr met in the large room of the State House and dedicated and consecrated it unto the Lord. Parley P. Pratt opened with prayer and Pres. Kimball was mouth in the circle. The meeting closed at 7 p.m.<sup>37</sup>

A baby son, John Henry, was born to Emma 15 July 1863. He lived only twenty-three months, dying 26 June 1865, succumbing to diphtheria.

In 1861, while serving as a missionary, Samuel Lorenzo met Miss Mary Ann Morgan of

Whitecliff, Gloucestershire, England. They would meet again when Samuel traveled from his home in Nephi to attend the 1863 October



Mary Ann Morgan

General Conference in Salt Lake City. Always willing to follow the teachings and instructions of the Church, Samuel Lorenzo entered into the law of plural marriage. "... with the consent of Emma, his wife, he married Mary Ann on 10 October 1863 in the Salt Lake Endowment House."<sup>38</sup>

Mary Ann gave birth to her first child, a son, Thomas Henry, 11 September 1864 at Nephi.

### **Call to Dixie Cotton Mission St. George, Utah 1864**

Samuel Lorenzo's daughter, Elizabeth Jane, records how difficult it was for the family, when in 1864 a call came from President Brigham Young for them to leave Nephi and move to Dixie, to pioneer there.

They had five small children, Eleanor, Samuel Jr., Lizzie, Ettie, and Johnnie. This was a great trial to Emma, who felt that they were just beginning to be comfortable, but they knew it was a call from authorities and they would not refuse. The country, the soil, the Indians, the isolation from civilization, were all terrible, but they took their chances with others who were called...<sup>39</sup>

Mary Ann would have had a tiny new baby not yet two months old—and such a long journey!

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<sup>35</sup> Worthington, Greenhalgh and Chapman, 6.

<sup>36</sup> Hall, 18.

<sup>37</sup> Church History Library, "*Journal History of the Church*," Vol. 39, p 199. [https://dcms.lds.org/delivery/DeliveryManagerServlet?dps\\_pid=IE493476](https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE493476)

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<sup>38</sup> Hall, 33.

<sup>39</sup> Macfarlane, 1.



Samuel Lorenzo Adams blacksmith shop and home in St. George, on East Tabernacle Street

As was the custom at that time, when a family left a pioneer settlement, after living there for a period of time ...

The town of Nephi grieved at their going, and the whole community accompanied them a half-day's drive when they left. They drove out with them until noon, then stopped and had a picnic together, and the Nephi residents returned to their homes and the Adams family wagon plodded south on the Dixie Trail alone.

The family arrived in St. George, November 7, 1864. They were soon settled in a home of their own. It consisted of two rock rooms with two porches. They moved in before Christmas. He [Samuel] then began to build a shop and to work as a blacksmith.<sup>40</sup>

Samuel was called to St. George to help with the music in the settlement, but knowing of his many talents, including blacksmithing, nail making and being a genius at mechanical

devices, his presence would have been a great asset in any settlement.

Samuel's home and blacksmith shop property was located on the west half of lots 1-7 and 8, block 26, plat A, according to the St. George City Survey. We are told the home address was 67 East Tabernacle Street. Erastus Snow owned the west half of the block. The Adams home was constructed of the red rock that was used in home building at the time. A lane through the center of the block, running north and south from Tabernacle Street to present day St. George Boulevard, provided Samuel a place to build his blacksmith shop next to his home.

Soon after Samuel arrived in St. George, ...

... he formed a partnership with Easton Kelsey in the building of a flour mill for the southern settlements, affording them milling for their wheat, both grown and imported. To power this mill the west city water supply was diverted from the creek channel by a ditch or canal that ran from the water source along the mountain to the west end of Diagonal Street. Here a building was constructed of red rock,

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<sup>40</sup> Hall, 18.

having a basement and two top stories. A fore bay was provided and a flume extended to a penstock, which conveyed the water to a water wheel that transmitted power to the grinding 'burrs' of the mill. Adams, a worker in iron, and Kelsey, a worker in wood, were able, each with his inventive genius, to make all parts of the necessary equipment for milling flour.<sup>41</sup>

Two large lime grinders were used. The lower one was hallowed out in the center, and the upper one fitted into it, after the style of the Indian grinders. A silk cloth was used on the bolter, and a blower forced the finer particles through the cloth, making the flour. The coarser material was used for bran and shorts.<sup>42</sup>

In 1865 Samuel added a lumber room to the large rock mill and set up a cotton gin using two old saw blades (the teeth facing each other) set in a heavy wooden frame, and by their movement, sawed the seeds loose from the fiber which was then blown from the loosened seed into a corner of the room. From there it was gathered up for carding and spinning. "Samuel L. Adams of St. George made the first cotton gin run by water power..."<sup>43</sup>

Later, when Samuel's "attention was directed in other lines of work, he sold his interests in the mill to his neighbor Erastus Snow."<sup>44</sup>

Elizabeth Jane, writing about her parents, Samuel Lorenzo and Emma tells us ...

He had one of the most comfortable homes in St. George and was a great leader socially. His home was a gathering place

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<sup>41</sup> Blaine M. Yorgason et al., *All That Was Promised: The St. George Temple and the Unfolding of the Restoration*, (Salt Lake City: Deseret Book, 2013), 225.

<sup>42</sup> Hall, 18.

<sup>43</sup> Mark A. Pendleton, "The Vanguard of Utah's Dixieland," *Improvement Era*, September 1939.

<sup>44</sup> Albert E. Miller and Mary A. C. Miller, *Brief Story of the Life of Samuel Lorenzo Adams* (Salt Lake City: Daughters of Utah Pioneers, Foster Camp), 3.

for young and old alike. He and his wife were beautiful singers and were always leaders in public programs.<sup>45</sup>

Samuel's vocal singing ability was often employed in the community. One such occasion was a St. George semi-annual stake conference held in the Bowery, November 3, 1867.<sup>46</sup> Samuel sang a song at an afternoon session of the conference. His name would have frequently appeared as a participant on church and cultural event programs.

The Adams' daughters were blessed with musical ability too and when they were old enough, they sang in the St. George Tabernacle Chorus under the direction of choral conductor and composer, John Menzies Macfarlane. In 1879, daughter Elizabeth, became Macfarlane's plural wife.

Samuel was tender hearted; a helper to all in need and would divide the last thing he had with others. He was conversational, and a good preacher, well posted, and a natural teacher of gospel doctrines. He accompanied Apostle Erastus Snow on most of his trips, visiting the small Mormon settlements in that vicinity. They had to travel in companies on account of the Indians, and Emma was well acquainted with the Indian Language, so she acted as an interpreter on many occasions.

... Samuel never cared to farm, but he had a farm and hired good men to work it while he worked at his trade.<sup>47</sup>

Samuel acted as guard against Indians for years, and when Dr. James M. Whitmore and his brother-in-law Robert McIntire were killed by the Indians at Pipe Springs, 8 January 1866, he went with Captain James Andrus and others to

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<sup>45</sup> Macfarlane, 2.

<sup>46</sup> "Correspondence. St. George, Washington Co., Nov. 3d, 1867," *Salt Lake Daily Telegraph* (Salt Lake City: November 13, 1867). <http://www.genealogybank.com/gbnk/newspapers/doc/>

<sup>47</sup> Macfarlane, 2.

recover their bodies and bring them to St. George. "He pulled out, or helped to pull out, the spikes from the Indian arrows, which were stuck in their bodies, and sent ten of them to the Deseret Museum in Salt Lake City ..." <sup>48</sup>

Guests in the Adams home included the fabled Major John Wesley Powell and his associates. We are not sure when the Major visited their home, probably during the time of his Colorado River expeditions of 1871 and 1872, or in 1873 when he "was hired by the Bureau of Indian Affairs to investigate the 'conditions and wants' of the Great Basin Indians..." <sup>49</sup> "The men stayed near Samuel's and Emma's home in St. George, where they became close friends while Samuel repaired their outfits and shoed their mules." <sup>50</sup>

### **Diphtheria Epidemic & Visions of Comfort for Emma 1865**

The first of Samuel's and Emma's children born at St. George was a daughter, Minerva, born 10 March 1865. She lived only a short time, succumbing to diphtheria at the same time as her brother John. John died 26 June 1865 and Minerva died the next day, 27 June 1865. We must also remember that Samuel and Emma had already lost a daughter, Emma Jennett, who died of whooping cough 9 September 1854.

A letter Samuel wrote to his grandson Walter Adams, dated January 21, 1900, recalls how despondent Emma was in 1865 after the deaths of her young children. Samuel also relates the miracles that subsequently lifted the foreboding gloom from their home. He entitled his letter, "There Is a Life Beyond."

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<sup>48</sup> Macfarlane, 2.

<sup>49</sup> American Experience, *John Wesley Powell and the Bureau of Ethnology*, PBS, <http://www.pbs.org/wgbh/amex/canyon/filmmore/index.html>.

<sup>50</sup> Macfarlane, 2.

St. George, Utah, U.S.A.  
21 January, 1900

Elder Walter Adams  
Elberfeld, Germany

My Dear Grandson:

As I promised I would write you upon a matter of testimony wherein the matters tend to prove that there is life in the "Great Beyond," and that we exist in form and size there when we go hence as in this mortal state. I shall now have to tell of what transpired many years ago, but shall commence farther back than my own family narrative.

We read of the appearance of the Lord to Adam in Eden's Garden; of His close association with Abram in the tent "on the Plains of Mamre;" of His pleasant chat with the Prophet Moses; of His speaking from the Heavens at the baptism of His Son. We also read of Moses and Elias "upon the Mount of Transfiguration," and of by-gone prophets standing in the presence of John on the Isle of Patmos. Later on we read of the appearance of the Angel Moroni in this generation; and, to cap the climax, we find the Father and the Son appearing to the boy Joseph Smith, to show that He, God, still lives, "the same yesterday, to-day, and forever." No sooner was connection between heaven and earth made in this generation than vision after vision occurred. The time for the restoration of the Gospel had come; the plates containing the record of the Gospel and its workings among the Lamanites of this, the American continent had to be revealed; the one in charge came year after year until the set hour had come; the plates were handed to the youthful prophet; by the power of God they were translated; and by the hand of a heavenly messenger they were exposed to the natural vision of David Whitmer and others.

Further on in the Kirtland Temple, numbers of Elders had their eyes opened of God to see those visiting them from the inner and upper world, Elijah and Elias with a corps of angels in attendance.

Later on an angel of the Lord took Joseph Smith and Sidney Rigdon and showed them many great matters of the past and future; and since the proclamation of the Gospel and the Lord in various ways has confirmed His word by "signs following," to tens of thousands of His children who have, with pure hearts, bowed in obedience to His divine commands, such as tongues, interpretation of tongues, prophecy, visions, ministering of Angels, healings, etc., etc.; and all these things are for the comforting of the Saints and to establish them in the Truth.

Having referred to the policy of God in ancient times and in the middle ages, and having referred to those manifestations ranging from the year 1820 to the present time, I now wish to add another witness to the hand-dealings of God that occurred in the year 1865.

In this case I shall be compelled to relate that which took place to bring about the grand results.

In the month of June, 1865, diphtheria raged in the city of St. George, two of our children, John H. and Minerva, fell beneath its heavy stroke inside of twenty-four hours. As may naturally be expected, this cast a heavy gloom over our home. One of the most devoted mothers mourned as only mothers can, and, like Rachel of old, refused to be comforted. Days and nights passed by, no sleep, no comfort; the marks of a suffering mind were visible upon her face. The neighbors saw that a wretched mother was eking out a miserable life.

Our next-door neighbor was Apostle Erastus Snow, who occasionally came in to

speaking a word of comfort and try and change the trend of despairing thoughts. Seeing the condition of things, upon one visit he said, "Sister Emma, you must desist from this course or these little children will soon have no mother, and as the Lord has taken part of your children you had better try to make the best of taking care of the remaining ones." At this the mother burst forth with, "Oh, that God would only lighten my heart with knowledge of where my children are, or if anyone has the care of them! To me they are gone. I see them in my mind in a fathomless abyss from whence they may never return to me." And here she sank in apparent despair, when the Apostle commenced by saying, "Sister Emma, I want you to desist from encouraging this despondent feeling and rely upon God your Father, and if you will do so He will give you a witness of where and by whom your children are taken care of." The foregoing promise was made in my presence and hearing and was afterwards used, when moments of despair came over the mother, to inspire hope for its fulfillment.

Four or five weeks passed over, her nerves having quieted down to a great extent, the mother continued to take care of the little flock left her.

It was late in July or early in August, the sun had set, when the mother said to her eldest daughter, a girl about thirteen years old, "Eleanor, go to the bedroom and get me Ettie's night dress." The girl obeyed, going through the dining-room to the bedroom door. No sooner was the door pushed open than the girl, in a transfixed condition, beheld one of the most beautiful sights that the eyes of mortals ever witnessed. A lady dressed in white apparel, with long, dark, flowing hair hanging about her shoulders and with a most pleasant, happy countenance, smiled upon her. In each arm she held a baby girl and clinging to her

skirt was a little boy. Fear had fled from the mind of Eleanor, and she looked until her vision closed. She identified two of the children, having nursed and cared for one, the little boy, about two years, and the baby girl on the left arm for a few months. But the age and face of the other girl she could not comprehend. She viewed this in an effort to discover who it was while the manifestation pleasantly passed away. She returned to her mother in a very excited condition, saying, "Oh, Mother! I know you will not believe me—I cannot now tell you what I have seen!"

She continued in this mood until about nine o'clock next morning, when, to our joy, she disclosed the foregoing story.

After telling of John and Minerva she asked, "Who was the little girl on the right arm of the lady appearing to be about a year old?" We immediately informed her that the child was her own twin sister who died at the age of thirteen months.

The foregoing is no dream, it was an open vision, given to one whose young mind was not capable of concocting such a story; besides, the girl Eleanor never saw the young lady in life who thus stood before her, but she gave her description so plainly that her mother knew who the woman was.

To make the foregoing complete I must relate a dream that my wife had upon the same subject a few nights later, which she told me of during the night. She awoke and said, "My mother has just left me. My dream is so real that I feel she was in the room with me. Oh, she has given me so much comfort! I asked her if she knew where my children are. 'Yes,' she replied, 'Ellen Emma has charge of your children. You know she is one of your faith, and that people are all happy together.' Well Mother, can't you go and mingle with Ellen Emma and our people? She replied, 'Not yet; the Lord will open a way during your

life-time by which I may be admitted to that class of people, for I believe as they do and wish to be one of them.'"

Thus ended the vision and also the dream which brought peace, joy and comfort to our home in those days of trial and distressing scenes.

Now, Walter, the "young lady" was your grandmother's niece, and it was through her that your grandmother received the Gospel. She was laid away just as described by Eleanor. You know your aunt Eleanor, you may write her upon this matter and she will confirm all I have written; and, as the "good book" says, "in the mouths of two or three witnesses every word shall be established."

To me and mine I feel that God has told in language too plain to be misunderstood that the fate of our children is that of good care. The whole affair tells me that we live beyond the hour of death or separation.

May God grant you a confirming testimony of the above is the prayer of your affectionate grandfather,

Samuel L. Adams<sup>51</sup>

P.S. Ellen Emma Lishman is your father's cousin also the full cousin of R. Jackson who held the Flag upon the walls of Sebastopol till the cry of Victory came and whose medal I have (and which will fall to you). He was a Mormon boy brought into the church by Ellen Emma. While he was a soldier he died of Yellow Fever in India.

Now Walter, the subject matter of this letter may be well to publish. I will, therefore, ask you to copy it and do my spelling, then send your copy to the Millennial Star Office at Liverpool, leaving them to treat it as they please.

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<sup>51</sup> *The Latter-Day Saints Millennial Star*, Volume 62, 181. <http://books.google.com/books>.

To me and mine I feel that God has told us in language too plain to be misunderstood that the fate of our children is that of good care and nurses, the whole affair tells me that we live beyond the hour of death or separation.

I am proud to tell you that President W. Woodruff sealed Ellen Emma to me and further gave your grandma not only her first endowments, but she was the first to receive the second anointing in behalf of Ellen Emma for the dead in this dispensation as I understand it.

I related the vision and dream to Brother Woodruff in the second anointing room and this led him to say, "Sister Adams, I feel inspired to give to Sister Ellen Emma Lishman Adams through you, her second anointing's." And I tell you that was a day of rejoicing both to your grandma and me and we felt that Ellen Emma Lishman Adams participated in our joy.

My boy, I want you to pardon me if I do not get letters enough to you. I spend 12 hours per day at the smelter. This makes me get up, get my breakfast and walk a mile before 6 o'clock and then leave as early after 6 o'clock in the evening and walk a mile, get my supper, wash and lay down to rest. I just thought I am 67 years old tomorrow, the 22<sup>nd</sup> of January, 1900, and I thank God that I am still able to work and earn a living, pay my tithing, and write letters and help spread the gospel, and feel that I should be proud, if called to a mission, preaching, singing, and praying and bearing witness of God's dealings with His people in this dispensation.

My desires are stronger than ever to do good. Fifty-three years I have known this to be the work of God, and God be praised, His light has never left me. I have never wanted to exchange my chances for the things of this world. My boy, pray, exhort, speak comforting words to the widow and the fatherless. Fill a good mission, and come home and be happy.

S. L. Adams

Walter, I see I have made a slight mistake which I wish you to correct. I should have said the boy John was holding to the skirt of Ellen Emma and the 13 month old girl was on the right arm of Ellen Emma.<sup>52</sup>

Mary Ann's second child, a son, William Morgan was born 22 March 1868.

Two additional children were born to Emma at St. George: George Edwin, 17 May 1866, who died 23 August 1867; and Alfred William, 21 July 1868 who died 5 May 1879.

### **Separation from Mary Ann 1872**

When Thomas Henry was around eight years of age and William Morgan was around 4 years of age (1872) their parents divorced. Samuel provided her [Mary Ann] with a two-roomed house located on lot 1, block 81, plat B of the city survey of St. George, Utah. The Washington County records give the date of October 29, 1873, when Mary Ann Morgan Adams received title to the property. He otherwise provided for her and the boys. Their temple sealing was cancelled on 4 November 1873.

Mary Ann and her boys moved back to Nephi where she worked hard to make a living for herself and her children. She tells how a good brother who ran the flourmill gave her some of the waste from the mill to feed her pig. She eventually sold the pig for a good price.

One day Lemuel Sturtevant Leavitt was at Samuel Lorenzo Adams' blacksmith shop in St. George. When Lemuel entered the shop, Brother Adams asked, "Well, Leavitt, have you found a wife yet?" (Lemuel S. Leavitt had been widowed twice.) Lemuel replied, "No, I haven't." The blacksmith

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<sup>52</sup> Hall, 22-23.

said, "I can recommend to you a splendid woman who will make you an excellent wife." When Lemuel asked who it was, Brother Adams replied, "The woman I divorced, Mary Ann Morgan." After leaving the shop Lemuel thought about the conversation.<sup>53</sup>

Lemuel and Mary Ann were married 17 November 1873 at the Endowment House in Salt Lake City. "Mary Ann stayed true to the teachings of the Church of Jesus Christ of Latter-day Saints and was active in the auxiliaries. She continued to make her home in Santa Clara until her death 12 January 1922."<sup>54</sup>

Years later when ... Aunt Min (Emma Elizabeth McAllister Adams) was visiting May Ann in her comfortable home, Great Aunt Mary Ann told her that a sudden flare of temper and a steadfast determination had deprived her of years of companionship with the best man who had ever lived.<sup>55</sup>

### **Sharp-Shoeing the Horses Hooves for Brigham Young's Journey 1872**

Samuel was often part of a group of men that gathered with President Brigham Young at Erastus Snow's Big House (the large home on Erastus Snow's property next door to the Adams' home) to visit and discuss current subjects of the day. Such an evening's events was recorded by Samuel and retold by Eleanor M. Hall.

To the Editors,

I want to relate an incident in the life of Brigham Young. This took place in the year 1872 or 73. President Young was having trouble with his wife, Ann Eliza Webb, and was also having poor health.

The courts had allowed him his liberty. (Like the devil.) A long and heavy chain on his feet, a \$35,000.00 bond. This was the fall of the year. His trial was to come off in early Spring.

The winter set in something fierce all over the Territory. All chance of his getting to Salt Lake in time to stand his trial seemed impossible. The vampires of the law courts gloated over the situation, drank to the toasts, "We've got him where the wool is tight. Old Brig is in a box. Thirty-five thousand dollars have got to come old boy, and this is only a small beginning."

Their gloating was on the street corners of Salt Lake, they could not keep it hidden. This affair was written to St. George and we were all kept informed. It was a usual thing for President Young to meet a number of his friends in a large room over in the Erastus Snow house every evening.

I heard the telegrams read, also his private letters, and heard a thousand things of great interest and worth to me. The hours spent in that room furnished me food for the soul from then until now. The greatest evening of all was the last that I spent there. Several very severe letters were read, and I think it was only eight days before the forfeit would take place.

A great silence reigned, then finally broke by an expression from Erastus Snow, "Oh," he said, "I do wish they had given us a state Government!"

"Yes, yes," said Brother Brigham, "and what then?"

"We could have had a voice in the state laws and choose our own governor."

"Yes," said Brother Brigham, "And you would have chosen Brigham as your governor, and then what? Some stinky carpet bagger from Washington could come in and impeach the Governor of Deseret and he would be forced to Washington, and

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<sup>53</sup> Colleen A. Nelson, *Mary Ann Morgan Adams Leavitt*, (Salt Lake City: Daughters of Utah Pioneers, 2002), 3.

<sup>54</sup> Nelson, 5.

<sup>55</sup> Hall, 33.

that is the last you would see of me. No, no. No more Carthage for me."

A pause of two or three minutes, no man spoke a word. Then President Young broke the silence by saying, "I'll flabbergast the boys. I'll burst them wide open. Boys prepare. I'll start to Salt Lake City. I shall leave here at 8 o'clock Monday morning." Now this was 9 o'clock Friday night.

Joseph A. Young spoke, "No, father, you shall not go, the result of such a trip would mean your death."

The Prophet spoke, "Now Joseph, I want you to desist from talking anymore. Men, women and girls, everybody let all our wires be silent, keep your pens still. I shall go and burst all their bright hopes."

Said the Prophet, "Now, Brother Adams, are you engaged for tomorrow?"

"No sir," I replied.

"Then sir, I want you to sharp-shoe all my horses.<sup>56</sup> Now men," he continued, "make your calculations, I've got mine secured. We will dismiss."

I went home and in a few minutes a knock came to my door. In came Porter Rockwell and J. R. Murdock who now live in Beaver. They said, "Brother Adams, we must have a span of horses shod tonight, as we hope to make Cedar City by 10 o'clock tomorrow. We go as a relay party."

"Alright," I said. In five minutes there was a light in my blacksmith shop. I set eight shoes and the two men started. These men were both over fifty years of age.

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<sup>56</sup> When Samuel was asked by President Young to 'sharp-shoe' his horses, he meant he wanted the corks on the horse shoes to be sharpened so the horses would not fall on the ice. The square corks in front are a part of the iron shoe that is raised a bit higher than the rest of the shoe. With the corks sharpened to steely points they kept the horse's feet firm, and he could travel as fast on icy roads as he would be able to on dry ground.

Eight o'clock Monday morning came, and as though everything to discourage the drivers must happen, a fearful snow storm came on. The flakes fell like goose feathers. We bade the Prophet and his drivers a hearty goodbye in the snow storm, hoping and praying for the fulfillment of their declaration of the Friday evening previous. We wanted to see them flabbergasted. We wanted to see his fetters broken. With almost breathless impatience we waited for information of that trip.

At last the joyful news reached us. We learned that the relay of the horses worked perfectly and Lehi Junction was reached. Here the private carriage of John Sharp, in the still hours of the night, met the party and conveyed them to a fine set of apartments in the Devon [possibly Devereux] House which had been warmed for the occasion by Sister Jennings.

Here Capt. Burt, by request, met the President. Said the Prophet, "Brother Burt, get 200 or 300 men and place them in sight of the hall."

I believe this was over Farrer's stables.

"Let each man have his tools along. Place a goodly number to fill the outside stairway so that no one can pass in that way until I pass you. Then close in behind me, and a few of you follow me into court."

The hour of ten was near, the court clerks were in time at the court room. All were jubilant in their souls. The sallow and swarthy Judge was sitting in his seat with his hat on and he ordered the bailiff to cry the court is now convened. At this juncture in walked President Brigham Young and sat full in front of the Judge.

Oh dear! The fat was in the fire. The word flabbergast was never better interpreted than now. The Judge in a faltering, fluttering voice arose to his feet, his hat in hand, and said, "President Young your presence will not be required here today.

You may appear by your council. This court will be adjourned till 2 o'clock."

I ask you, were they busted or flabbergasted? Whoever saw a Judge take off his silk hat to a man said to have broken the law and worthy of a \$35,000.00 bond? Who but an inspired man could have told eight days previous, 325 miles away that he would have hauled down the Judge's silk plug. Then had him bowing and scraping and offering what President Young did not ask for.

Bear in mind there lay 325 miles of deep mud and snow and ice for this man to overcome, but with him there was no such thing as fail. Truly the mountains represent the man who could stand all sorts of weather. A pioneer, an organizer, a philanthropist, a prophet, and a friend to God's poor.

I will ask that this be read to Co. R. T. Burton as he was along on this occasion.

Signed, Samuel L. Adams<sup>57</sup>

## **Mining and Smelting**

Because of the constant need for the raw materials for his blacksmithing business, namely copper and iron ore, Samuel Lorenzo entered early on into the mining business after his move to St. George.

He, Samuel, was a leader in the development of the mining and smelting industries in Southern Utah. Was the first white man to set foot on what is known now as "Grand Gulch Mine," which was developed to such an extent as to be known far and wide for copper.<sup>58</sup>

Preparing to mine the Grand Gulch Mine led to a never to be forgotten experience for Samuel and his companions in June of 1870. In

response to the *Juvenile Instructor* magazine's request for short stories, Samuel, a subscriber, wrote and submitted the following true story entitled, "A Night of Horror."

In the month of June 1870, two others and myself started out on a voyage of discovery for a wagon road, or a place to put one, to a copper mine of immense proportions. It is now known as the "Grand Gulch Mine."

We had, for two years been compelled to follow an Indian Trail and pack our blankets, mining tools, blacksmith tools, and supplies etc., on mules' backs. Besides our watering places were scarce, and the Indians were not very free to tell us where we could find water and a chance for a wagon road. All such information was withheld for the purpose of extorting guns and other pay from us. They claimed both grass and water as their private property.

Determined to break their spell, we started out on horseback, to make our mine, on the old trail. We did our work then started for home by an unexplored route. My companions were one man much older than me. The other much younger. This was the younger one's first trip into such a wild country. The older one was with me on the first trip ever made in quest of the Copper Mine. He was Mr. Bentley, then the Mayor of the City of St. George. The other was Willard Snow, son of Apostle Erastus Snow.

The mine was situated about 75 miles directly south of St. George, Utah. We made our southward trip all in good shape, got through our business and left, taking a north-easterly trail. We traveled about nine miles and found no trouble. There was plenty of grass, and a good chance for a road.

Here we unsaddled, thinking to stay only a little while, when to our surprise I saw, up a little ravine, a protruding rock, and on it a

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<sup>57</sup> Hall, 29-31.

<sup>58</sup> Macfarlane, 2.

number of mourning doves. We repaired to the spot, and to our joy, found a spring of living water. When cleaned out it was found to measure three quarts per minute. We named this "Pigeon Spring." This was such a joyous start that we concluded to stay for the night. We ate our evening meal, then spread our blankets, making one bed. Then all lay down for the night.

You will here allow me to diverge a little to tell you of the neighborhood we were in. There is a valley about sixteen miles from Pigeon Spring that is called Parowshont [Parashant] Valley. One year prior to this visit to Pigeon Spring, Major Powell of the U.S. Geographical Survey Department, made a trip through the Grand Canyon of the Colorado, starting at Green River with five boats, part of which he lost. When immediately south of St. George three of his men became scared to face the rapids that now confronted them. They got a release from their obligations with the Major, got all the information from him possible as to locality, and started on foot following the North Star, and making for St. George. These three men were waylaid by a gang of Indians and killed in what is now called Parowshont [Parashant] Valley, by a number of Pied Indians headed by Old Toab. Toab is still living and is three times a known murderer. He has thrice been sentenced to the Penitentiary for murder and pardoned before his term was out.

I will now return to my story of the Night of Horror at Pigeon Spring.

The murder of Powell's men, so nearby where we were was fully in my mind. I lay down to sleep, but no sleep came to me. It was a beautiful moonlit night and my companions snored aloud. At about eleven o'clock I heard the pad, pad, pad of the feet of some Indians. I quietly signaled my bed fellows. By the aid of the moon I counted eight naked Indians passing about four rods

from the head of our bed. Four of them were carrying a gun, and the rest were loaded with bow and arrows. I immediately shouted to them in their own tongue, "Umbo po shogi." ("What are you hunting?")

Their leader replied, "Dams po Shogi."

This was an untimely hour and I knew that it meant mischief. Like friends they ran down upon us and surrounded our bed. Toab, their leader, got hold of the corner of our blankets and commenced to pull. I told him to desist. He said that he wouldn't. He was going to have our blankets. At this time he drew his hand under his chin and made the remark, "pinunk umma minie scabben." ("Pretty soon me cut your throat.") The true spirit of the visit was now before our eyes, and each man was nerved to the situation.

I tucked the corner of the blanket under me as I sat up in bed and again told him to let go, but he would not. He claimed the blankets were his. At this juncture, I drew from my side a Colt revolver, with my hand on the hammer. I cocked it as I pointed it at him with a sharp short speech, which when interpreted would not look well in print. Without a word, simultaneously my comrades did likewise. Only the young man brought to bear at one time, 24 shots. Friend Toab let go of the blankets without further chat.

I was lucky I had lived in the northern part of the Territory for twenty-five [12] years, and had become well acquainted with the Ute language. I had also been in the south about five years, and had picked up quite a smattering of the Pied tongue. By the use of both I kept up a discussion till 3 o'clock in the morning. During the three or four hours of talk I tacked ship many times, using my old friend as steersman. Several times I looked for our bark to go down.

Language and gestures were such that our case looked hopeless.

When I thought the sign was right, I would ask them if they wanted to smoke the Pipe of Peace. They replied they did, but we must find tobacco. This, I found, was only a plan to find out whether we had tobacco in camp. They fully knew that two of us did not use the weed. Friend Bentley said, "Let them have my pipe and tobacco if there is peace in it. Both were handed out. The pipe was loaded and eight of them smoked, we poor devils were not in it. I said this was an insult.

The reply was, "This is our pipe and tobacco. If you want to smoke get you some."

We were in their country and they were well acquainted with every trail. Humility was our only safeguard. We fully determined at last, to make the best of the situation. A happy thought came to my mind. Before leaving St. George I learned that the Government Indian Agent, with his assistant, Capt. F. M. Bishop, and three others would be in St. George with three wagon loads of goods to be distributed to the Indians. I asked them if they had heard this news. I found they were ignorant of the whole affair.

My old friend said to me, when he saw that no matter what sheet I took there was no converting them, "Adams, give them reason as long as you can, then we will shoot our way through as long as we have a shot left." This was also the spirit of the young man.

The story I had just told them of the Agent and others was now doing its work. A change came over their blood-thirsty souls, their leading spokesman began to ask questions about when the wagons would be in St. George, and further if it was my intention to tell them of this night's

happenings. I told them that if they would molest us no further, I would not make a report to the agency, but if they did not at once put their guns and bows and arrows at our feet I would report. And if anything appeared to stop us getting back at a certain time, that runners would be sent out. The facts would be known, and they would lose more than our three outfits were worth. This argument brought their dealing tools laid upon the bed at our feet, for we were all standing up, ready for fun or fray.

"Now," said the Indians, we can go to our wickie-up." But the tide had turned.

We said, "You can't. You must stay here under our guard till we are ready to start on in the morning." At 6 o'clock we had eaten our breakfast, filled our canteens with water, saddled our horses, shared our horse's covers with the eight naked currs, and gave them their weapons and started them for home.

We turned toward the ones we had thought about during our hours of peril. We were full seventy miles from the nearest white man, and in the Indian's country. We could have been cut off with the greatest ease we found out afterwards.

The foregoing are fact. There is no fiction about it. We are all living yet and can all bear record to the facts above related. Mr. Bentley and myself still reside in St. George. Mr. Snow lives away up in the northern part of the Territory.

Yours truly, Samuel L. Adams.

P. S. The road track we found is now the road over which thousands of tons of 50 to 75% copper ore is now being hauled to Modena.

I will further say that we never reported against the Indians and thus proved to them that we did not use, as they call it, "The

forked tongue." Had we reported it after making it a peace term from that time on our lives would have been in danger. As it is we have had peace.<sup>59</sup>

The National Park Service tells us there were many challenges small mine companies faced when trying to exploit economic minerals in isolated and inhospitable areas of the desert and mountain west, where even water had to be hauled in.

The Grand Gulch Mine was established by Samuel L. Adams, Richard Bentley, and other men from the Mormon settlement at St. George, Utah, in the early 1870s to work a vein of rich copper ore called the Adams Lode located in a remote area of northwestern Arizona about 45 miles south of the Utah border.<sup>60</sup>

Adams and company officially located their claim, which they named the Adams Lode, on June 23, 1873, and filed a notice of location with the recorder of Washington County, Utah. The Adams Lode claim covered 20-2/3 acres, the maximum and typical size allowed by federal law. With the registered claim, the miners could legally extract minerals from their defined tract, but to keep it, they had to spend at least \$100 a year on labor or improvements at the claim. They did this, working the claim "now and again" and producing by 1881 "a few tons of copper bullion."<sup>61</sup>

The first miners sank a shaft, commissioned an adobe smelter, and created a small compound of stone houses and workshops during a few years of intermittent mining, but ceased work in

1882 because of the insupportable expense of hauling ore 180 miles to the nearest railhead.<sup>62</sup>

Samuel is known to have built and operated four smelters for processing copper ore from the Grand Gulch and Apex Mines. "He felt responsible for their success and, at one time, made a 72 hour run without rest or sleep."<sup>63</sup>

With the skill of Adams, a smelter was built at the junction of the Fort Pearce Wash and the Virgin River. Here a short run of smelting was made, later moving the smelter to a location in the east portion of the St. George Valley, at a spring located on the Adams entry of land.

These mining ventures afforded work for many teams in hauling ore from the mine and copper bullion to the railroad. Many men found employment. One fine accomplishment of this mining work was that no person was employed who did not receive all that he had earned for his labor.

After some successful runs the mine [Grand Gulch] was sold to William Jennings of Salt Lake City [1882]. Two different times later he built smelters and helped to treat the copper ore of the Apex Mine.<sup>64</sup> The first was located in the West Mountains just down the hill from the Mine. A new power had been invented, that of a gasoline engine, which he used for operating the machinery. The second smelter, which was the fourth he had planned and built, was located at the northwest of St. George on Diagonal Street. This was where he had helped erect his flour mill also using the water of the west city springs. This smelter

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<sup>59</sup> Hall, 25.

<sup>60</sup> National Park Service, "Historic American Engineering Record, Grand Gulch Mine," HAER No. AZ-78. <http://lcweb2.loc.gov/pnp/habshaer/az/az0600/az0616/data/az0616data.pdf>. 1.

<sup>61</sup> National Park Service, 6.

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<sup>62</sup> National Park Service, 1.

<sup>63</sup> Macfarlane, 2.

<sup>64</sup> The Apex Mine was located on Jarvis Peak in the Beaver Dam Mountains west of St. George and south of Old Highway 91 in the Tutsagubet Mining District.

was built for Woolley, Lund and Judd, who were operating the mine.<sup>65, 66</sup>

### Third, Fourth & Fifth British Missions

Sharing the Gospel of Jesus Christ seemed to come so naturally for Samuel Lorenzo. A listing of his formal mission calls to serve in his native country, England, follows:

Spring 1850..... to... Early 1852  
April 1860..... to... September 1862  
May 1877..... to... October 1877  
August 8, 1878.... to... June 11, 1879  
October 9, 1879... to... June 24, 1880

Events of the first two missions were discussed previously in this biographical sketch.



Ellen Adams Empey

We must thank Samuel's niece, Ellen Adams Empey (his brother John's daughter), for recording events related to Samuel's third, fourth and fifth British missions.

"On May 5, 1877 Samuel L. Adams was set apart for a second mission to Europe [third if we count the mission of 1850-52, before he emigrated]."<sup>67</sup>

Ellen Adams Empey, writes that at the conclusion of this third mission, Samuel...

... was quite anxious that my older sister [Annie Elizabeth Adams], then 20, should

<sup>65</sup> Unknown author, *Brief Story of the life of Samuel Lorenzo Adams 1833-1910*, (Salt Lake City: Daughters of Utah Pioneers history submission collection), in author's possession, 5.

<sup>66</sup> Peter Massey and Jeanne Wilson, *The Ultimate Guide to the Utah Backcountry for anyone With a Sport Utility Vehicle*, (Korea: Adler Publishing Company, Inc. 2006), 241.

<sup>67</sup> Hall, 33.

return with him for a visit to his home. My father, having exacted a promise from his brother to bring her home to us within a year, consented. The promise was faithfully kept.

In less than six months after my sister arrived in St. George she had accepted the teachings of Mormonism, was baptized and had her endowments in the St. George Temple.<sup>68</sup>

Holding to his promise to return Annie to her home in England, Samuel accepted a British mission assignment, his fourth. "On the 8<sup>th</sup> of August 1878, Samuel was again set apart for a European Mission. He returned home ten months later, 11 June 1879."<sup>69</sup>

Samuel's wife, "Emma was an arthritic cripple and had for years been a chair patient. He thought if they visited the Brixton [Buxton] Baths in England she would be cured ..."<sup>70</sup>

Samuel was set apart 9 October 1879 for his fifth British mission. Emma accompanied him. Her health was not improved and it was necessary for them to return to their home in America the following June, sailing from Liverpool, England, on the ship *Wisconsin*. They arrived home 24 June 1880.

Ellen Adams Empey tells us of Emma's missionary efforts. "It was my uncle's wife who converted my older brother, William J. Adams, who returned to Utah with them, a baptized member of the Church."<sup>71</sup>

Samuel must have experienced great pleasure when his brother John and his wife Sarah became members of the Church. They emigrated from Tipton, Staffordshire, England, in 1881, where John had had a successful carpentry business. The 1881 England census

<sup>68</sup> Hall, 55-56.

<sup>69</sup> Hall, 33.

<sup>70</sup> Hall, 33.

<sup>71</sup> Hall, 56.

shows sixteen men and six boys were employed in his carpentry business.<sup>72</sup>

Emma Adams Empey, Samuel's niece, became a member of the Relief Society General Board in 1911. "[She] served as superintendent of the Relief Society Nurse School from the time it came under jurisdiction of the Board in 1902 until its discontinuance in 1920, supervising the charity nursing in Salt Lake City."<sup>73</sup> Emma also served for some time as the Relief Society General Treasurer.

### **Death of Emma Jackson Adams 9 May 1885**

Samuel's daughter Elizabeth tells us her mother "Emma was stricken with rheumatism in the prime of her life and was an invalid for ten years, never on her feet for nine years."<sup>74</sup> Samuel "and his daughters would wheel her to the Tabernacle to meeting each Sunday afternoon and out on the sidewalks in the sunshine. When they took her to the Tabernacle there were always willing hands to help carry her up the flight of steps into the building."<sup>75</sup>

During this time, Samuel took her to England to try the Buxton Baths and did all in his power, but no relief seemed in each, and she bore all her sufferings cheerfully, and still spent day after day visiting with friends who came to see her. She retained her sweet, tender, patient disposition until death claimed her on May 9, 1885. She was loved by her wide circle of friends and acquaintances.<sup>76</sup>

Emma's obituary in the Wednesday 13 May 1885 *Deseret News* reads as follows:

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<sup>72</sup> Ancestry.com, *1881 England Census* [database online], Provo, UT, 2004 - Source Citation: Class: RG11; Piece: 2864; Folio: 98; Page: 50; GSU roll: 1341686.

<sup>73</sup> General Board of Relief Society, *A Centenary of Relief Society: 1842-1942*, (Salt Lake City: The Deseret News Press, 1942), 46.

<sup>74</sup> Macfarlane, 2.

<sup>75</sup> Unknown author, *Brief Story*, 6.

<sup>76</sup> Macfarlane, 2.

Through With Her Suffering.—By telegram to Brother John Kirkman, from our friend, Samuel L. Adams, now in St. George, we learn that the wife of the latter, who has been a great sufferer from a rheumatic affection for the past ten years, died at her old home at 9:30 on Saturday evening last, and was buried yesterday [May 11]. ... everything that human skill and loving solicitude could suggest as likely to relieve her was tried, but without avail. They lately returned to their old home, where the pain which has so long racked her afflicted body was soon stilled in death. The sorrow which the numerous acquaintances of the estimable lady will feel at learning of her demise, will doubtless be accompanied with a feeling of relief at the thought that her sufferings are ended. Brother Adams and the family will have the sympathy of the community.<sup>77</sup>

### **Marriage to Almira Lucinda Jackson 25 October 1885**

Almira Lucinda Jackson [no relation to Emma Jackson] and Samuel Lorenzo Adams were married 25 October 1885 in the St. George Temple. Almira, the daughter of Pioneer parents, Jesse Taylor and Fanny Elmer Jackson, was born 18 February 1865 at Nephi, Juab

County, Utah. She was known to her family and friends as Mira.



Almira Lucinda Jackson

Almira's mother Fanny died 14 February 1871, leaving her husband Jesse Taylor a widower with several young children. Almira would have only been

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<sup>77</sup> "Through with Her Suffering," *Deseret News*, 13 May 1885.

about 5-1/2 years old when her mother died. Throughout her life, Almira tried to be responsive to her father's needs.

Fay J. McClenahan, in an unpublished biographical sketch of Jesse Taylor Jackson, tells us Almira "and her husband [Samuel Lorenzo] 'set up' housekeeping in a little home they built on the southwest corner of the block near the Jackson home in Nephi."<sup>78</sup> With this information and Mrs. McClenahan's description of the Jackson home location—northwest corner of Third East and Fifth North<sup>79</sup>—we can assume Samuel and Almira built their home on the northeast corner of the intersection of Third East and Fourth North.

Almira's first child, a daughter, Emma Jessie Adams, was born at Nephi 12 October 1886.

Years before a telephone system was installed in any western cities, Almira's brothers, Andrew and Cleon, and their friend, Ernest Foote, spent some time installing their make-shift telephones in the Jackson's homes. We are told that during the years 1885 to 1889 Almira would use the telephone to call her father to come to dinner.

For a period of time in 1887, Samuel was employed at the Studebaker Brothers Company in Salt Lake City, noted builders of wagons and carriages. We do not know if Almira accompanied him to Salt Lake or stayed in Nephi.

Samuel sold his St. George home and business property on Tabernacle Street to John Menzies Macfarlane, his son-in-law, in the fall of 1886. Washington county records show the date of the property transfer as 11 October 1886.<sup>80</sup>

When in 1889 Samuel decided to once more establish himself in St. George ...

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<sup>78</sup> Fay J. McClenahan, *Biography of Jesse Taylor Jackson and Fanny (Elmer) Jackson*, (Salt Lake City: Daughters of Utah Pioneers, unpublished manuscript), 55. (Digital copy of manuscript: [https://dcms.lds.org/delivery/DeliveryManagerServlet?dps\\_pid=IE1169706](https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE1169706)).

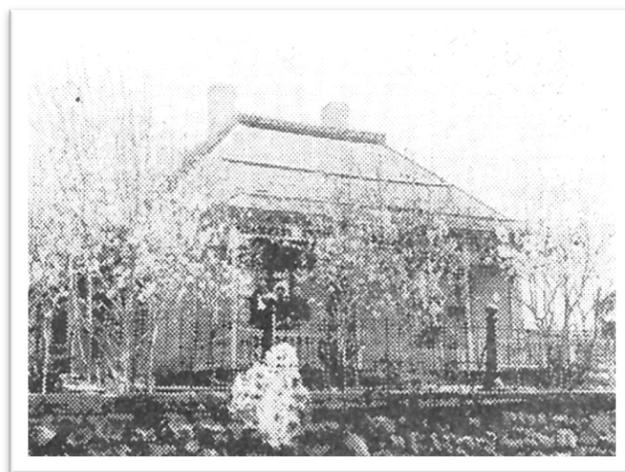
<sup>79</sup> McClenahan, 41.

<sup>80</sup> Hall, 34.

He must now start all over again. He erected a shop on the corner of lot 4, block 29, plat A, located on First North [St. George Boulevard] and Main Street ...

Later he moved across the street to lot 1, block 30, where C. L. Riding had built his home [now part of Ancestry Square]. At this location he continued as long as he operated a shop.<sup>81</sup>

For his last home in St. George, he built a house on lot 6, block 4, plat D, on Diagonal Street. Here he lived for the remaining years of his life. The records of Washington County show he became owner of this property January 10, 1891.<sup>82</sup>



Adams Home on Diagonal Street, St. George, UT

Almira's second child, a son, Elmo Adams, was born 20 July 1889 at St. George, Washington, Utah. A third child, Lois Alta Adams, was born 13 October 1902 at St. George, but died a short four months later, 24 February 1903.

Eleanor M. Hall, Samuel's great-granddaughter, tells us:

Aunt Mira outlived great grandfather by a number of years. She often visited our

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<sup>81</sup> Hall, 34.

<sup>82</sup> Miller and Miller, 5.

family in Kanab when the summer heat of St. George became too much for her. She kept us laughing, and Dad would take her with us on excursions to the caves and lakes in the mountains nearby.

I recall visiting her in the old Sam Adams

home on Diagonal Street in St. George as late as 1923. Her outstanding characteristic was her keen sense of humor.<sup>83</sup>

Almira brought joy, comfort, and pleasant companionship to Samuel Lorenzo in his declining years.



**Christmas Day 1893, at home located about 77 West Diagonal Street, St. George, Utah**

*In Front:* John Quincy Adams Jr., Loeta Adams Millett

*1<sup>st</sup> Row:* Arthur Adams, Emma Adams, Walter Adams, Elmo Adams, Emma J. Adams Wadsworth Reppart,

*2<sup>nd</sup> Row:* Hazel A. Gleed, Nellie A. Ridges, Herbert Adams, Aunt Annie & Shirley, Uncle Sam & Nettie A. Chidester, Aunt Mira, Grandfather S. L. Adams Sr., Melita McAllister Fenton, Aunt Nell McAllister, Delos McAllister, Leo McAllister, Minnie McAllister Adams with Julie Adams Seegmiller on her lap

*3<sup>rd</sup> Row:* Conrad Adams, Aunt Mary with Louie, Mila Adams, Uncle Thomas H. & Walter L. Adams, Bessie Macfarlane Benson, Janett M. Lester, Aunt Lizzie with Bert, Juan Macfarlane, Leah Morris McArthur, Aunt Ettie & Orpha Morris, Ruth Morris Pickett, Uncle Alex Morris with Clair, Maggie Morris Schmutz.

*4<sup>th</sup> Row:* Alex Macfarlane, Emma M. Forshey, Jessi M. Foster, Elson Morris

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<sup>83</sup> Hall, 34.

## More Blacksmithing & Community Service Accomplishments

Melita Fenton and Elizabeth D McAllister related that ...

Grandfather Adams was just a natural mechanic. He seemed, in some magical way to make most everything go as he wanted it to.<sup>84</sup>

Samuel's blacksmithing ability would have been put to immediate use upon his arrival at St. George, as freighters in companies from San Bernardino to Salt Lake City would stop for several days in St. George to have their wagons repaired and their horses and mules shod. In pay Samuel often took groceries and cloth.

During the erection of the St. George Tabernacle, Temple, Woodward School and the Old Social Hall, Sam Adams did the sharpening and dressing of the tools used in making the stone buildings. He

made the big "S's" [X's] used in bracing the walls of the Washington County Court House, which is still standing and in use (1970). He also made the chandeliers that were used in the St. George Opera House for so many years.<sup>85</sup>



When the county court house, tabernacle and temple were being finished and the need of a machine to crush and roll fine the gypsum needed for the making of the plaster-of-paris decorative ornaments and inside cornices, the inventive skill of Samuel Adams provided the machine which was driven by the water power of the mill.<sup>86</sup>

For some thirty years, when death called and funeral services were held for dear departed ones, the only way provided to take the remains to the cemetery was a



Samuel and his brother John built the hearse for the community of St. George. George Woodward provided the funds to purchase the needed materials.  
*Left to right - Mr. Woodward, Alfred Larson, and Mr. Cottom, the sexton*  
*Photo courtesy of Lynne Clark Brunson*

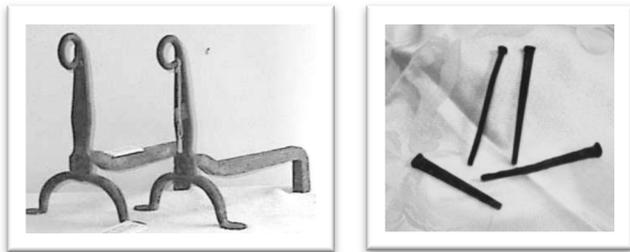
<sup>84</sup> Hall, 19.

<sup>85</sup> Hall, 19.

<sup>86</sup> Yorgason, 225.

wagon with a wagon box. At times such a conveyance was not clean. George Woodward desired to provide a better way by meeting the cost of a hearse to be presented to the city for free public use. Those made by the manufacturers cost a large sum of money. Brother Adams offered to make one at a nominal cost. He secured the material for the running gear which he took to Nephi and with the help of the workmen at his brother's carpenter shop built such a conveyance. When brought to St. George it was presented by the donor together with a carriage harness to be used with it at no expense to the user. All that was required was to provide the team and driver. To what extent the builder aided and joined in the cost of this gift has never been made known but it served the people of St. George and surrounding towns for over thirty years.<sup>87</sup>

A set of fireplace andirons and nails created by Samuel have been admired by many who visit the DUP McQuarrie Memorial Museum at St. George.



*Courtesy, DUP McQuarrie Memorial Museum*

What an exciting day in Southern Utah, Thursday, 9 November 1871—the day of the St. George Temple site dedication. Samuel made a ceremonial pick for the occasion. It was afterward "donated by him for preservation as a relic in remembrance of the occasion."<sup>88</sup>

Samuel also had a hand in preparing the cast iron cannon owned by the town militia so it

could be used as a pile driver to force the thousands upon thousands of stones into the seemingly bottomless mud to form the foundation for the sacred temple.

"[The] cannon's barrel was filled with lead, encased with thick oak staves held in place by iron bands that were pounded into shape and secured tightly by Samuel L. Adams and other local blacksmiths, and its butt end was used as the pile driver!

Thus was created a pile driver weighing between 800 and 1,000 pounds."<sup>89</sup>

When Samuel Lorenzo Adams saw a serious need in the community, he did not refrain from doing what he could to allay the need. Having a constant supply of lumber for the expanding community was one such need.

In 1890, when the lumber supply from Mount Trumbull was becoming limited as was also that of Pine Valley, he with a crew of fifteen men and teams made a road. It started at the "Carter" Ranch south at the foot of the Pine Valley Mountains going east and north up onto the top of the mountain. He here built a saw mill where, for a number of years he provided the necessary lumber for building.<sup>90</sup>

In the April 9, 1898, edition of *The Union* newspaper, we find the following news report about Samuel's blacksmithing business.

We are pleased to note that S. L. Adams has in the course of erection a Foundry and Machine Shop; an enterprise that has long been needed in this vicinity. Mr. Adams is a thorough and practical workman, and we trust he will be well patronized when the establishment is ready for business.<sup>91</sup>

<sup>89</sup> Yorgason, 102.

<sup>90</sup> Unknown author, *Brief Story*, 6.

<sup>91</sup> Andrew Karl Larson, *I Was Called to Dixie*, (St. George, Utah: Dixie College, 1992), 275.

<sup>87</sup> Hall, 32.

<sup>88</sup> Yorgason, 94.

It was only wishful thinking, but had a railway been built through Washington County, Samuel was prepared. He made a ceremonial pick to be used at a railroad groundbreaking ceremony. Joseph W. Carpenter in the April 23, 1896, issue of *The Union* newspaper reported:

We visited the shop of Mr. S. L. Adams for the purpose of viewing the finished pick, made for ceremonial purposes, to be used in breaking the ground for the railroad which is to run through this county; and we must say that it is a fine specimen of workmanship and also of three elements that abounds in this county.

Mr. Adams found the mine, mined the ore and smelted the same and produced the copper pick.

The imitation steel points are made of silver, made at the Woolley, Lund and Judd Mill, at Silver Reef. Each point contains the same amount of Silver that is contained in an American dollar.

The body is made of the best bullion copper, being 93 per cent fine, from the first running from the rock. The handle is made from a native ash tree, and a first class specimen of ash, as its grain shows, and is as fine as Eastern second growth ash.

The handle, pick and points are the work of one man, and they certainly do credit to both man and county.

The object of the Pick is to show that copper abounds in this region, and that with a railroad and cheap transportation we could soon be one of the most prosperous counties in the state; but for want of transportation facilities tens of thousands of tons of copper, Silver, Lead and Iron ore are lying dormant that might be utilized.

We trust that ere long the projectors of the new line will announce the hour when the said pick shall rise and fall, to the

completion of its origin [a few words at the end of the article are unreadable].<sup>92</sup>

Grandfather Adams perfected a brass model water wheel twelve inches in diameter, which he sent to the patent office in Washington D. C. Many weeks passed and he didn't hear what was being done about the patent. They continued to put him off with excuses, then one day wrote that a man by the name of Leffel had just patented a like model. He always felt that his model had been copied and stolen from him<sup>93</sup>.

## Sermons and Songs

The Millers, Albert E. and Mary A. C., in their *Brief Story of the life of Samuel Lorenzo Adams*, tell us of Samuel's speaking and singing abilities.

He was often called to the stand in the St. George Tabernacle to speak, and to perform the duty of a home missionary. Often when he filled the position of speaker he would sing a song, which would more fully express his thoughts. Had his sermon been of the gathering of the Saints to the valleys of the mountains it might have been...

*The busy bees of Deseret, are still around the hive,*

*The honey hunters of the world don't wish these bees to thrive,*

*Chorus:*

*Hum, hum ye bees build up the hive the sweetest honey get;*

*The world will yet be proud to see the bees of Deseret*

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<sup>92</sup> Joseph W. Carpenter, "The Copper Pick Again," *The Union*, 23 April 1896. <http://udn.lib.utah.edu/cdm/compoundobject/collection/union1/id/256/rec/16>.

<sup>93</sup> Hall, 19.

*The hive is on the mountain top; the valley swarms with bees,  
They gather honey all around, and drones can't live in ease.*

*Chorus:*

*The king bee lives within the hive to keep the union strong;  
May he with all his busy bees, enjoy their honey long.*

Had his sermon been on the principles of the Gospel it might be...

*How glorious will be the morning when Christ will come, will come on earth again.  
The Saints of God are ever waiting a thousand years with Him to reign.*

*Chorus:*

*Repent and be washed clean from sin and then a crown of life you'll win.  
For the day we seek is nigh at hand, for the day we seek is nigh at hand.*

*Let us trim our lamps and keep them burning and be ready when 'tis said, "Well Done."  
Lest we should die when we behold him for His glory is brighter than the sun.*

*Chorus:*

*Repent and be washed clean from sin and then a crown of life you'll win.  
For the day we seek is nigh at hand, for the day we seek is nigh at hand.*

Had his sermon been on humility and work he would have sung...

*If you cannot on the ocean sail among the swiftest fleet,  
Rocking on the highest billows, laughing at the storms you meet,  
You can stand among the sailors anchored yet within the bay;  
You can lend a hand to help them as they launch their boats away.*

*Chorus:*

*If you cannot on the ocean sail among the swiftest fleet,  
You may be a true disciple sitting at the Savior's feet.*

*If you are too weak to journey up the mountains steep and high  
You can stand within the valley while the multitude goes by,  
You can chant in happy measure as they slowly move along;  
Tho they may forget the singer, they will not forget the song.*

*Chorus:*

*Do not stand idly waiting for some greater work to do;  
Fortune is a lazy goddess, she will never come to you;  
Go and toil in any vineyard, do not fear to do or dare  
If you want a field of labor you can find it anywhere.<sup>94</sup>*

In 1897, when the State of Utah was preparing for the 50 year Utah Pioneer Jubilee, Samuel wrote to the jubilee general chairman, Spencer Clawson.<sup>95</sup>

St. George, Utah  
May 4, 1897

Spencer Clawson, Esq.  
Salt Lake City  
Chairman, J. C. C.

Dear Sir,

I forward the enclosed song and simply say if you consider it suited to fill any place in the great program, it is at your disposal. Its tune is "Marching Through Georgia."

<sup>94</sup> Miller and Miller, 5.

<sup>95</sup> Copy, Daughters' of Utah Pioneers, Samuel L. Adams letter, 4 May 1897. (Salt Lake City, Utah).

I am also in the hands of the committee to sing it, if they so desire, as my voice is still equal to any hall it may be sung in.

Respectfully,  
Sam'l L. Adams

P.S. For reference, you can call upon Profs. Thomas, S. L. C.

### "Fifty Years Ago"

Air: "Marching Through Georgia."

*Fifty years ago today, this spot looked quite forlorn*

*An uninviting Country as sure as you are born  
The crickets hop't around us, sage brush immense had grown,  
As we came marching to Utah.*

*Chorus:*

*Hurrah, Hurrah, the brush we have cut down  
The crickets have been banished, and we're building quite a town.  
Salt Lake is gaining great renown,  
Since we came marching to Utah.*

*This was a howling wilderness, that everybody knows*

*The Ute took up a thinking, we were stepping on his toes.*

*The wolves and buzzards court the flame becoming deadly foes.*

*As we came marching to Utah.*

*Chorus: Hurrah, Hurrah, etc.*

*We built the old fort walls to shield from foes and cold.*

*The feats that happened hereabouts 'as never half been told,*

*Of want and suffering in the camp of Pioneers bold*

*As we came marching to Utah.*

*Chorus: Hurrah, Hurrah, etc.*

*A stint the Prophet gave them that surely was not mean*

*It was to change the looks of earth, and make things neat and green.*

*And learn to cultivate our crops, by watering from the stream,*

*As we came marching to Utah.*

*Chorus: Hurrah, Hurrah, etc.*

*We built the U. P. Railroad that brought you all to see*

*Our Pioneer gathering, and aide our jubilee,  
And with the Mormons, once in life to have a*

*Jolly Spree,*

*As you came marching to Utah.*

*Chorus: Hurrah, Hurrah, etc.*

*We now unveil the statue of our leader Brigham Young,*

*The man that lead the Vanguard of our Pioneer throng.*

*That opened up the Western Wild, and bid you come along,*

*To aid in building up Utah.*

*Chorus: Hurrah, Hurrah, etc.<sup>96</sup>*

Surely Samuel and Almira would have traveled to Salt Lake City in July of 1897 to take part in the grand Jubilee celebration. They would not have missed the 50<sup>th</sup> anniversary celebration of the entry of Brigham Young's vanguard group into the Salt Lake Valley. We do not know if, or when, Samuel may have sung his song during the five-day jubilee celebration, July 20 to 24, 1897, but we do know it was not performed at the opening day's unveiling ceremony or other celebratory programs that day.<sup>97</sup> The final placement unveiling and dedication of the Brigham Young Monument in the intersection of Main and South Temple was done three years later, 24 July 1900.

<sup>96</sup> "Fifty Years Ago," *Deseret News*, May 13, 1897, 9.

<sup>97</sup> July 20, 1897 Jubilee Celebration program in author's possession.

## The Final Years

Elizabeth, Samuel's daughter said of her father's later years,

[He] spent the rest of his life at good, honest, hard work, with a large circle of friends all over the church, for he had lived to serve God and his fellow men, give help to those in need, cheer up the discouraged, do good wherever he was...<sup>98</sup>

Could we part the veil just long enough for a brief conversation with Great-Great-Grandfather Samuel Lorenzo Adams, there are many questions we might ask him. There are questions he might ask us too, such as, "What are you doing with the legacy I left for you?"

We cannot look at or enter any of the stately vintage structures in St. George without enjoying and even touching his creative work: the stones in the stonework hewn into shape by the tools he sharpened and dressed, the plastered walls and decorative ornaments made from the gypsum rock he crushed to make the plaster-of-paris, the nails used in the construction process, and the metal parts he designed and made, such as the "X's" that hold the Historic Court House walls upright.

What might Samuel have thought as he entered these same buildings: the imposing temple, the grand tabernacle, the early court house, Brigham Young's home, the opera house? Samuel was an ordinance worker in the St. George Temple for many years, after giving his best effort in helping to construct and prepare the building for the sacred ordinances received therein.

By 1910, after seventy-seven years of pioneering and building, this faithful worker was ready to lay his burden down. He could well say as did the Apostle Paul,

*For I am now ready to be offered, and the time of my departure is at hand. I have*

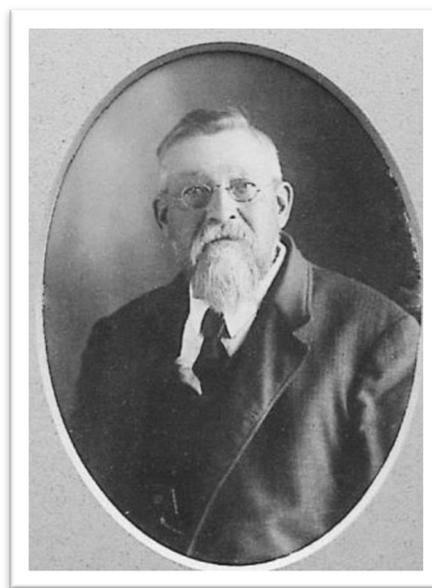
*fought a good fight, I have finished my course, I have kept the faith. Hence forth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at the day...* (2 Timothy 4:6-8).

He died February 15, 1910, and was conveyed to the St. George Cemetery, in the hearse he had built, when he was laid to rest. He left posterity of children who grew to maturity of three girls and one boy by his wife Emma; two boys by his wife Mary Ann Morgan; one boy and one girl by his wife Almira.<sup>99</sup>

Samuel's obituary notice in the *Washington County News*, 17 February 1910 reads:

### Samuel Lorenzo Adams is Called Home

Death came to Samuel Lorenzo Adams at eleven o'clock Tuesday, Feb 15<sup>th</sup>. He had been bedfast for about eight weeks with asthma and other complaints, and the end was not unexpected.



Samuel Lorenzo Adams

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<sup>98</sup> Macfarlane, 2.

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<sup>99</sup> Miller, 6.

Samuel L. Adams was born at Tipton, Staffordshire, England, Jan 22, 1833. At the age of 16 years he joined the Church of Jesus Christ of Latter-day Saints, and left for America when 19 years old on board the *Ellen Maria*, marrying his first wife, Emma Jackson, at Liverpool just before leaving. He landed in this country at New Orleans in 1852 and proceeded to Salt Lake via St. Louis and Kansas City. He arrived at Salt Lake, Sept 3, 1852, and resided in the Sugar House Ward for some time, afterwards moving to Nephi. At Nephi [Salt Lake City] he made, in 1855, the first nail cutting machine to be used in this state,

and when Camp Floyd was established he made many tons of nails that were sold at 40, 45, and 50 cents per pound. In 1865 [1864] he responded to a call to go to the Dixie country, and arrived in St. George in November of that year. He fulfilled three missions to his native country, and took part in the early Indian troubles in this section. Samuel L. Adams had three wives, fourteen children, fifty-five grandchildren, forty-six great-grandchildren, and two great-great-grandchildren, one hundred of which survive him. Funeral services will be held in the tabernacle at 2 p.m. today.<sup>100</sup>

### Children

Name	Birth Date	Place of Birth	Death Date
------	------------	----------------	------------

Children born to Samuel Lorenzo and Emma Jackson:

- |                            |                   |                                    |             |
|----------------------------|-------------------|------------------------------------|-------------|
| 1. Emma Jennett.....       | 3 Aug 1853 .....  | Salt Lake City, Salt Lake, UT..... | 9 Sep 1854  |
| 2. Eleanor Jackson.....    | 3 Aug 1853 .....  | Salt Lake City, Salt Lake, UT..... | 25 Jul 1920 |
| 3. Samuel Lorenzo Jr. .... | 5 Nov 1856.....   | Nephi, Juab, UT .....              | 10 Nov 1910 |
| 4. Elizabeth Jane .....    | 8 Feb 1858 .....  | Nephi, Juab, UT .....              | 10 Mar 1948 |
| 5. Henrietta .....         | 8 Nov 1859.....   | Nephi, Juab, UT .....              | 23 Dec 1940 |
| 6. John Henry.....         | 15 Jul 1863 ..... | St. George, Washington, UT.....    | 26 Jun 1865 |
| 7. Minerva .....           | 10 Mar 1865.....  | St. George, Washington, UT.....    | 27 Jun 1865 |
| 8. George Edwin.....       | 17 May 1866.....  | St. George, Washington, UT.....    | 23 Aug 1867 |
| 9. Alfred William.....     | 21 Jul 1868.....  | St. George, Washington, UT.....    | 5 May 1879  |

Children born to Samuel Lorenzo Adams and Mary Ann Morgan:

- |                        |                  |                                 |             |
|------------------------|------------------|---------------------------------|-------------|
| 1. Thomas Henry .....  | 11 Sep 1864..... | Nephi, Juab, UT .....           | 24 Dec 1945 |
| 2. Morgan William..... | 22 Mar 1868..... | St. George, Washington, UT..... | 5 Sep 1946  |

Children born to Samuel Lorenzo Adams and Almira Lucinda Jackson:

- |                      |                  |                                 |             |
|----------------------|------------------|---------------------------------|-------------|
| 1. Emma Jessie ..... | 13 Oct 1886..... | Nephi, Juab, UT .....           | 31 Jan 1948 |
| 2. Elmo .....        | 20 Jul 1889..... | St. George, Washington, UT..... | 24 Jan 1950 |
| 3. Lois Alta .....   | 13 Oct 1902..... | St. George, Washington, UT..... | 24 Feb 1903 |

<sup>100</sup> "Samuel Lorenzo Adams is Called Home," *Washington County News*, February 17, 1910, accessed 9 May 2014, <http://udn.lib.utah.edu/cdm/ref/collection/washcounty/id/9464>

9-25-03-2000

State Board of Health File No. 352

**STATE OF UTAH—DEATH CERTIFICATE.**

THIS CERTIFICATE MUST BE FORWARDED BY LOCAL REGISTRAR TO THE STATE BOARD OF HEALTH, SALT LAKE CITY, ON OR BEFORE THE 6TH OF THE FOLLOWING MONTH, AFTER FIRST HAVING BEEN PROMPTLY REGISTERED.

PLACE OF DEATH  
 County of Washington  
 Precinct of St. George  
 City, Town or Village of St. George  
 Street and No. \_\_\_\_\_  
 If in Hospital or Institution, Give Its Name and Hospital or City, and Was Inmate \_\_\_\_\_

Full Name of Deceased (Initials only will not be accepted)  
Samuel Louis Adams

Special Information for Hospitals, Institutions, Transients and Non-Residents:  
 Former or Usual Residence St. George  
 How long resident at place of death \_\_\_\_\_

PERSONAL AND STATISTICAL PARTICULARS  
 SEX Male COLOR white  
 DATE OF BIRTH Jan 22 1833  
 (Month) (Day) (Year)  
 AGE 77 years, — months, 23 days  
 SINGLE, MARRIED, WIDOWED, OR DIVORCED Married  
 BIRTHPLACE (State or country) Eng.  
 NAME OF FATHER John Adams  
 BIRTHPLACE OF FATHER (State or country) Eng.  
 MAIDEN NAME OF MOTHER Cleanr Danks  
 BIRTHPLACE OF MOTHER (State or country) Eng.  
 OCCUPATION Blacksmith  
 Return remunerative employment for all persons 10 years of age and over.

MEDICAL CERTIFICATE OF DEATH  
 DATE OF DEATH Feb 15 1910  
 (Month) (Day) (Year)

I HEREBY CERTIFY, That I attended deceased from Jan 1 1910 to Feb 15 1910 that I last saw him alive on Feb 14 1910 and that death occurred, on the date stated above, at 11 a.m. The CAUSE OF DEATH was as follows:  
 Chief Cause Myocarditis  
 Where Contracted St. George Duration unknown Days  
 Contributory (if any) \_\_\_\_\_  
 Where Contracted \_\_\_\_\_ Duration \_\_\_\_\_ Days  
 (Signed) F. J. Woodbury M. D.  
 Date Feb 17 1910 (Address) St. George  
 Filed Feb 17 1910 Registrar F. J. Woodbury  
 REGISTERED NUMBER 3 NO. OF BURIAL PERMIT 3

THE ABOVE STATED PERSONAL PARTICULARS ARE TRUE TO THE BEST OF MY KNOWLEDGE AND BELIEF  
 (Informant) Mrs. R. A. Morris  
 (Address) St. George  
 Place of Burial St. George Utah  
 Date of Burial Feb 15 1910  
 Undertaker Leo Rickett  
 Address St. George

N. B.—Every item of information should be carefully supplied. AGE should be stated EXACTLY. PHYSICIANS should state CAUSE OF DEATH in plain terms, that it may be properly classified. The "Special Information" for persons dying away from home should be given in every instance.

N. B.—Every item of information should be carefully supplied. AGE should be stated EXACTLY. PHYSICIANS should state CAUSE OF DEATH in plain terms, that it may be properly classified. The "Special Information" for persons dying away from home should be given in every instance.



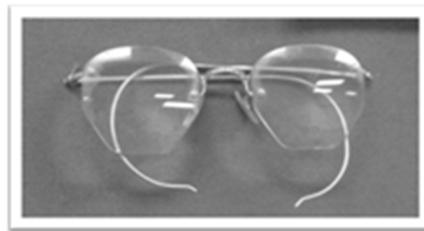
St. George City Cemetery,  
 St. George, Washington Utah,  
 Plot: A-I-174-3-NH

## Letters from Samuel's Prolific Pen

Samuel Lorenzo Adams' fine writing ability is evidenced in his many letters, poems and music lyrics passed down from generation to generation. Being reared in a home of comfortable circumstances, and with the availability of elementary education in England in the 1840's, Samuel would have received training that enhanced his natural writing skills. In some communities at this time, children had to be taught at home to read the Bible before they could be accepted as a student in a formal school. We do not know if this was true for Samuel.

We are indebted to individuals who valued Samuel's papers, vouchsafed them, and shared them with us. Several of his letters, some poetry and also lyrics of songs are quoted in earlier chapters of this sketch. We hope you find the following list of published and unpublished letters and copies of personal correspondence interesting and inspiring. The list is by no means all inclusive. It includes only papers we are currently aware of, and have access to. The page numbers relate to pages in this document.

Gifts of the Gospel, <i>Improvement Era</i> 1898-99.....	page 2
Thou Shalt Not Be Confounded, 2 <sup>nd</sup> book in the series: <i>A String of Pearls</i> .....	page 3
Missionary Incidents, <i>Juvenile Instructor</i> .....	page 5
Early Day Reminiscences, <i>Juvenile Instructor</i> .....	page 9
A Letter to President Joseph F. Smith, <i>Improvement Era</i> 1906-1907.....	page 11
Poem, "Utah".....	page 16
There Is a Life Beyond, <i>Improvement Era</i> 1899-1900.....	page 21
An Incident That Took Place in St. George in 1872 .....	page 25
A Night of Horror, National Park Service .....	page 27
Letter to Chairman Spencer Clawson, May 4, 1897 .....	pages 38 & 44
Letter to Spencer Clawson, May 18, 1897.....	page 45
Letter to John M. Macfarlane from Salt Lake City, February 15, 1887.....	page 47
Letter from President Joseph F. Smith while in Exile, May 11, 1888 .....	page 49



Samuel L. Adams' eyeglasses

Copy sent to news

52

St George

Utah

May 4<sup>th</sup> /97

Spencer Clawson Esq  
Salt Lake City  
Chairman S.C.C.

Dear Sir

I forward the enclosed song and simply say if you consider it suited to fill any place in the great program it is at your disposal.

DUP PREVIEW PAGE

Its tune is Marching to Georgia. I am also in the hands of the committee to sing it, if they so desire, as my voice is still equal to any. It all it may be sang in  
respectfully

Saml L Adams

P.S.

for reference

you can call upon Prof Thomas  
S.C.C.

St. George, Utah, May 18<sup>th</sup> 1897.

Spencer Clawson Esq  
 Chairman Jubilee Committee  
 Salt Lake City.

Dear Sir:

There seems to me to be a neglect on your ones part. I have never seen the names, (in connection with the Pioneer Jubilee) of those two great heroes, who of our people, were the first to see the Great Salt Lake & cast the first look upon the spot where Salt Lake City now stands. Orion Pratt Esq (Erastus Snow, the later told me that Orion Pratt Esq himself, with one horse, on ascending the hill out of Emigration canyon caught the first sight of the Great Salt Lake valley & inspired by the view swung their hats & shouted "Ho, Yah, ah."

A greater pioneer than Erastus Snow never crossed ~~crossed~~ the western wilds, as his history could & would tell if it were written. He has done more for the settlement of Utah, Arizona & New Mexico than any New man who have led out in that direction, & his works should receive recognition in our Great Jubilee, and now while writing, I wish to refer to another matter,

St. George, Utah,

189

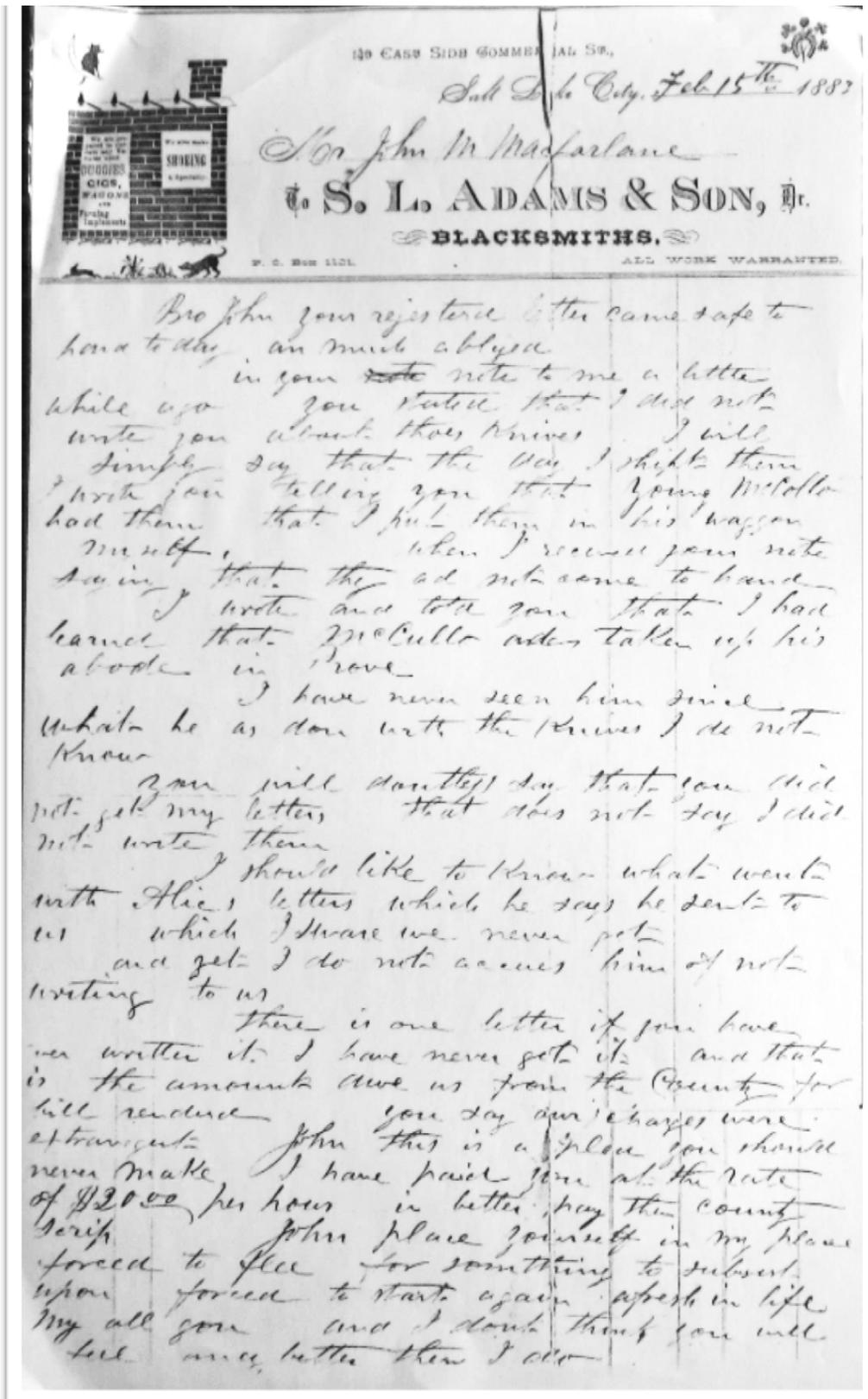
There was a man appointed to drive from  
the Missouri River to their destination the Large  
Cannon. He filled that appointment to a finish. The  
man still lives, the Cannon still exists, we used  
it for years to celebrate the 4<sup>th</sup> & 24<sup>th</sup> of July.  
The man is hale & hearty & a good deal at the  
jubilee, his name is George Woodward of St. George.  
He is naturally retiring, but you can bring  
him out.

Very respectfully

Yours

Saml L Adams

Letter Samuel L. Adams wrote to John M. Macfarlane  
From Salt Lake City, February 15, 1887



When W. L. J. returned my note written  
on the back you quietly put still you never  
asked them who I had given the order to that  
amount. the amount in their hands  
no you took for granted all the said  
and looked upon me as a liar & fool to send  
an order were nothing was done

now I know were the shoe pinches  
W. L. J. cannot collect from Larse. what he as  
not got. Larse claims money from the Adams  
Co. now let me say that \$25000 would not  
make Larse and the Co square if he ad  
to make the Coal measurement what it ought  
to be. for he ad grain measurement for about 5000 bush.

I have the statement of W. L. J.  
that they hold subjects to my order \$11850  
I have never wrote but two orders one for \$3500  
and one for \$3500. the one for \$3500 you return  
unpaid I don't know on any one else to show  
an order written by me upon them for any  
sum other than what I have above named

I was forced to borrow \$3000 to pay  
the rent I did pay the rent but I have not  
been able to refund the \$3000

I do feel that after I had scattered  
some 30 odd thousand dollars <sup>among the working people</sup> lost my home, also  
my stock in the mine. in fact all I have ever  
gathered is left in that County

that if that \$11850 had fell into  
my hands no one ought to feel bad

I hope to live to see those who have closed  
their hands and hearts against me have their  
change in life. it comes to all men as well as  
Winn and I may live to see others come  
to their proper level

give our love to Lizzie & M  
hope the way will open for you to get them  
as far as the termers in the Spring as Bro  
Coke as promised to help me in bringing of my  
termers from Milford <sup>this means</sup> a half fair permit and the children will  
cost nothing

Yours truly  
L. Adams

Letter from President Joseph F. Smith to Samuel L. Adams  
May 11, 1888, while President Smith was in exile

In Exile  
May 11<sup>th</sup> 1888

Samuel L. Adams  
P. O. Box 333, Nephi,

Juab County, Utah

Dear Brother Samuel

Your unexpected but welcome favor of May 3<sup>rd</sup>, came to hand on the 10<sup>th</sup> inst. I hasten to reply, prompted by the same kindly feelings which inspired you to write to me.

While reading your letter thoughts of early days and scenes of boyhood and youth came, crowding in the mind, awakening most delightful memories and sending a thrill of pleasure through my soul.

The old log school house, on the banks of Cañon creek, where my first ideas began to shoot and bud, both under the shambling tuition of Billingsly, Doc. Byler, Philander Bell, & D. W. Murrick, and the little "mutual associations" for improvement, and the Testimony meetings, I attended there, holds a warm place in the cranny of my heart, reserved for early men

(2)

and the pictures of those scenes and circumstances, and associations in faded colors in my mind. It was in 1852 that my blessed Mother passed away; leaving me Fatherless & Motherless, but not altogether friendless, at the early age of 13 years. My "little" sister, Martha, was only a little more than 10 years old, while John was a "big boy", and Jerusha & Sarah only little girls. Lovina, my oldest sister, was still in Nauvoo; but in 1860 came to Utah, and she and Sarah, (my pet sister only 11 month difference in our ages) have gone behind the veil. After my Mother's death, there followed 18 months, - from Sept. 21<sup>st</sup> 1852 to Apr. 1<sup>st</sup> 1854 of perilous times for me. I was almost like a comet or a fiery meteor, without attraction or gravitation to keep to keep me balanced or guide me within reasonable bounds. But my four years mission to the Sandwich Islands restored my equilibrium, and fixed the laws and metes and bounds which have governed my subsequent life. I shall always thank God and Bro. Heber C. Kimball for that mission; altho it was the hardest one I ever performed. Excuse this reference to

my personal affairs, it is not prompted by egotism.

Well, as you say - "what a contrast between then and now!" Then, we were "colts" turned out to play, and sniff the pure, invigorating air of freedom, with neither bugneros, lasso, halter or hobbles to interrupt our full enjoyment of the sweets of liberty. Our souls were our own, (and Gods) we loved our neighbors truly, for we had but few; no enemies within a thousand miles, no vain and foolish pride, no grasping avarice, no Bager reaching out for Babylon, (we had <sup>had</sup> enough of her!) no bolts, no bars, - the "latch-string always hung out side", - no gambling hells, or place for games of chance, no thieves, no houses of ill repute, or male or female prostitutes, no hand jumpers, or petty-fogging shysters, or missionary judges, no army, keeping sentinel over us on the hill, no multitude of ishmaelitic gentiles eager to devour our substance, and pound upon our inheritances; no murderers, infanticides, foeticides or abortionists; but few drunkards, no saloons, and but little "tangle-foot" of any kind.

(But Ephraim always did like whiskey, just a little - it

was the more to his credit that he used but little, no domineering, senseless, soulless governors and secretaries, no "Utah Commission", no visible relics of colonial barbarism, tyranny and oppression; no contests, tricks, fraud and cunning at the polls; nor a thousand other concomitants of Babylon, which now abound; misguiding the youth, and decaying them from moral rectitude and honor; perplexing parents, and heaping on them loads of care, anxiety and trouble, and multiplying wants, accumulating burdens and responsibilities grievous to bear. All was indeed peaceful; we were neighbors, friends and brothers, with the minimum of human follies, weaknesses and sins visible, or extant. We had not so many cares to do, and care for, that we could not pray, attend our meetings, honor the Sabbath and keep out of debt. We did not feel like grumbling or fault-finding, our hearts were full of thankfulness and gratitude to god, for our deliverance, and our liberties. But we changed with the times.

no sooner did the stranger come in, than we began to patronize him, we bought his goods and wares, we fraternized with him, gave him substantial profits, made him rich, sold him our homes and lands, for a song, and made him strong and defiant, covetous and grasping, sordid, like the telephant in the Cobblers Shop - he is ready to turn us out of our own homes, and appropriate our substance to himself. Already is he in possession of our Temple, our Tabernacle, our Assembly Hall, our Pithing Stone Houses, and much of our personal property. Our leading men driven into exile, or incarcerated, or separated from their families; while the gambler, pimp, harlot, abortionist, adulterer, whore-monger, and the vilest of the vile, walk our streets, <sup>in open day</sup> flaunting their defiance of law, order & purity in the very teeth and eyes of the executors and administrators of the law. But saith God, "vengeance is mine, and I will repay." And O! how sad will be the fate of the evil-doer, when that day of recompense shall come! Many a "Mormon" will be there, but the Saints will smile - it will be

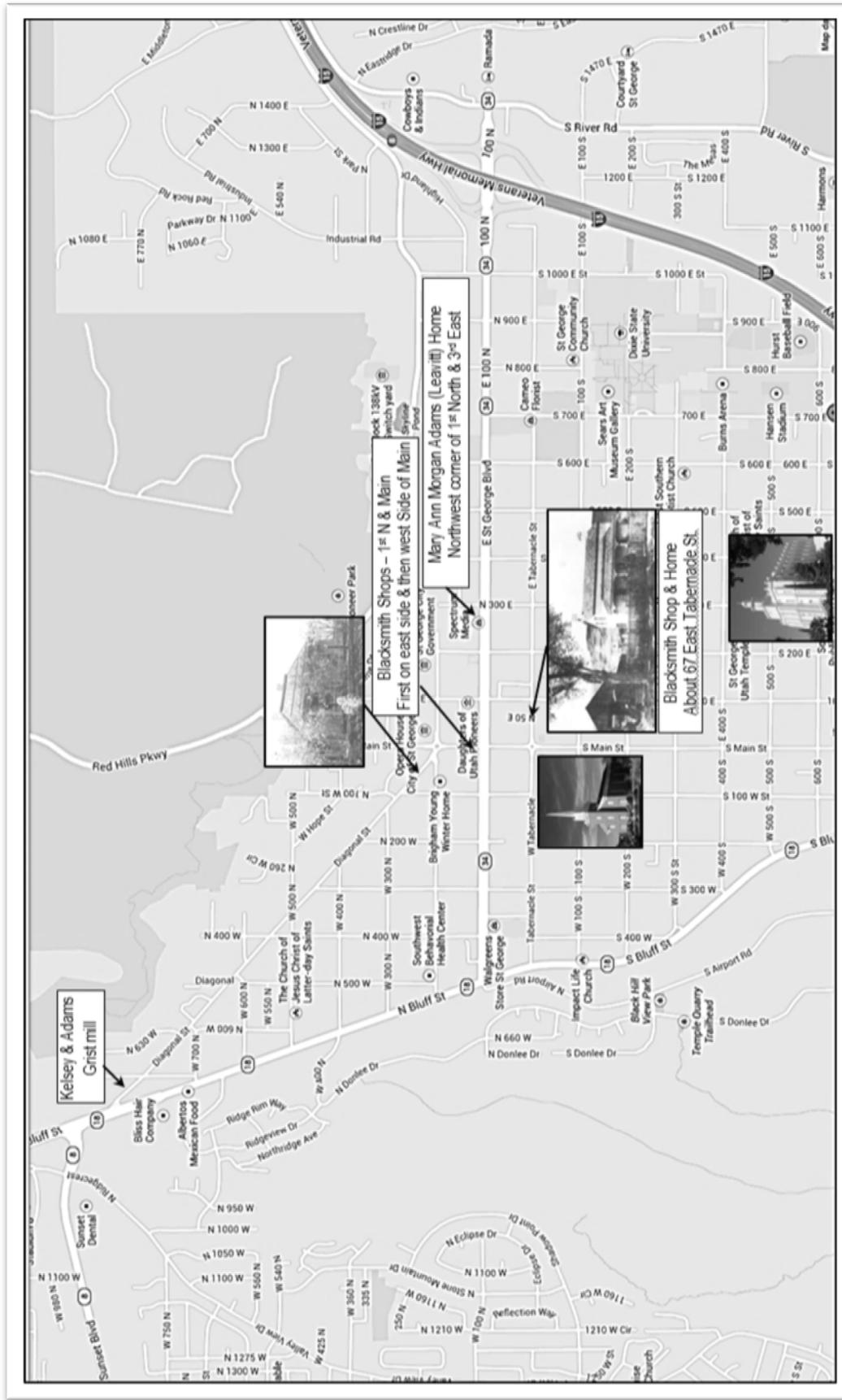
their turn to smile - when god shall hold  
in derision those who are responsible for the  
trouble - and mock when their fear cometh.

Somehow I feel willing to risk the con-  
sequences so far as I am concerned.

Not one foot of Gods heritage to his people,  
and but mighty few dallans have they ever  
got from or through me. And if I have given  
the enemy aid or comfort, I have not known  
it. I judge from their hatred of me, that  
I have been a thorne in their side, and an  
annoyance to them. Still my aim has been  
and is, and will be to do good and no harm  
to all men. I have no spirit of murmuring  
or complaining. I find no fault with Prussia  
altho' I may endeavour to trace the source of  
evil to its head. Prospects look bright for Zion,  
doubt be startled. I tell you the sun shines bright  
just behind the clouds for Israel. The showers  
now falling, with some hail and wind and  
present and distant lightnings and thun-  
ders, will pass away, and the genial rays of  
divine mercy and approval will shine down

with redoubled splendor and revivifying warmth, - penetrate the soil - restore the blade and stock and mature the grain, mete for the Masters harvest. I feel it in my bones, I am sure of it. God hath said it!

Let us purge ourselves of evils - cease to complain, acknowledge the hand of God, proclaim his might, safety and power, trust him, love him, obey him, and do his will. Then he will take care of us - for he will care for his own, and will not desert them, for they are his. Woe to him that saith, the Lord delayeth his coming - his hand is shortened that he cannot save, the world is more powerful and greater than he, and put his trust in the arm of flesh. Woe to him who flies to the ranks of the enemy for safety, and who seeks the protection of man, from the scourges, and chastisement of God. Whom he loveth he chasteneth and he scourgeth every son whom he receiveth. Samuel the Gospel is good. Stick to it. Truth will prevail and if we do it desert it, it will not desert us, and we will prevail with it. Your brother in the Gospel of Christ Jas. P. Smith



Samuel Lorenzo Adams Properties in St. George

- Home & Blacksmith Shop – about 67 East Tabernacle St.
- Grist mill at west end of Diagonal St.
- Mary Ann Morgan Adams (Leavitt) home – Northwest corner of 1<sup>st</sup> North (St. George Blvd) & 3<sup>rd</sup> East St.
- Home & Blacksmith Shop – first on east side of 1<sup>st</sup> North (St. George Blvd) & Main St.
- Home & Blacksmith Shop – moved across Main to west side of 1<sup>st</sup> North (St. George Blvd) & Main St.
- Home at about 77 West Diagonal St.

# EMMA JACKSON ADAMS

## 1830 – 1885

### Conversion, Marriage, & Emigration to Utah 1830 to 1853



Emma Jackson, wife of Samuel Lorenzo Adams, was born 6 December 1830 at Milnthrope, Westmorland, England, the twelfth and last child of Samuel Jackson Jr. of Foulshaw, Westmorland, and his wife, Emma Wilson. Tradition

tells us Emma was much loved by her family and friends.

Her family and husband rejoiced in her association. Hers was a home filled with music and laughter. At the age of forty-five years she was stricken with rheumatism, and for ten years lived in a wheelchair. Her husband, son and daughters were happy to wheel her to meetings at the old red tabernacle in St. George, Utah. There were always willing hands to carry her up the steps and into the congregation where she could worship her Lord and mingle with her neighbors.

She met the Mormon Church through her niece, Eleanor (called Ellen) Emma Lishman. Ellen Emma was the oldest child of Emma's oldest sister, Jane Jackson Lishman. Emma Jackson was three years old when her first niece, Eleanor Emma Lishman, was born. The two became the

closest of friends through their childhood and youth.<sup>101</sup>

We do not know how Ellen Emma met the elders and became a member of the Church of Jesus Christ of Latter-day Saints, but the story is that ...

... she was the first of the family to hear the gospel, and she brought the marvelous story home to convert several of her close family associates. Emma Jackson was one whose spirit responded.

Eleanor Emma Lishman did not live to gather with the Saints at Liverpool, England, as did Emma Jackson. Her task was small, and her time was short, but her integrity has blessed the posterity of the Jackson family through generations of time, and also into eternity. It was she who appeared to her little cousin Eleanor J. Adams to show her she had the care of the little children the Adams family was mourning so deeply in St. George, Utah, in 1865.<sup>102</sup>

Emma's future husband, Samuel Lorenzo Adams, the son of John and Eleanor Danks Adams, was born 22 January 1833 at Tipton, Staffordshire, England. When he was twelve years old he was indentured to a silver smith. His father made this arrangement and collected his entire wage. The silver smith clothed and fed him. Samuel was there for four or five years before jumping his apprenticeship, a very serious offence. His father disinherited him.

Samuel tells us that at the age of fifteen he united himself with the Church of Jesus Christ

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<sup>101</sup> Hall, 41.

<sup>102</sup> Hall, 41.

of Latter-day Saints. He was baptized a member of the Church 16 May 1849.

Early in 1852, and following his nearly two years of service as a missionary in the Preston Conference, Samuel gathered with the Saints at Liverpool and let it be known that he was a candidate for the first ship accepting passengers with passage provided by the Church Perpetual Emigrating Fund.<sup>103</sup>

Among the members of the branch at Liverpool, and also awaiting emigration opportunity, was Samuel's sweetheart, Emma Jackson, who Samuel wanted "to come with him."<sup>104</sup> Knowing that a ship carrying emigrating PEF passengers, the *Ellen Maria*, was about ready to leave port, the church emigration authority told Samuel his chance of gaining passage on this vessel would be greatly enhanced if he were a married man. Emma Jackson passed the emigration office each day on her way home from work, and as she passed that day she was called into the office where a proposal was made and a marriage performed, 5 February 1852. Samuel and Emma obtained a berth on the ship *Ellen Maria*.

The *Ellen Maria* cleared government inspection on 7 February 1852, but owing to adverse winds did not put to sea until the tenth of February. Her entire complement was made up of the Saints' company, consisting of 369 souls. The *Ellen Maria* arrived at New Orleans on the 7<sup>th</sup> of April, after what could be reported as a "pleasant and prosperous voyage."<sup>105</sup>

From New Orleans the couple would have traveled up the Mississippi and Missouri Rivers to Kansas City, Missouri, where they became

part of the Abraham O. Smoot Wagon Company, departing Kansas City 1 June 1852 and arriving in Salt Lake City 3 September 1852.

Upon reaching the Salt Lake Valley, Capt. A. O. Smoot's company, of 31 wagons, was escorted into this city, by the First Presidency of the Church, some of the twelve Apostles, and many of the citizens on horseback, and in carriages.<sup>106</sup>

Emma was a lady of culture, refinement and wealth, but was willing to sacrifice it all for the gospel. Although she suffered hardships, she bore them all with patience and fortitude and was always found doing her part.<sup>107</sup>

### **Home in Salt Lake Valley & Birth of Twin Girls 1853 to 1855**

Reaching their destination, Samuel Lorenzo and Emma settled in the present day Sugar House area, southeast of downtown Salt Lake City. Samuel tells this part of Emma's story as he reported it in an article submitted to the *Juvenile Instructor* magazine in 1897.

"Early Day Reminiscences"  
By Samuel L. Adams  
*Juvenile Instructor*<sup>108</sup>

Dear Brother,

In these days when early reminiscences are being brought to light, I have thought a word or two from your humble servant

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<sup>103</sup> Church President Brigham Young created the Perpetual Emigrating Fund (PEF) Company in October 1849 to financially assist members of the Church to emigrate from Europe to Utah. The plan required immigrants to repay the fund after they settled in America.

<sup>104</sup> Macfarlane, 1.

<sup>105</sup> Mormon Migration, *Liverpool to New Orleans on the Ellen Maria: A compilation of General Voyage Notes*.

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<sup>106</sup> "Arrival from England, by the 'Perpetual Emigrating Fund,'" 2.

<sup>107</sup> Macfarlane, 1.

<sup>108</sup> The *Juvenile Instructor* was an official periodical of The Church of Jesus Christ of Latter-day Saints (LDS Church) between 1901 and 1929, although the magazine had begun in 1866 as a private publication. In 1929, the LDS Church replaced it with *The Instructor*.

would not come amiss. "However did you get along in the early days of Utah, when there seemed nothing for a poor family to get at in times of need?" has been the question put to me scores of times.

To answer the above I wish to tell of a few circumstances attending me and mine in the summer of 1853.

My wife and I crossed the sea and plains in 1852, arriving in Salt Lake on the 3rd of September. About the middle of November we became settled for the winter on Canyon Creek near the bridge on the County Road, Salt Lake Valley. I obtained a job as a helper in a blacksmith's shop. We were now down to bed-rock; our clothing was nearly all upon our backs, and no chance to get any more. There was not a dollar that a green, raw Englishman knew how to put his hand upon. One dollar and fifty cents per day in trade such as I could catch was our only and best chance.

To take up our income we concluded to try and build an adobe room 12 x 14 feet. This done we were happy under a roof made of a double tier of slabs covered with soil. One door and one window. We were proud, though there was not a chair or table. Our rude cot was made of poles with a raw hide bed cord. Our feathers were from the threshing floor. To keep my clothes respectable my wife shortened the bed-tick one foot. She was in a little better condition for clothes than I was, but at last her clothes had to have a draw made upon them. We were soon to be favored with an heir or heiress. Heaven knows my wife made the best of everything.

At last the hour arrived. Who can paint the scene? The mother had done the best she could to meet the wants of coming events. We expected a son or a daughter, and we were partially prepared for either, when to our great surprise two daughters came to bless our little home. This was a stumper,

but they were made welcome to all we had. And it took all we had to clothe them once, and nothing left.

Our nearest neighbors were all anxious to learn of our fate.

The proud father strolled off to borrow the steel-yards<sup>109</sup> when a young lass came running toward me and said,

"Brother Adams, how is Sister Adams?"

"Oh, she is feeling first class."

"Is she over her troubles?"

"Yes," I said.

"What is it, a boy?" she asked.

"No, it is two girls."

This ended our conversation. She turned and ran for her home.

Now comes the part of the scene I can never forget. In less than an hour an old lady over sixty, on the back of Widow Smith's old grey horse, with a basket on her arm, came riding to my door.<sup>110</sup> I took the basket from her, and then lifted the old lady down.

The basket contained two fine rolls of butter, a cooked chicken, and a large pan of buttermilk biscuits. This was our first roll of butter in that home. The first pan of white flour biscuits I had seen for months, as shorts, in those days, were our breadstuff. The old lady stayed but a short time. She tried to pump my wife for an explanation of how we were situated, but could not get the information of how we were situated. She took the nurse outside

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<sup>109</sup> Styliards—a scale for weighing sacks of grain, flour, and new-born babies wrapped in diapers.

<sup>110</sup> The lady was Hannah Woodstock Grinnell a woman who lived with the Hyrum and Mary Fielding Smith family. Mary had died the previous year, in September 1852.

and quizzed her, and learned the facts in the case. She then called me to assist her upon the horse. I did so, and she bid me goodbye and God's Blessings upon my home.

She returned home and called around her the three daughters, and related to them what she had learned.

"Well, Auntie," said Sarah, "we can take the skirt of my white dress. I have only worn it five or six times, also my new flannel petticoat."

"Yes," said Jerusha, "and you can do the same with mine."

"Then," said Martha Ann, "that piece of white flannel that just came from the loom can be used."

"Yes," said Aunty, "We can take such and such sheets that we brought from home." (meaning Nauvoo).

All were agreed, and the scissors were put to work and the needles flew at lightning speed.

At nine o'clock next morning two of the daughters of our murdered patriarch, with a fine clothes basket full of clothes, all in fine shape to meet the needs of the newcomers, came to our house. The other girl carried another basket with a rich supply of well-prepared provisions for those of riper years.

The girls walked in, one saying, "Sister Adams, we have come to see your prize and ask the privilege of washing and dressing them both."

The mother had not seen the basket, and said, "I should be much pleased to have you do so at some future time as matters are not now as convenient as I should like them."

"We cannot be put off that way." Said one of the girls, "We realize how matters are

and have come prepared to carry out our wish."

She pulled a basket into sight. "We have worked nearly all night from the time Aunty got home yesterday. We are going to dress those children," and they did.

God has been thanked scores of times for the kind hand extended by the family of one who was martyred for the cause of truth. This was the course pursued by the sisters of John and Joseph F. Smith, when all were one family together, under the care of "Aunty."

I will further say that it was customary, in those days, to a very great extent to think that our neighbor was our brother and sister. We carried out that scripture to a great extent, that says, "And from him that would borrow, turn thou not away."

The children grew and did well until about twelve months old, when one took sick with whooping cough, of which she died at thirteen months of age.<sup>111</sup> The other was spared to us. She is now the mother of ten [nine] children and the grandmother of ten more. And this is only the beginning, as my children, grandchildren and great grandchildren number eighty-seven. Forty-three of them have set for one picture, the balance being too badly scattered to get there.

Samuel L. Adams,  
St. George, Utah. May 10th, 1897.<sup>112</sup>

When the babies were three months old, Samuel L. was called to Green River, Wyoming, to assist the many immigrants who were on their way to Utah. There was need for a blacksmith to repair their wagons, shoe their oxen, horses, and mules so they could travel over the rough

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<sup>111</sup> Emma Jennett Adams died 9 September 1854.

<sup>112</sup> Hall, 14-16.

mountain roads ahead. ...While he was away, Emma, with the little girls went to live with Isabella Horne, who later was to be known for her great work in the Relief Society.<sup>113</sup>

It was a great tragedy for Emma and Samuel when Emma Jennett contracted whooping cough and died 9 September 1854—being only thirteen months old.

### **Home at Nephi, Juab County, Utah 1855 to 1864**

"In March 1855, Samuel was called by President Brigham Young to go to Nephi, Juab, Utah, to help strengthen that settlement."<sup>114</sup> During her years in Nephi, Emma would have enjoyed the company of her sister Ann.

Ann, sister of Emma Jackson, also joined the L. D. S. faith in England, through the influence of Ellen Emma Lishman. She married first, John Hallewell, in England, and second, after she reached Utah, Zimri H. Baxter. She with her family helped to build the Nephi, Utah settlement. Her descendants are stalwart to the present generations [1970].<sup>115</sup>

Children born to Emma and Samuel at Nephi were Samuel Lorenzo Jr. 5 November 1856, Elizabeth Jane 8 February 1858, and Henrietta 3 November 1859.

April 25, 1860, Samuel was called to serve a mission in his native land, England, leaving Emma alone with the small children for a period of two years. He returned in September of 1862. We can only imagine the excitement the

family experienced as they shared the events of the previous two years.

A baby son, John Henry, born 15 July 1863, lived only twenty-three months, succumbing to diphtheria, he died 26 June 1865.

In 1861, while serving as a missionary, Samuel Lorenzo met Miss Mary Ann Morgan of Whitecliff, Gloucestershire, England. They would meet again when Samuel traveled from his home in Nephi, Utah, to attend the 1863 October General Conference in Salt Lake City. Always willing to follow the teachings and instructions of the Church, Samuel Lorenzo entered into the law of plural marriage. "...with the consent of Emma, his wife, he married Mary Ann on 10 October 1863 in the Old Salt Lake Endowment House."<sup>116</sup>

### **Home at St. George, Washington County, Utah 1864 to 1885**

Emma's daughter, Elizabeth Jane, records how difficult it was for the family, when in 1864 a call came from President Brigham Young for them to leave Nephi and move to Dixie to pioneer there.

They had five small children, Eleanor, Samuel Jr., Lizzie, Ettie, and Johnnie. This was a great trial to Emma, who felt that they were just beginning to be comfortable, but they knew it was a call from authorities and they would not refuse. The country, the soil, the Indians, the isolation from civilization, were all terrible, but they took their chances with others who were called...<sup>117</sup>

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<sup>113</sup> Hall, 17.

<sup>114</sup> Hall, 17.

<sup>115</sup> Hall, 42.

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<sup>116</sup> Hall, 33.

<sup>117</sup> Macfarlane, 1.



Home and blacksmith shop of Samuel Lorenzo Adams, 67 East Tabernacle Street, St. George, Utah  
 Emma Jackson Adams is the center figure on the porch  
 Photo taken about 1880

The family arrived at St. George 7 November 1864 and was settled into a home of their own in time to celebrate Christmas. The original home located at about 67 East Tabernacle Street consisted of two rock rooms with two porches. Samuel built a blacksmith shop next door to their home.

St. George would have been abuzz with activity. Construction on the St. George Tabernacle had already begun in 1863, the County Court House construction began in 1866 and the St. George Temple construction in 1871. Samuel's inventive blacksmithing skills would have been in great demand and put to work immediately upon their arrival at the settlement.

Elizabeth Jane, tells us that Samuel's and Emma's home was a gathering place for young and old. They were beautiful singers and were always leaders in public programs. They often accompanied Apostle Erastus Snow on his visits to settlements around the country. "Emma was

well acquainted with the Indian language and acted as an interpreter on many occasions."<sup>118</sup>

When John Wesley Powell and his associates made one of their historic trips down the Colorado River,

... they stayed near Samuel's and Emma's home in St. George, where they became great friends. While Samuel repaired their outfits and shod their mules, etc., Emma conversed and interested them in the LDS hymns, especially, "O My Father," and sang it many times for them. They wanted to buy a hymn book from her, but she gladly gave one, "that they might acquaint themselves with the sermons taught in those songs."<sup>119</sup>

Emma gave birth to three additional children at St. George: Minerva, 10 March 1865, who died 27 June 1865, succumbing to diphtheria the

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<sup>118</sup> Macfarlane, 2.

<sup>119</sup> Macfarlane, 2.

same as her brother John; George Edwin, 17 May 1866, who died 23 August 1867; and Alfred William, 21 July 1868 who died 5 May 1879.

A letter Samuel L. Adams wrote to his grandson Walter Adams, 21 January 1900, speaks of Emma's despondency at the loss of her young children. You can read the entire letter in Samuel Lorenzo's history. A part of the letter is recorded here.

In the month of June, 1865, diphtheria raged in the city of St. George, two of our children, John H. and Minerva, fell beneath its heavy stroke inside of twenty-four hours. As may naturally be expected, this cast a heavy gloom over our home. One of the most devoted mothers mourned as only mothers can, and, like Rachel of old, refused to be comforted. Days and nights passed by, no sleep, no comfort; the marks of a suffering mind were visible upon her face. The neighbors saw that a wretched mother was eking out a miserable life.

Our next-door neighbor was Apostle Erastus Snow, who occasionally came in to speak a word of comfort and try and change the trend of despairing thoughts. Seeing the condition of things, upon one visit he said, "Sister Emma, you must desist from this course or these little children will soon have no mother, and as the Lord has taken part of your children you had better try to make the best of taking care of the remaining ones." At this the mother burst forth with, "Oh, that God would only lighten my heart with knowledge of where my children are, or if anyone has the care of them! To me they are gone. I see them in my mind in a fathomless abyss from whence they may never return to me." And here she sank in apparent despair, when the Apostle commenced by saying, "Sister Emma, I want you to desist from encouraging this despondent feeling and rely upon God your Father, and if you will

do so He will give you a witness of where and by whom your children are taken care of." The foregoing promise was made in my presence and hearing and was afterwards used, when moments of despair came over the mother, to inspire hope for its fulfillment.

Four or five weeks passed over, her nerves having quieted down to a great extent, the mother continued to take care of the little flock left her.

It was late in July or early in August, the sun had set, when the mother said to her eldest daughter, a girl about thirteen years old, "Eleanor, go to the bedroom and get me Ettie's night dress." The girl obeyed, going through the dining-room to the bedroom door. No sooner was the door pushed open than the girl, in a transfixed condition, beheld one of the most beautiful sights that the eyes of mortals ever witnessed. A lady dressed in white apparel, with long, dark, flowing hair hanging about her shoulders and with a most pleasant, happy countenance, smiled upon her. In each arm she held a baby girl and clinging to her skirt was a little boy. Fear had fled from the mind of Eleanor, and she looked until her vision closed. She identified two of the children, having nursed and cared for a one, the little boy, about two years, and the baby girl on the left arm for a few months. But the age and face of the other girl she could not comprehend. She viewed this in an effort to discover who it was while the manifestation pleasantly passed away. She returned to her mother in a very excited condition, saying, "Oh, Mother! I know you will not believe me—I cannot now tell you what I have seen!"

She continued in this mood until about nine o'clock next morning, when, to our joy, she disclosed the foregoing story.

After telling of John and Minerva she asked, "Who was the little girl on the right arm of the lady appearing to be about a year

old?" We immediately informed her that the child was her own twin sister who died at the age of thirteen months.

The foregoing is no dream, it was an open vision, given to one whose young mind was not capable of concocting such a story; besides, the girl Eleanor never saw the young lady in life who thus stood before her, but she gave her description so plainly that her mother knew who the woman was.

To make the foregoing complete I must relate a dream that my wife had upon the same subject a few nights later, which she told me of during the night. She awoke and said, "My mother has just left me. My dream is so real that I feel she was in the room with me. Oh, she has given me so much comfort! I asked her if she knew where my children are. 'Yes,' she replied, 'Ellen Emma has charge of your children. You know she is one of your faith, and that people are all happy together.' Well Mother, can't you go and mingle with Ellen Emma and our people? She replied, 'Not yet' the Lord will open a way during your life-time by which I may be admitted to that class of people, for I believe as they do and wish to be one of them."

Thus ended the vision and also the dream which brought peace, joy and comfort to our home in those days of trial and distressing scenes.

Now, Walter, the "young lady" was your grandmother's niece, and it was through her that your grandmother received the Gospel. She was laid away just as described by Eleanor. You know your aunt Eleanor, you may write her upon this matter and she will confirm all I have written; and, as the "good book" says, "in the mouths of two or three witnesses every word shall be established."

To me and mine I feel that God has told in language too plain to be misunderstood that the fate of our children is that of good care.

The whole affair tells me that we live beyond the hour of death or separation.

May God grant you a confirming testimony of the above is the prayer of your affectionate grandfather,

Samuel L. Adams<sup>120</sup>

The letter continues with several paragraphs before ending with the following information:

Walter, I see I have made a slight mistake which I wish you to correct. I should have said the boy John was holding to the skirt of Ellen Emma and the 13 month old girl was on the right arm of Ellen Emma.<sup>121</sup>

### **Years of Suffering & Final Peaceful Rest About 1875 to 9 May 1885**

October 9, 1879, Samuel was set apart for his fifth British mission. Hoping to find relief for Emma's arthritic condition at the Buxton Spas in Derbyshire, Samuel had Emma accompany him. Not able to gain the help Emma sought, they returned home the following June, 1880.

Ellen Emma Empey (Samuel's niece, his brother John's daughter) tells us of Emma's missionary efforts. "It was my uncle's wife who converted my older brother, William J. Adams, who returned to Utah with them, a baptized member of the Church."<sup>122</sup>

Elizabeth Jane says of her mother,

Emma was stricken with rheumatism in the prime of her life and was an invalid for 10 years, never on her feet for nine years. During this time, Samuel took her to

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<sup>120</sup> Samuel L. Adams, "Evidence of a Future State," *Latter-Day Saints Millennial Star*, Vol. 62 (1900): 181. <http://books.google.com/books...>

<sup>121</sup> Hall, 22-23.

<sup>122</sup> Hall, 56.

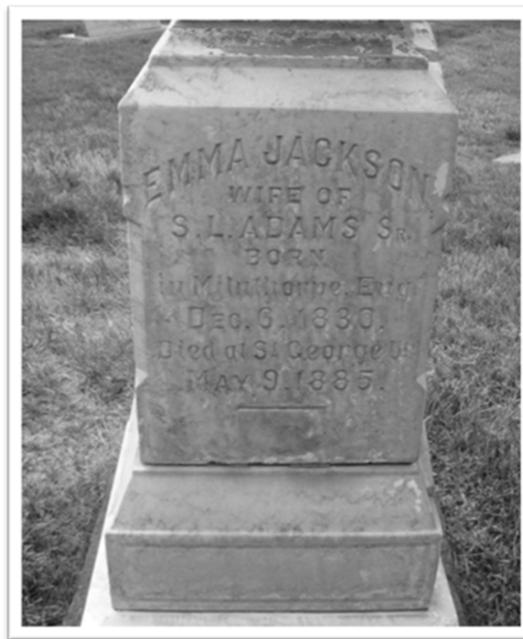
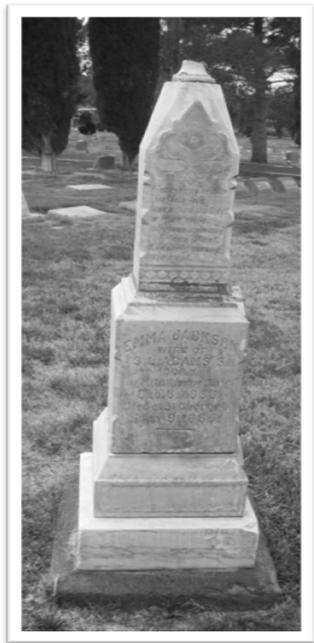
England to try the Buxton Baths and did all in his power, but no relief seemed in each, and she bore all her sufferings cheerfully, and still spent day after day visiting with friends who came to see her. She retained her sweet, tender, patient disposition until death claimed her on May 9, 1885. She was loved by her wide circle of friends and acquaintances.<sup>123</sup>

Emma died at her home in St. George 9 May 1885 and was buried in the St. George City Cemetery 11 May 1885.

Emma's obituary in the Wednesday 13 May 1885 *Deseret News* reads as follows:

Through With Her Suffering.—By telegram to Brother John Kirkman, from our friend,

Samuel L. Adams, now in St. George, we learn that the wife of the latter, who has been a great sufferer from a rheumatic affection for the past ten years, died at her old home at 9:30 on Saturday evening last, and was buried yesterday [May 11]. ... everything that human skill and loving solicitude could suggest as likely to relieve her was tried, but without avail. They lately returned to their old home, where the pain which has so long racked her afflicted body was soon stilled in death. The sorrow which the numerous acquaintances of the estimable lady will feel at learning of her demise will doubtless be accompanied with a feeling of relief at the thought that her sufferings are ended. Brother Adams and the family will have the sympathy of the community.<sup>124</sup>



Cemetery Headstone of Emma Jackson Adams  
St. George City Cemetery  
Plot: A\_I\_174\_2

<sup>123</sup> Macfarlane, 2.

<sup>124</sup> "Through with Her Suffering," *Deseret News*, 13 May 1885, 13.

# MARY ANN MORGAN ADAMS LEAVITT

## 1833 – 1922

### Early Life in England, Conversion & Immigration to Utah 1833 to 1862



Mary Ann Morgan, the daughter of Thomas and Esther Holder Morgan, was christened 9 February 1834 at Newland, Gloucestershire, England.<sup>125</sup> Biographical sketches and historical records show three differing birth

dates for Mary Ann: 15 January 1833, 15 January 1834, and 16 January 1835. All agree that Whitecliff, Gloucestershire, England, was the location of her birth.

Whitecliff is a small hamlet in West Gloucester one-half mile southwest of Coleford. Coleford is a parish, a market town in West Gloucester County on the border of Dean Forest, 4-1/2 miles east-southeast of Monmouth. Dean Forest is a forest twenty miles long and ten miles wide between two rivers [the River Wye and River Severn].<sup>126</sup>

Only ruins remain of the once productive ironworks, coal mining, and limestone quarrying industries in and around the Whitecliff, Coleford and Dean Forest area.

Mary Ann was baptized a member of The Church of Jesus Christ of Latter-day Saints

<sup>125</sup> "England Births and Christenings, 1538-1975," index, FamilySearch, <https://familysearch.org/pal:/MM9.1.1/JW6D-XBS>, accessed 28 Jan 2014.

<sup>126</sup> Nelson, 1,

12 May 1853<sup>127</sup> at Cheltenham Gloucestershire, in the Cheltenham Branch of the British Mission and confirmed on May 15, 1853 by John Barradell.

Her father and mother were members of the Church, but for some reason unknown to her, her father was cut off from the Church. When Mary Ann was three years old her mother died and her father remarried.<sup>128</sup>

Mary Ann and her stepmother did not get along well, so while still a very young girl she started working in homes of aristocratic people then known as 'Gentlemen Homes.' She worked for many years in different homes where she became an excellent cook. She obtained work in South Wales and worked for a wealthy family where all she had to do was the cooking as there were other servants to do other kinds of work.

Mary Ann worked very hard and saved her money until she had enough to pay her way to America.<sup>129</sup>

Taking passage on the ship, *William Tapscott*, Mary Ann left Liverpool 14 May 1862 and arrived at New York 25 June 1862. The ship's manifest listed her as a 24 year old spinster, while the Pioneer Overland Travel records show her to be 28 years of age at departure.<sup>130</sup>

*A Compilation of General Voyage Notes* provides us with a sense of presence aboard the

<sup>127</sup> Temple Ordinance records show the baptism and confirmation ordinances completed 10 May 1853.

<sup>128</sup> Thomas Morgan and Elizabeth Ann Wathen were married 18 March 1838 at Walford, Herefordshire, England.

<sup>129</sup> Nelson, 1-2.

<sup>130</sup> Mormon Pioneer Overland Travel, "Mary Ann Morgan." <http://history.lds.org/overlandtravels/pioneerDetail?lang=eng&pioneerId=26718>

ship as the emigrants prepared for embarkment at Liverpool.

On Tuesday afternoon, Presidents Lyman, Rich, and Cannon held a meeting on board, addressed the Saints, and organized the company. Good feelings seemed to be enjoyed by all, and the Spirit of God was copiously poured out. May the prayers which were offered up on their behalf be realized in their fulfilment, that their voyage and journey may be speedy and prosperous, till they reach their destination in the home of the Saints ...

Wednesday 14. [May 1862] – The ship *William Tapscott* sailed from Liverpool, with 808 Saints, under the direction of William Gibson, John Clark and Francis M. Lyman. It arrived safely at New York.<sup>131</sup>

From New York, Mary Ann traveled by rail to Florence, Nebraska, where she joined the Henry W. Miller Wagon Company, arriving in Salt Lake City 17 October 1862. Of this wagon company, the following report appeared in the weekly *Deseret News*.

"Arrival of [wagon] Trains" ... On Friday, 17th; about noon, the fifth church train, Capt. H[enry]. W. Miller; arrived, in which were about six hundred and fifty immigrants, and sixty wagons. It seems there was considerable sickness in the company on the plains; and about thirty deaths, mostly children. The teams generally returned in very good condition.<sup>132</sup>

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<sup>131</sup> Mormon Migration, *Liverpool to New York on the William Tapscott: A Compilation of General Voyage Notes*. [http://mormonmigration.lib.byu.edu/Search/showDetails/db:MM\\_MII/t:account/id:1281/keywords:john+su+ton](http://mormonmigration.lib.byu.edu/Search/showDetails/db:MM_MII/t:account/id:1281/keywords:john+su+ton), accessed 9 May 2014.

<sup>132</sup> Mormon Pioneer Overland Travel. <http://history.lds.org/overlandtravels/trailExcerptMulti?lang=eng&companyId=207&sourceId=15189>

## **Home at Nephi, Marriage, & Move to St. George 1862 to 1864**

In 1861, while serving a mission in England, "Elder Samuel Lorenzo Adams had met Miss Mary Ann Morgan."<sup>133</sup> They would meet again when Samuel traveled from his home at Nephi, Utah, to attend the 1863 October General Conference of the Church of Jesus Christ of Latter-day Saints in Salt Lake City. Always willing to follow the teachings and instructions of the Church, Samuel Lorenzo Adams entered into the law of plural marriage. "With the consent of his wife Emma, he married Mary Ann Morgan on 10 October 1863 in the old Salt Lake Endowment House."<sup>134</sup>

Mary Ann's first child, Thomas Henry Adams, was born at Nephi, Juab County, Utah, 11 September 1864.

One month later, in early October, Samuel was called to the Cotton Mission at St. George, Utah. This must have been a difficult time for Mary Ann, having to travel a long distance with her young baby only a few weeks old. They arrived at St. George 7 November 1864.

Mary Ann's second child, a second son, William Morgan Adams, was born 22 March 1868 at St. George.

## **Separation & Divorce, Marriage, & Home in Santa Clara 1872 to 1922**

Colleen Adams Nelson, in a history submitted to the International Society Daughters of Utah Pioneers, adds significantly to what we know about Mary Ann at the time of, and following, her separation from Samuel Lorenzo.

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<sup>133</sup> Nelson, 2.

<sup>134</sup> Hall, 33.

When Thomas Henry was around eight years of age and William Morgan was around four years of age (1872) their parents divorced. Samuel provided Mary Ann with a two-room house located on lot 1, block 81, plat B of the city survey of St. George, Utah [northwest corner of 300 East and St. George Blvd.]. The Washington County records show October 29, 1873 when Mary Ann Morgan Adams received title to the property. He [Samuel] otherwise provided for her and the boys. Their temple sealing was cancelled 4 November 1873.

Shortly after this time Mary Ann and her boys moved back to Nephi (Salt Creek). She worked very hard to make a living for herself and her children. She tells how a good brother who ran the flourmill gave her some of the waste from the mill to feed her pig. Then she sold the pig for a good price which helped her very much.

One day Lemuel Sturdevant [Sturtevant] Leavitt was at the blacksmith shop in St. George on business. The shop belonged to Samuel Lorenzo Adams, who was Mary Ann's former husband. When Lemuel entered the shop, Brother Adams asked, "Well, Leavitt, have you found a wife yet?" (Lemuel S. Leavitt had been widowed twice at this time.)

Lemuel replied, "No, I haven't."

The blacksmith said, "I can recommend to you a splendid woman who will make you an excellent wife."

When Lemuel asked who it was, Brother Adams replied, "The woman I divorced, Mary Ann Morgan."

After leaving the shop Lemuel thought about the conversation.

In a short time Lemuel made a trip north taking his son Lemuel with him. They took two wagons loaded with wine to be used

for the sacrament, dried peaches, and anything else they could get to haul into Salt Lake City.

It was winter and very cold. After finishing their business in Salt Lake City they went through Salt Creek [Nephi] on their journey home. The father stopped to see Mary Ann. He asked her to marry him. She accepted his proposal. They loaded her belongings, her two sons, Thomas Henry and William Morgan, and what flour she had, into one of the wagons and started for Santa Clara. They made out fine despite the cold weather until they reached Ash Creek north of Cedar City. Here they got into a terrible snowstorm. It snowed so hard the drifts became very deep and the travelers had to stop and make camp. It was a cold night and they had a hard time keeping from freezing to death. Morning brought no better signs for traveling. Lemuel decided they would freeze to death if they didn't get help soon so he put his son, Lemuel, on the best horse and sent him into Bellview [Bellevue, later Pintura] for help.

When Lemuel Jr. arrived at Bellview he found a group of men in the town assembled at one of the places for drinking wine and telling stories. When they heard young Lemuel's story they laughed at him. Then one old fellow said he would furnish a team and the wine if someone else would volunteer to go help these people. Two men volunteered, were soon on their way and reached Ash Creek in good time. Lemuel, Mary Ann, the boys and wagons were moved into Bellview where good friends took them in until they could travel.

Lemuel and Mary Ann were married 17 November 1873 in the St. George Temple [married at Endowment House in Salt Lake City].<sup>135</sup> Mary Ann cared for his children

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<sup>135</sup> Colleen A. Nelson states that the marriage occurred in the St. George Temple. However, the St. George Temple

from his two prior marriages and had two more sons Lorenzo Calvin Leavitt, born 16 Nov 1874 in Santa Clara, Utah, and Lemuel Alfred Leavitt born 18 Dec 1877 also in Santa Clara, Utah. Thomas Henry Adams and William Morgan Adams, Mary Ann's two sons by her first marriage, grew up respecting and loving their half-brothers as well as Lemuel's other children.

Lemuel Sturtevant died 13 October 1916 at Santa Clara, Washington, Utah.<sup>136</sup>

It is said of Lemuel: "He was an honest and humble and prayerful man. He lived to be 89 years old. He gave as much love to his adopted children as to his own and was loved by them in return."<sup>137</sup>

We can learn more about Lemuel Sturtevant Leavitt from an epitaph and description posted by his descendants on the Find A Grave website:

Sturtevant was destined to be a rescuer. When the settlers in Santa Clara ran out of flour mid-winter, he made two heroic trips north, over snow-filled mountains returning with life-saving provisions. Many fatherless and orphaned children became his own. The children of his widowed wives numbered eight, all of whom he loved and reared. In addition he reared six orphaned children of James Hiram and

Margaret McMillken Craig, neighbors who died leaving their little ones.<sup>138</sup>

We wish to honor Mary Ann for her courage and fortitude, in accepting the responsibility of mothering and rearing such a large number of motherless children.

Mary Ann stayed true to the teachings of the Church of Jesus Christ of Latter-day Saints and was active in the auxiliaries. She continued to make her home in Santa Clara until her death 12 January 1922.

Lemuel and Mary Ann are buried side by side in the Santa Clara, Washington, Utah Cemetery.<sup>139</sup>

Several years after Mary Ann's divorce from Samuel Lorenzo Adams, when Emma Elizabeth McAllister Adams (Mary Ann's step-granddaughter) was visiting Mary Ann in her comfortable home in Santa Clara, Utah, Mary Ann told her that, "... a sudden flare of temper and a steadfast determination had deprived her of years of companionship with the best man who had ever lived."<sup>140</sup>

The Lemuel and Mary Ann Leavitt house, 1408 Quail Street, Santa Clara, Utah, was recognized by the National Register of Historic Places for its historic value, 13 January 1999.<sup>141</sup>

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was not completed until 1877. The marriage took place at the Endowment House in Salt Lake City.

<sup>136</sup> Nelson, 2-5.

<sup>137</sup> Lemuel Sturtevant Leavitt, Find a Grave Website. <http://www.findagrave.com/cgi-bin/fg.cgi?page=gs&>

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<sup>138</sup> Mary Ann Leavitt, "Burial Record," BillionGraves, <http://billiongraves.com/pages/record/MaryAnnLeavitt/3448590>

<sup>139</sup> Nelson, 5.

<sup>140</sup> Hall, 33.

<sup>141</sup> United States Department of the Interior, National Park Service, *National Register of Historic Places*, <http://pdf.host.focus.nps.gov/docs/NRHP/Text/99000215.pdf>.



*Top left:* Side and back of the Leavitt home  
*Top right:* Side of the Leavitt home  
*Bottom left:* Side and back of the Leavitt home  
*Bottom right:* Granary beside the Leavitt home

1408 Quail Street, Santa Clara, UT 84765  
 37° 7' 58" North Latitude, 113° 39' 18" West  
 Longitude

Lemuel Sturtevant and Mary Ann Leavitt home in Santa Clara, Utah: Lemuel Leavitt purchased the property, of which this was a parcel, on August 21, 1883, through a Probate Judge Deed from J. M. Macfarlane, Probate Judge of the county.

The home built about 1900, is a one-story brick, Victorian Eclectic-style building on a sandstone foundation, with a wood shake-covered roof. Although somewhat altered now, the house began as a hall/parlor plan, and then received later additions.

Lemuel S. and Mary Ann Leavitt  
 Santa Clara City Cemetery  
 3780 Windmill Drive  
 Santa Clara, Utah  
 Plot: 2K09



# ALMIRA LUCINDA JACKSON ADAMS

## 1865 – 1929

### Early Life in Nephi & Her Marriage 1865 to 1885



Almira Lucinda Jackson, the tenth child of Jesse Taylor and Fanny Elmer Jackson, was born 18 February 1865 at Nephi, Juab County, Utah. Her parents, Jesse Taylor and Fanny Elmer Jackson,

immigrated to Utah in the Willard Richards Company of 1848.<sup>142</sup>

Almira's mother Fanny was known to be an excellent seamstress, making ...

... the most beautiful bonnets and dresses for her little girls; fine little suits for the boys, and Jesse Taylor Jackson wore white shirts, with tucked fronts, for special occasions, made by his wife. They could obtain materials from the Co-op Store in Nephi and occasionally Jesse Taylor Jackson would make a trip to Salt Lake and bring home supplies that were not available in Nephi. Fanny's nimble fingers apparently were never idle from the reputation she had as a seamstress from relatives and friends who remembered her work.<sup>143</sup>

The family would always venerate Fanny's accomplishments in response to the tragedy that struck their home when Fanny died 14 February

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<sup>142</sup> Mormon Pioneer Overland Travel, "Jesse Taylor Jackson." <http://history.lds.org/overlandtravels/pioneerDetail?lang=eng&pioneerId=3536>

<sup>143</sup> McClenahan, 31.

1871, leaving her husband Jesse Taylor a widower with several young children. Almira was only about 5-1/2 years old when her mother died. Throughout her life Almira always tried to be responsive to her father's wants and needs.

Almira Lucinda Jackson became the wife of Samuel Lorenzo Adams 25 October 1885 in a marriage performed in the St. George Temple.<sup>144</sup>

Fay J. McClenahan, in an unpublished biographical sketch of Jesse Taylor Jackson tells us Almira "and her husband [Samuel Lorenzo] 'set up' housekeeping in a little home they built on the southwest corner of the block near the Jackson home in Nephi."<sup>145</sup>

With this information and Mrs. McClenahan's description of the Jackson home location—northwest corner of Third East and Fifth North<sup>146</sup>—we can assume Samuel and Almira built their home on the northeast corner of the intersection of Third East and Fourth North.

Almira's first child, a daughter, Emma Jessie Adams, was born at Nephi 12 October 1886.

### Jackson Family Telephone System

To show how inventive members of the Jackson family were, we recall a story by Mrs. McClenahan describing their construction of a clever, but somewhat primitive, telephone system.

Between the years of 1885 to 1890, one of the new and fascinating inventions of the day was the telephone. For about ten years,

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<sup>144</sup> Hall, 34.

<sup>145</sup> McClenahan, 55.

<sup>146</sup> McClenahan, 41.

the people of Eastern cities had been learning much about the wonderful invention. Conditions in the Western States were still very much in a pioneering stage, and in the small town of Nephi, Utah, telephones were only read about as being in the Eastern States, and life at times seemed very dull in Nephi. However, Jesse Taylor Jackson and his neighbors were trying out homemade telephones which were extremely interesting to them.

Sometime during the late 1880's, the younger men in the Jackson family, Andrew, Cleon, and their friend, Ernest Foote, spent some time in installing telephones in the homes of Jesse Taylor Jackson, Cleon Jackson, and Almira Jackson Adams. These telephones were made of tin cans, with a skin from the bladder of pigs stretched over one end of the can, leaving the other end of the can open to speak into. A hole was cut through the wall of the house, and the can placed in it, with the open end of the can inside. The end which was covered with the stretched bladder skin was placed to the outside. In the center of the bladder-covered end, a hole was pierced and a cord was tied to a needle which rested crosswise on the bladder covering. The cord extending from the outside was stretched and secured to trees from one residence to another. These were the first telephones in Nephi and were a great delight to any of the people who experimented with them. Though there was much interferences at times due to weather and line trouble, the voice could be heard over them and signals were often sent over them, so that neighbors could tell some messages were being sent, even though the voice was not always plain.

Jesse Taylor Jackson had a telephone line from his home to that of his daughter Almira (Jackson) Adams, the houses being

about a block apart, and it has been told that during the years (1885 to 1889), Jesse Taylor Jackson and his youngest son, Robert were often called to dinner by Almira's use of the phone. Of course, he would have to be in his home near the phone; a signal sound, like some sort of squeaking would be heard near the mouthpiece, and on going near it, Almira's voice would say something like, "Come to dinner, Father," and he would answer, "All Right."

It was reported that at times, long conversations were carried over the telephones clearly. This modern home-made convenience was used in the Jackson family and many other Nephi families a number of years before real telephones were installed by the telephone company.<sup>147</sup>

### **Home in St. George 1889 to 1929**

In the fall of 1886 Samuel sold his St. George property on Tabernacle Street to his son-in-law, Elizabeth Jane's husband, John Menzies Macfarlane. In 1889, when Samuel once again took up residence in St. George, he ...

... erected a shop on the corner of First North [now St. George Boulevard] and Main Street [lot 4, block 29, plat A] ... Later he moved across the street [Main Street] to lot 1, block 30, where C. L. Riding had built his home. At this location he continued as long as he operated a shop.<sup>148</sup>

Property on Diagonal Street was acquired (lot 6, block 4, plat D) 10 January 1891, and a home built there.<sup>149</sup>

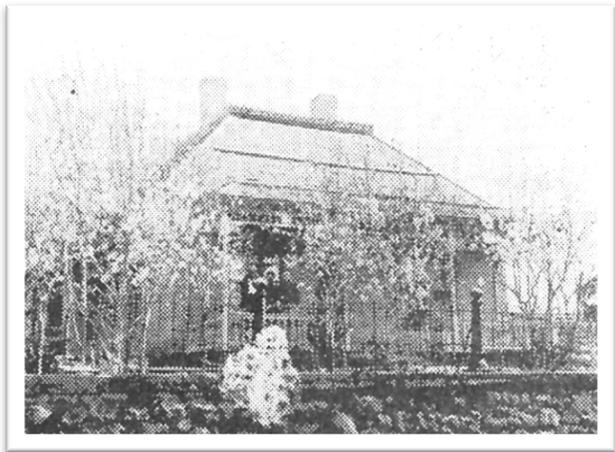
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<sup>147</sup> McClenahan, 56.

<sup>148</sup> Hall, 34.

<sup>149</sup> Miller and Miller, 5.

The home has been razed but the black rock retaining wall next to the sidewalk and street still exists in 2014.



Adams' Home on Diagonal Street, St. George, UT  
About 77 Diagonal

Almira's second child, a son, Elmo Adams, was born 20 July 1889 at St. George, Washington, Utah. A third child, Lois Alta Adams, was born 13 October 1902 at St. George, but died a short four months later, 24 February 1903.

When the 1920 United States Federal Census was taken, Almira was visiting in the home of her daughter Emma Jessie Adams Wadsworth, widow of George William Wadsworth, in Los Angeles, California.

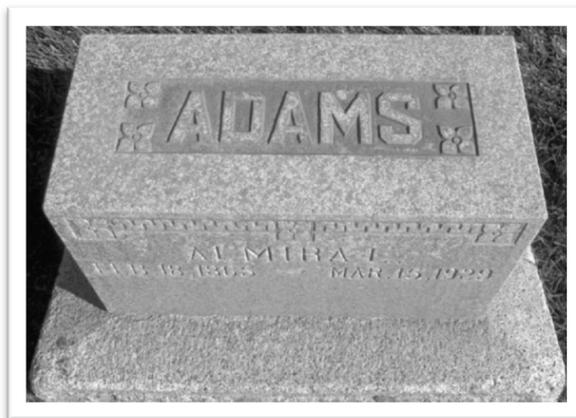
Eleanor M. Hall, a great-granddaughter, tells us:

Aunt Mira outlived great grandfather by a number of years. She often visited our family in Kanab when the summer heat of St. George became too much for her. She kept us laughing, and Dad would take her with us on excursions to the caves and lakes in the mountains nearby.

I recall visiting her in the old Sam Adams home on Diagonal Street in St. George as late as 1923. Her outstanding characteristic was her keen sense of humor.<sup>150</sup>

It is said that Almira "brought joy, comfort, and pleasant companionship to Samuel Lorenzo in his declining years."<sup>151</sup> He passed away 15 February 1910.

Almira Lucinda Jackson Adams died 15 March 1929 at St. George, Washington County, Utah.<sup>152</sup> She was buried in the St. George City Cemetery 17 March 1929 (grave location B-9-21-3).



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<sup>150</sup> Hall, 34.

<sup>151</sup> Hall, 33.

<sup>152</sup> Utah Death Certificate Index, 1904-1961, "Almira Lucinda Jackson Adams death certificate, "  
<http://archives.state.ut.us/cgi-bin/indexes.cgi>



**Christmas Day 1893, at home located about 77 West Diagonal Street, St. George, Utah**

*In Front:* John Quincy Adams Jr., Loeta Adams Millett

*1<sup>st</sup> Row:* Arthur Adams, Emma Adams, Walter Adams, Elmo Adams, Emma J. Adams Wadsworth Reppart,

*2<sup>nd</sup> Row:* Hazel A. Gleed, Nellie A. Ridges, Herbert Adams, Aunt Annie & Shirley, Uncle Sam & Nettie A. Chidester, Aunt Mira, Grandfather S. L. Adams Sr., Melita McAllister Fenton, Aunt Nell McAllister, Delos McAllister, Leo McAllister, Minnie McAllister Adams with Julie Adams Seegmiller on her lap

*3<sup>rd</sup> Row:* Conrad Adams, Aunt Mary with Louie, Mila Adams, Uncle Thomas H. & Walter L. Adams, Bessie Macfarlane Benson, Janett M. Lester, Aunt Lizzie with Bert, Juan Macfarlane, Leah Morris McArthur, Aunt Ettie & Orpha Morris, Ruth Morris Pickett, Uncle Alex Morris with Clair, Maggie Morris Schmutz.

*4<sup>th</sup> Row:* Alex Macfarlane, Emma M. Forshey, Jessi M. Foster, Elson Morris



*Aunt mypa, Emma, Emmas children  
Jessie & Bert*

Emma Adams Wadsworth, Almira Lucinda Jackson Adams,  
Jessie & Frank Bert Wadsworth - Three Generations

1 PLACE OF DEATH 2904658 State Board of Health File No. 8

County Washington Precinct St George City St George No. \_\_\_\_\_ St. West Ward \_\_\_\_\_

STATE OF UTAH—DEATH CERTIFICATE  
Almira Lucinda Jackson Adams

2 FULL NAME Almira Lucinda Jackson Adams  
(a) Residence, No. St George, Utah, St. \_\_\_\_\_ (If non-resident give city or town and state)  
Length of residence in city or town where death occurred 7 yrs. 0 mos. 0 ds. How long in U. S., if of foreign birth? yrs. mos. ds.

PERSONAL AND STATISTICAL PARTICULARS			MEDICAL CERTIFICATE OF DEATH	
3 SEX <u>Female</u>	4 COLOR OR RACE <u>White</u>	5 SINGLE, MARRIED, WIDOWED, OR DIVORCED (Write the word) <u>Widow</u>	14 DATE OF DEATH <u>March 15 1929</u> (Month) (Day) (Year)	17 I HEREBY CERTIFY, That I attended deceased from <u>dead on my arrival</u> 19____ that I last saw h_____ alive on _____ 19____ and that death occurred, on the date stated above, at <u>10:20</u> m. The CAUSE DEATH* was as follows: <u>apparently acute cardiac dilatation disease was ill about 20 minutes preceding history</u> (Duration _____ yrs. _____ mos. _____ ds.)
6a If Married, Widowed, or Divorced HUSBAND OF (OR) WIFE OF <u>Samuel L. Adams</u>	7 AGE <u>64</u> yrs. <u>0</u> mos. <u>25</u> ds. If LESS than 1 day, _____ hrs. or _____ min.	8 OCCUPATION OF DECEASED (a) Trade, profession or particular kind of work. <u>Housewife</u> (b) General nature of industry, business, or establishment in which employed (for employer). _____ (c) Name of Employer _____	18 Where was disease contracted <input checked="" type="checkbox"/> If not at place of death? <input type="checkbox"/> Did an operation precede death? <u>no</u> Date of <input checked="" type="checkbox"/> Was there an autopsy? <u>no</u> What test confirmed diagnosis? <u>thrombosis</u> (Signed) <u>Walter J. Richman, M. D.</u> <u>March 16, 1929</u> (Address) <u>St. George, Utah</u>	*State the DISEASE CAUSING DEATH, or, in deaths from VIOLENT CAUSES state (1) MEANS AND NATURE OF INJURY; and (2) whether ACCIDENTAL, SUICIDAL OR HOMICIDAL. (See reverse side for additional space.)
9 BIRTHPLACE (City or town) (State or Country) <u>Neptis Utah</u>	10 BIRTHPLACE OF FATHER <u>Jessie Taylor Jackson</u> (State or Country) <u>Unknown</u>	11 BIRTHPLACE OF MOTHER <u>Fanny Elmer</u> (State or Country) <u>Unknown</u>	19 PLACE OF BURIAL, CREMATION, OR REMOVAL <u>St George, Utah</u> DATE OF BURIAL <u>March 17 1929</u>	20 UNDERTAKER <u>Harvey Probert</u> ADDRESS <u>St George Utah</u>
12 MAIDEN NAME OF MOTHER <u>Fanny Elmer</u>	13 BIRTHPLACE OF MOTHER <u>Unknown</u>	14 Informant <u>Mrs. Almira Adams</u> Address <u>St. George, Utah</u>	21 Registered Number <u>0</u>	22 No. of Burial or Removal Form <u>5</u>

Filed March 16 1929 Virvint W. Wadsworth Registrar

N. B.—WRITE PLAINLY WITH UNFADING INK—THIS IS A PERMANENT RECORD. Every item of information should be carefully supplied. AGE should be stated EXACTLY. PHYSICIANS should state CAUSE OF DEATH in plain terms, so that it may be properly classified. Exact statement of OCCUPATION is very important. See instructions on back of certificate.

READ CAREFULLY INSTRUCTIONS ON BACK OF CERTIFICATE

Copy of Almira Lucinda Jackson Adams' death certificate

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